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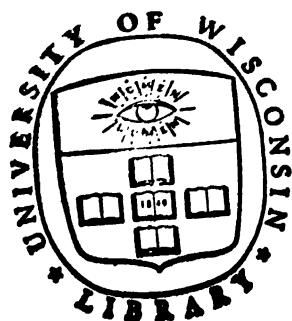
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AND  
MONTHLY REGISTER  
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JULY 1, 1834.

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ORIGINAL PAPERS.

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THE GENEALOGIES IN ST. MATTHEW AND ST. LUKE.

IN the year 1833, the writer, being in Paris, purchased a small volume, entitled *Analyse de Dissertations sur Differens Sujets* (12mo. Bruxelles, 1759). The principal dissertation, relating to the genealogy of our Saviour, attracted his attention, and he read it with interest and satisfaction. The view taken by the author appears to be quite unknown in this country; and the little work itself seems to have been hastily condemned, if not suppressed, by the author's ecclesiastical superior. The admission of its hypothesis would, indeed, have invalidated the claim of the Romish church to be the keeper of true tradition. It is proper to state that only the leading ideas of the work mentioned have been used, and that they appear here in a different and very abridged form, with some new and important suggestions.\*

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THE genealogies in St. Matthew's and St. Luke's Gospels have been a difficulty in the church for above sixteen hundred years.

Julius Africanus, A.D. 230, wrote a letter to explain and reconcile the two accounts. His solution has long since given place to others more recent, and proceeding on different conjectures, adopted to meet the several difficulties of the two accounts. Yet these latter appear to many persons far from satisfactory. A new conjecture does not, at all events, disturb a settled and generally satisfactory opinion.

It seems to be generally agreed by critics, that several generations are left out of the table in St. Matthew. (See Elsley.) What, then, did that evangelist intend in his 17th verse? Doubtless, a bare summary of the descents enumerated. From

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\* The Editor is happy to lay this paper before his readers, without giving any opinion of his own on the merit of the hypothesis which it contains.



Abraham to David, fourteen generations; from David to the carrying away to Babylon, fourteen generations; from the carrying away into Babylon unto Christ, fourteen generations.

But on setting out the descents in St. Matthew, we find them not three series of fourteen each, but two series of fourteen, and a third series containing only thirteen descents.

It is in vain to endeavour to remove the difficulty by alleging the *fact*, that there were, in truth, more generations than appear in the table; for we have already seen reason to conclude that Matthew, in making three series of fourteen each, intended no more than the summing up of the descents he had himself enumerated; and our difficulty is limited to one generation, which the actual deficiency in the table is not. We are reasonably averse from allowing that anything has been lost or dropt out of the text in transcribing; *therefore*, the only satisfaction offered to us is, that we are told that it was a custom of the Jews to reduce any things or numbers to the same which were *nearly* alike; and instances from Rabbinical writers are quoted by Lightfoot. I am not able to appreciate the similarity of such examples; but, considering the importance of the record Matthew was transcribing, I am of opinion that this account of the matter is not admissible.

And yet, if it is not admitted, and if we maintain that in the autograph of Matthew there were indeed *forty-two* generations—we must either again take up the former supposition that *one generation has been dropt by transcribers*,

OR, we must be led to suspect that we ourselves *miscount the descents enumerated*.

Now, the first supposition (*viz.*, that one generation has been dropt in transcribing) appears highly improbable from the peculiar fact, that the several descents are, to borrow a mechanical expression, dovetailed together, and, therefore, little likely to drop out unobserved; and, secondly, because supposing an early transcriber from any accident to have omitted one descent, he would, in the 17th verse, find Matthew's own summary of the descents serving to correct such omission, and, without doubt, intended by the evangelist for that very purpose.

We seem, therefore, reduced to take up with the last suggestion, *however unpromising it may at first appear*—namely, that we do not count correctly the descents appearing in Matthew's table.

We have seen that it is in the *third* of Matthew's three series that the deficient link is wanting—(and here observe, that the conjectures of Elsley and others, if allowable, would supply an additional name, not to the third, but to the second series, where it is not wanted).

We have put from us all conjectural restoration of omitted descents, and we are about to offer a conjecture which, without

necessitating the smallest change of the true *original* text, will clear the subject from all difficulty.

It is generally admitted that Matthew wrote the first Gospel; and it will not be controverted, that much strong and early testimony exists that it was written in Hebrew or Syro-Chaldaic.

Masclaf has the following remark on Hebrew writings:—*Longum esset recensere nomina omnia quæ in sermone Hebraico subintelligenda veniunt; ipsa loci constructio aut exigentia sæpissime indicant quoddam vocabulum sit subintelligendum*; and Girardeau, in his Hebrew Grammar, specifies as follows:—*Vir, filius, frater, soror, gener, &c.*, as apparently in these texts—*Maria Cleopæ, Maria Jacobi, Jacobus Alphei, Jacobus Zebedæi, Levi Alphei, &c. &c.* Hence there have been discussions whether Mary, wife of Cleopas, should not rather be understood as the daughter of Cleopas; reasons have been urged on that side, and the question is considered an open one. See Diss. in the *Bible de Vence*.

Now, I suppose that in the Hebrew original of St. Matthew's Gospel—or, if that be not acknowledged, the Hebrew record which Matthew was transcribing in his 16th verse—there was an ellipsis of the word *father*, which his Greek translator erroneously supplied by the word *husband*;—an error to which he might be led by the recurrence of the same name a few verses after. In substance, I suppose that Mary was the daughter of the Joseph in the table of descents closed by Matthew in the 17th verse, and was espoused to another Joseph—that name being very common—who is first introduced at ver. 18, where the narrative really begins.

We will now see the result of this supposition being adopted: and—

1. It makes the genealogy really what the evangelist has declared it to be in the very opening—namely, *The Book of the Generation of Jesus Christ*; all other schemes of interpretation representing it as the pedigree of Joseph, who was only his adoptive father.

2. Without any change of the original text, it makes exactly *fourteen* descents in St. Matthew's third series; thus reconciling it with the evangelist's summary in ver. 17.

3. While the common interpretation represents Matthew introducing Jesus as "Son of David;" then enumerating the descents from Abraham and David to Joseph; then narrating the miraculous conception, by which we learn that Joseph was *not* Christ's father in any common sense; *this* makes the evangelist deduce the *virgin's* descent from David, and then relate her miraculous conception of our Saviour.

4. This portion of Scripture is hereby rendered consistent with the tradition concerning it derived to Irenæus, A.D. 178, and Tertullian, A.D. 200; the former of whom tells us "Matthew descended

hereby to give satisfaction to the Jews, who earnestly desired a Messiah of the seed of David ; and *therefore* began with his genealogy ;” and “ this for no other reason,” as Tertullian adds, “ than that we might be informed of the origin of Christ according to the *flesh*.”

5. We are now free to understand the words of the other evangelist, St. Luke, in their most natural and easy construction, “ being, as was supposed, the son of Joseph, the son of Heli ;” instead of the sense which Grotius and Wetstein judged inadmissible—namely, that Christ was the grandson of Heli, omitting Joseph.

6. Adopting this view, we see a ground supplied by St. Matthew for the confident appeal of the apostles—“ *For it is evident that our Lord sprang out of Judah,*” &c. Whereas, if with Grotius and Wetstein we reject the above-mentioned involved construction of St. Luke, and at the same time understand St. Matthew’s table to issue in *Joseph*, as commonly supposed, there will remain no genealogy of our Lord in the Gospels ; and this, although Rom. i. 3, Acts ii. 30, xiii. 22, make it *necessary*, as Elsley observes, that Christ’s real descent from David be given by one of the evangelists. See especially Acts ii., and the words “ as fruit of David’s loins according to the flesh.”\*

7. We see the reason of that very remarkable fact, that the present discrepancy of the genealogies was never objected by the Jews of the first century. No difficulty existed in their Hebrew copies of St. Matthew ;—or they may have possessed a solution of the difficulty in their knowledge of the usages of their nation in genealogical matters.

8. We perceive why it was that the difficulty first appeared at a later period, when the Christian preachers had turned to the Gentiles, and the Hebrew language was disused and forgotten.

It will probably be objected, that in St. Matthew the Joseph of ver. 18 is introduced as a person with whom the reader is already acquainted ; but in this Matthew may have trusted to the notoriety of our Lord’s reputed father—“ Now the birth of Jesus Christ was on this wise : *When as his mother Mary was espoused to Joseph*”—the words have the air of such a reference. On our supposition, it was little likely to occur to St. Matthew as necessary to distinguish the husband of Mary from another Joseph appearing in the roll he had just before formally closed

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\* When the proof of Christ’s descent by Mary, from David, is rested, as it often is, on the custom, certainly not invariably observed, of marrying into their own tribes, we forget that, even if we could depend on this, it would only shew him to have been of the tribe of Judah ; and not that he was “ David’s son.”

with a numeration of descents ; and which roll was, as it would seem, transcribed from the public registers, and prefixed to, but perfectly distinct from, the narrative commencing at ver. 18.

But I hasten to anticipate, in order that I may estimate at its real force, another objection which is sure to occur to the reader. This conjecture, it may be said, removes indeed all difficulty from the face of the genealogy ; but it does so by a supposition involving a single but yet considerable difficulty ; for it supposes that as far back as the middle of the 2nd century, the general body of Christians mistakingly read *husband* instead of *father* in the passage before us ; and that, at that period, no trace of the true fact remained, either in disputes as to the particular word, or in various readings of the passage itself.

The whole force of this objection is certainly not encountered by the hypothesis before us. The parentage of Mary was a question solely, or, at any rate, most nearly interesting to the *Jewish* converts, and they, according to our supposition, did not share in the general mistake ; at least, so long as they formed separate communities, using their own Hebrew copies of St. Matthew :—the mistake originating subsequently among the Gentile converts, in a failure to distinguish the Joseph of verse 16 from the Joseph of verse 18, and the misunderstanding being confirmed by the 20th verse, in which the latter is also termed, as he doubtless was, “the son of David.” It is even probable, in our view, that the true account may have been long preserved among isolated communities of Christians. Perhaps such communities may have been charged with corrupting the Scriptures, or with errors in doctrine, which causes might lower their authority, and so prevent the correction of the general error by their tradition. On this point, we are not left to conjecture, assuming, as we do, the true account to have existed among the first *Jewish* converts ; *they*, we know, adhering for the most part to the Mosaic law, *withdrew themselves from the Gentiles* ; and such of the latter as they did communicate with, would be likely to be suspected of judaizing. How often have the prejudices of men—and the first Christians were no more—in this way perpetuated error. The Apostles, indeed, survived their Lord’s personal ministry ; but in no way can their authority be alleged on a point like this. Their corroboration of the *written* gospels was of a different and more important character. The evangelical accounts were everywhere received and acknowledged by the Churches as coinciding with what the Apostles, who founded them, had previously delivered. Such of the apostles as had not “fallen asleep” before the circulation of St. Matthew’s Gospel, would use it, if at all, not in Greek, but in the *Hebrew*. It is pretty clear that in the then state and necessities of the infant church, the *document prefixed* by St. Matthew to his Gospel, *in the absence of objection from the Jews*, would have little to engage

the attention of the Apostles. Their's was, indeed, a nobler and more difficult work. Yet Luke, in Acts ii. 30, and xiii. 22, and St. Paul, in Rom. i. 2, seem to refer to what we have ventured to call "the true account." There is a passage of Eusebius in which St. John is said to have approved the three gospels; but the expression is vague, and, admitting the fact, does not touch this point.

If we pass to the succeeding Christian writers, *their* silence as to any various readings in this part of the Greek of St. Matthew, at the period when they first began to inquire into it, does not, to my mind, prove that no variation had existed in earlier Greek MSS. I cannot think that we, at this day, are warranted in *insisting* on this kind of confirmation of the conjecture before us, however desirable.

We may observe, too, that the codices which are believed to contain the remains of the old Italic version offer a remarkable variation in the very passage in question, being, in fact, a kind of periphrastic change of the expression greater than might have let in the whole difficulty. I refer to the subjoined note.\*

There is an observation, too, by the French writer whose book is under notice, which it may not be amiss to mention for consideration—viz., that the Greek word which would supply the ellipse here (*πατερ*) may have given rise (so extraordinary and absurd are Jewish distortions of the gospels) to a story about our Lord's father, current, in early times, among the Jews:—

"J'ajoute même que les mots *Panthera* et *Pandera* que quelques anciens Juifs, Heretiques et Payens, ont donné pour noms propres au prétendu père charnel qu'ils attribuoient à Jesus Christ,—mots cependant toujours inconnus, comme noms propres d'hommes, partout ailleurs, que dans cette matiere, peuvent fort bien avoir été des corruptions des noms appellatifs Grecs *Patra* et *Andra*; ce qui feroit conjecturer, qu'il y avoit ici d'abord variété de leçons, etc., conjecture qui merite plus de reflexions que l'on ne le pense."

It would, indeed, be strangely providential, if a *misconception* derived perhaps by the enemies of Christianity from some early apostate from the faith, should, after serving the purpose of Celsus and of Porphyry, in the *second* and *third* century, be found in the *nineteenth* to clear up and vindicate the Gospels in an obscure but important particular.

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\* The *Codex Vercellensis* (Eusebii Magni manu exaratus), of such extreme antiquity as to have been worn with age when the Emperor Berenger, nine centuries ago, covered it with plates of silver, and the *Codex Sax Germanensis*, both have "Joseph cui desponsata Virgo Maria genuit Jesum," instead of *virum Maria*. The *Codex Veronensis* has, "cui desponsata erat Virgo Maria virgo autem Maria genuit Jesum." These words, in their present collocation, give the received sense—"betrothed to Joseph." But it may be considered whether they may not have gone upon some more ambiguous reading of a Hebrew or Greek original. At all events we must acknowledge the position in the text; viz., that these words furnish an early example of an interpolated change of the expression greater than what might have let in the entire difficulty.

I now turn to those who, admitting the existence of an Hebrew original, will have it, that every word in the Greek, as it now stands, had its corresponding word in the Hebrew original; an *unreasonable* and *extreme* position, as it must appear: but even *that* may be conciliated with the hypothesis here presented, and share in the relief it seems fitted to afford.

To convey what is here intended, it is necessary that the reader should ask himself what is the reason that throughout the Hebrew Scriptures, the word BEGAT is never once used of the *birth of a daughter by name*.<sup>\*</sup> A fact so remarkable may be thought to warrant the inference, that Matthew, who had forty times employed the word "begat" in the series of male descents, *could not*, consistently with the customs of his country, use the same word in the 16th verse, *supposing him to have designed to convey that Mary was Joseph's daughter*—he could not put down, that Joseph begat Mary, a woman!—An obvious alternative would offer in the words, "Joseph the father of Mary." Perhaps, however, this expression might be equally disallowed among that people;—and it would certainly not be adopted by the framer of this table, if a more customary, and, therefore, more eligible expression were at hand. The word *father*, used in genealogies, denoted *transmission* of certain rights which, it is believed, did not pass to females. How many singular rules may have expressed the maxim quoted by Lightfoot from Juchas, fol. 55,—“The mother's family is not to be called a family;” or, that other saying very common among the Jews, that “no man is the son of a woman, but every man must have a father;” maxims which, by the fact that they are repugnant to the ordinary language of the Hebrew Scriptures, manifestly require a restricted, and, probably, technical application. Certainly none is so probable as a genealogical sense in which such rules may have been observed. It is plain that the same reasons that forbade the recording that a man begat a woman, *might* originate the converse of this last maxim, and so forbid the inscribing a man the *father* of his daughter. If so, another and less natural expression was to be sought; and here the compiler of a genealogy would have before him the object of such records, which was to preserve the name from being put out or lost; and also the fact, that those who appear in such tables, do so in a kind of representative capacity. We read

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<sup>\*</sup> See this most positively stated in the *Analyse*.

In a feeble and partial *reply*, printed in the Bible de Venice, the assertion is controverted, and a *single example* of the contrary adduced. It is in Gen. xxii. 23,—Bethuel begat Rebecca. I am not able to give the Hebrew, but it is noticeable that the Vulgate translates, *Bethuel de qua natus est Rebecca*; a periphrase that would perfectly consist with the assertion in question. While on the subject, I may be allowed to observe, that the English Bible, in Chron., has the words, Jered begat Miriam (a female); but it is remarkable that the Septuagint, in the same place, varies slightly in the latter name, and marks it clearly as the name of a man.

(1 Chron. xxiii.) that "Jeush and Beriah did not multiply sons, therefore they were in one reckoning according to their *father's* house." An unmarried woman, if reckoned at all, would be reckoned with her father; he would be her *man*. Distinct information on these subjects can no longer be obtained. Our object would be answered if the reader, meditating on Jewish usages, should perceive some degree of probability that Matthew might designate the *father* of Mary by a term answering the idea and admitting the interpretation, "*her man*," her head, and sponsor, and the branch by which she, being a virgin, was joined to the stock of Abraham; and hence, by a transition, easy and unobserved, might come the Greek word for man or husband; and this supposed *genealogical* sense of the word rendered *man* derives probability from the known latitude of meaning of the word, which, in most languages, carries the ideas of strength and continuance.

The reader who has accompanied us thus far, will perceive that we understand the other evangelist, ST. LUKE, to give the genealogy of *Joseph*. That evangelist was not formally deducing our Lord's descent, as Matthew was; but was led, by the course of his narration, to give the *supposed* descent, on which His claim to be Messiah rested in the eyes of his hearers when he began his ministry—"Jesus began to be about thirty years of age, being, as was supposed, the son of Joseph the son of Heli," &c. &c. This *supposed* descent explains such passages as Luke xviii. 38; Acts ii. 30. It is remarkable, that although the events attending the birth of the Baptist were "noised abroad through the hill country of Judea," there is no reason to believe that the miraculous conception of our blessed Saviour was at the first made known to his disciples. A legal and apparent descent from David was the *preliminary* seal required by the Jews, and it was afforded them, though afterwards to be superseded to *such as believed* when the real circumstances were declared after his ascension. And thus was Christ doubly certified as the promised "Son of David,"—on his legal father's side while his ministry was going on upon earth; on his human mother's side when the miraculous conception was made known.

In our view, no difficulty whatever can be experienced in regard to St. Luke's table, except what consists in the appearance of the two names, Salathiel and Zorobabel, at the same period, and in the same relation the one to the other, in which they stand in St. Matthew's series. I have throughout abstained from contrasting with these remarks the strained hypotheses that have been elsewhere resorted to. The recondite solutions of the truly learned\* carry at least the acknowledgment of a difficulty; but

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\* David Hartley's solution seems to merit more attention than it has received. It might, if necessary, be accommodated to our hypothesis.

what shall we say to those who, with real or affected insensibility, tell us that, "because different persons often bear the same name, it seems needless to perplex ourselves about so common a case?" (See note on Luke iii. in *Scott's Bible*.) Surely if ever a reasonable candour might see cause to allow the conjecture that words originally in the margin had crept into the text, it is here; where these two names have the effect of exhibiting *Salathiel* as the son of two different fathers, Jechonias and Neri. Consider the nature of this roll, extending through three thousand years, and can any thing be more credible to a plain man's apprehension than that the names *Salathiel* and *Zorobabel* should have been at first written opposite their contemporaries, Neri and Rhesa, to denote the date of this part of the record, and should afterwards have been inadvertently introduced by copyists into the text; of which there are other examples? And is not this conjecture corroborated by the evidence still extant, that, in the time of Irenæus, the table of St. Luke contained only seventy-two descents? See also the Codex S. Eusebii (4to. Mediolani, 1748), which omits the two names.

In conclusion, let us not stumble at the discovery that the general body of Christians have, for so many ages, been in error on this subject. The design of the *genealogies* was to bear witness to the 'Son of David' expected by the Jews. Their primary and direct uses ceased with the dispersion of that nation and the destruction of its records. Prior to that event, no objection appears to have been made to the two genealogies. There is no ground, therefore, at this day, for the *Jews'* objection to them; and the discrepancies with which they have come down to us, are to them as to us—mere critical difficulties. The importance of the question under discussion—to the *present age*—may perhaps be exaggerated. At least, the error, if it be one, has been permitted to exist in connexion with the inestimable blessing of a clear revelation of the *Way of Peace* to men. The reason why it has been so long permitted to exist may hereafter be better understood. Assuredly it will not be the first instance in which a *prima facie* obscurity has yielded a singular and convincing illustration of the independence and veracity of the evangelists; and also, of what is to us of immense importance—namely, that their writings have come down to us unadulterated even by attempts to remove a difficulty of seventeen centuries standing.

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\* *Lucas genealogiam quæ est a generatione Domini usque ad Adam septuaginta duas generationes habere ostendit, finem conjungens initio.* And elsewhere, *Lucas initium generationis a Domino inchoans in Adam retulit.* S. Iren. Adv. Hær. l. iii. c. 38.

It seems probable that the names *Levi* and *Matthai*, ver. 24, occurring again together in ver. 29, have been by mistake of copyists inserted in one or the other place.



If, on a full review of the foregoing remarks, anything bearing on the question has been passed over, it is, that the Talmud, in one or two obscure passages, is thought to allude to Mary by the term "daughter of Heli." But how poorly the Jews of the age of the Talmud were qualified for historians is well known; and also how studious to avoid any distinct reference to the history and progress of the new religion until a time when they of necessity depended on *Christian* sources for their information. Little weight, therefore, can belong to such passages, or to such references, or even to much more direct testimony from that quarter, if any such could be adduced; and if, at a still earlier period, their Rabbins were better informed, *they*, at all events, were little likely to lend their aid to elucidate a matter that had even then begun to embarrass the Christian fathers.

The writer has already disclaimed all share in the *origination* of the principal views here opened. He must add the expression of his regret that, from want of acquaintance with the Hebrew, he is unable to appreciate, and therefore declines adducing the speculations of the ingenious author on supposed readings of St. Matthew's *Hebrew* gospel. The little work itself is however still in his possession, and there will be no unwillingness to place it in abler hands.

Z.

42, Piccadilly.

## MANUSCRIPT LETTERS OF BISHOP HORSLEY.

## LETTER VI.

*To the Author of "Antichrist in the French Convention."*

(Continued from vol. v. p. 527.)

DEAR SIR,—I hope by this time you are in possession of my long letter upon the Falling Stars, and hope that the freedom with which I canvass your interpretation gives you neither offence nor uneasiness. It really gives me concern when you say, you tremble to think of the objections I may raise. I am sure that, in these subjects, it can be no disgrace to any man to be in a mistake; but it would be disgraceful for any man to be positive. Our discussion is not for victory on either side, but for mutual information. On neither side, therefore, is there any room either for trembling or triumph. It would give me no uneasiness that any particular interpretation of my own should be confuted, and another established. For amidst all the variety and uncertainty of exposition of all *parts* of these prophecies, the consolation arising from the expectation, which the general source of the whole affords, that our Lord is coming to set all things to rights, and that the afflictions of the church, grievous as they have been, and grievous as they yet may be, will terminate in a period of peace and security in this world, to be succeeded by the happiness of

the future life, remains the same to every true believer. Laying hold of this great anchor of hope, we may investigate with that degree of indifference about the fate of any particular exposition which is necessary for the patient prosecution of inquiry, and by no means inconsistent with that serious and interested attention to these Divine oracles which may keep alive our diligence in the pursuit.

By your favour of the 20th, which I received this morning (Saturday, July 22nd), I perceive (what, indeed, I suspected before,) that you have, in some degree, misapprehended my notion of the wilful king. I never conceived that the wilful king was to be understood of the *Roman Power separately*. In the 31st verse, indeed, of the 11th chapter, I think the prophecy passes from the subject of Antiochus to that of the Romans, who, as the enemies of God's people, were the successors of Antiochus. But in the 36th verse, the prophecy passes again to another subject—that of a wicked persecuting government, which will come to its height in the last ages; which government is described under the name of the wilful king. This abominable government will arise (as I conceive) from the union of two great powers, which are already in existence separately, but have not yet formed their coalition. For as the Roman empire, after it became Christian, consisted of two branches, the western and the eastern, so I conceive this antichristian empire (extending, perhaps, over the very same immense tract of country which composed the Roman empire,) will consist of a western and an eastern branch. The western branch is represented in the 7th chapter under the image of the little horn, being France, with her conquests. The eastern is the little horn of the goat (chap. viii.), which I take to be the Turk.\* The coalition of these two will be the antichristian

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\* I must confess that this interpretation of the two horns, more especially of the first or little horn of Daniel's 8th chapter, when I first met with it, astonished and puzzled me not a little. And notwithstanding my being fully aware that my father was the very last man in the world to have been diverted, by passing occurrences, from a calm review of his subject, yet I was almost tempted to think, that, in the matter before us, he had suffered the extraordinary events of the times to warp his judgment, so far, at least, as to render him forgetful of that golden rule for the interpretation of the prophetic word, which he himself has deduced from the 2nd Peter, i. 20, 21, and expounded with so much ability and perspicuity in his admirable sermons on that passage of the Apostle. That the principal (if, indeed, not all) characteristics of the little horn which arose among the ten horns, were to be found in the public acts of the French nation, and in the dreadful spectacle of anarchy and irreligion which she presented in 1794, I was fully sensible; but I was equally sensible that, unless the application of the prophecy to the French nation could be made to agree with the chain of predictions to which it is linked, it could not be the right one; because, this would be to interpret the particular prophecy with reference merely to the terms of the single prediction taken by itself, without considering it in connexion with the series to which it evidently belongs; and to make (what the Bishop, in the sermons I have alluded to, proves we are never at liberty to do,) "the prophecy its own interpreter." How this reconciliation between his application of the particular prophecy and the chain of predictions to which it belongs, could be brought about, I

monarchy in its full growth, described in the 11th, under the image of the wilful king. Good God ! what a monster will this be !—the Turk fraternized by the French democracy ! united in the nefarious project of exterminating the Christian religion ; and, for that purpose, studiously corrupting the morals of their subjects, by releasing them from the restraints of matrimony. A business in which the French, at present, far outdo the Turk ; but the Turk, I dare say, will be an apt scholar. With this view of the subject, I said in my letter of the 8th instant, that I took the little horn of the 7th chapter to be the French nation, the little horn of the goat to be the Ottoman Porte, and the wilful king to be the antichristian power in its plenitude and perfection, an empire formed by a strange confederacy or coalition between

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was totally at a loss to discover. The little horn of Daniel's ten-horned beast was, in order of time, to rise up "after," or subsequent, to the ten horns ; still, as it was to arise from "among" them, they must all have been in existence at the time of its appearance ; and, again, as it rose up from "among" them, it could not be one of them, but must be a distinct and separate horn. With regard to the ten horns, there never has been any doubt about them ; indeed, the terms of the prophecy are too explicit to leave the smallest room for doubt, and, however commentators may have varied in their classification, yet all agree that they are to be found in those kingdoms and states into which the Roman earth became parcelled out, after the dismemberment of the empire. Now, then, how were the two circumstances, which I have just mentioned as being connected with the appearance of the little horn, to be made to agree with my father's application of the prophecy ? If it did not sprout till the end of the last century, or, even if it had not attained, till that period, such maturity as to be recognised as a horn, it could not have been co-existent with the ten horns ; for ages before the close of the last century, several of these (besides the three which the little horn itself was to destroy,) had ceased to exist as original horns ; therefore, the co-existence of the little with the ten horns, necessary to the completion of the prophecy in all its parts, seemed to me to be wanting in the Bishop's interpretation of it. Again, by every commentator, ancient or modern, that I am acquainted with, the Franks have always been considered as one of the ten horns—but if one of the ten, they cannot be the little ; for, as I have already observed, the terms of the prophecy make it clear that this horn was to be a distinct and separate horn. This, then, appeared to be another impediment in the way of my father's interpretation, and not finding any solution of these difficulties in any of the letters which I am now publishing, and having searched for one in his interleaved Bible, and among the marginal notes in his copy of Wintle's Daniel, in vain, I abandoned the investigation in despair, and was tempted to draw the conclusion which I have stated at the commencement of this note. In this opinion I remained till within these very few weeks ; for it is since these letters have been sent to the Editor of the Magazine, that I, by the merest accident, discovered the solution for which I have so long been in search. Having occasion, the other day, to consult Bishop Lowth's Isaiah, I found among its pages a MS. written on half a sheet of letter paper, entitled "Of the Little Horn of the Fourth Beast, chap. vii." How this should have remained so long undiscovered in a book which I am constantly opening, I cannot account for, but so it is. The contents of the paper I here subjoin, and whatever may be thought of the Bishop's application of the prophecy, this is at any rate evident from the tenor of his remarks on the little horn, that he was himself fully alive to the objections which might be raised against it, and that, on this occasion (and it would be impossible, I believe, to find the instance in which he sat down to the exposition of Holy Writ, in which such was not the case), he had all his wits about him. Nevertheless, I own I infinitely prefer Mr. Faber's interpretation of the prophecy to his. The error of the generality of expositors has been, that they have interpreted the little or eleventh horn of the *temporal* instead of the *spiritual* sovereignty assumed by the Pope. A

the little horns. I have now explained myself more at large, and perhaps you may see this point of the subject in a new light.

As to a new kingdom in Africa, I never thought of a kingdom to arise in Africa, or anywhere else (except our Lord's own kingdom), *after* the destruction of Antichrist, but before it. The antichristian power will aim, as I conceive, at universal empire; but when his end is approaching (see chap. ix. ver. 40), a king of the south and a king of the north are to make head against him. God knows whether I was right in the conjecture, that the king of the south will be an African power—some have understood it of Persia. Thus much, however, seems pretty clear, that the terms *north* and *south* are to be referred to the site of Antichrist's eastern dominions. For I think we may gather from the 41st verse, that the scene of Antichrist's last exploits, and of his final

horn, as my father truly observes, represents the alliances from which the states, denoted by the beasts, derive their supplies of military force,—that is to say, it is representative of earthly sovereignty; but, in like manner, a horn is used in Scripture to represent the source from which spiritual succour is to be derived (2 Sam. xxii. 3; Luke i. 69; et in multis aliis), and is thus representative of spiritual sovereignty. Now, Mr. Faber shews, in my humble opinion, with all the force and clearness of mathematical demonstration, that all the characteristics of the little horn are to be found in the spiritual tyranny exercised by the papacy. Nor is he guilty of the inconsistency which my father justly attributes to the majority of commentators; for he is equally successful in his delineation of the seventh head of the ten-horned beast of the Apocalypse, which he applies not to the pope, either as a temporal or spiritual sovereign, but to the Franciscan emperors in the person of Napoleon Buonaparte.

Notwithstanding the length to which this note has already run, I cannot conclude it without offering one or two remarks on my father's interpretation of the second little horn, or the horn of the goat in the 8th chapter. I cannot conceive how this symbol can be applicable to the Turk, further than as the temporal sovereign at the head of the Mahometan religion. Here again Mr. Faber successfully establishes that if we interpret the first little horn, or, as he properly terms it, the horn of the west, of a spiritual tyranny, the principle of homogeneity requires that the second little horn, or the horn of the east, should be an ecclesiastical kingdom likewise, and accordingly he considers the second little horn to be the ecclesiastical kingdom of Mahomet. Moreover, I cannot imagine that the power of the Turk, although an antichristian tyranny, can have any share in compounding (if I may so express myself,) the character of the wilful king. For the wilful king is to go on triumphantly, and will be in the plenitude of his power at the coming of our Lord, by whom his final destruction is to be achieved. Whereas, if anything be clear in the Apocalypse, it is the prediction of the downfall of the Ottoman empire (Rev. xvi. 12), under the effusion of the sixth vial; and how any one living in these days, and witnessing the almost total annihilation of the Turk as an independent sovereign, can call in question the inspiration of the book in which such a prediction is contained, or doubt that the sixth vial is, at this instant, rapidly discharging its contents, is to me perfectly astonishing. The wilful king is not a character or tyrannising power to be formed out of the infidelity of this nation, or of that, *BUT OF ALL*, "a combination" (to use my father's own words in a sermon, which, together with these letters and some other interesting papers, I shall shortly publish in one volume)—"a combination of all the Gentile nations of the earth against the Lord, and against his Anointed." That in this impious confederacy, the first little horn of Daniel, or the eleventh horn of the beast, may have his share, there is too much reason to apprehend. Indeed, they must be blind to what is passing in the world around them, who do not perceive strong symptoms of the union having commenced, and that of *late* popery and *infidelity* have been "made friends together."

H. H.

destruction, will be the east, perhaps the Holy Land (v. 45); perhaps the city of Jerusalem. It never entered my imagination, however, that Antichrist would receive his death-blow from the hands of those kings of the south or of the north. If anything be explicit in prophecy, it is that this wicked power will be destroyed "by our Lord himself, and by the brightness of his coming." The king of the south will certainly be subdued by Antichrist. It is not said so expressly that he will subdue the king of the north: on the contrary, the king of the north comes against him a second time. For, after the entire subjugation of Egypt, Lybia, and Ethiopia, tidings out of the east and out of the north shall trouble him. "The consequence will be, that he will go forth with great fury to destroy," and, as it should seem, with success. For "he will plant the curtains of his pavillion between the seas in the mountain of the glory of holiness." But, notwithstanding this, though he will get the better of these alarms from the east and from the north, and establish himself in the holy mountain, "yet he shall come to his end, and none shall help him." None will be able to afford him help against the mighty arm which will be at last stretched forth against him.

The word which, in the 45th verse, is rendered *palace* (for which I have put pavillion), is, in this place, of very doubtful meaning. It occurs, indeed, frequently in the Hebrew Scriptures as a verb; it signifies to gird "or bind close to the body," "as a new, a close garment," particularly the ephod "of the High Priest; and in the feminine for the girdle of the ephod." In the Chaldee dialect, it signifies a royal pavillion. Symmachus must have referred it to a root of the Syriac dialect, which signifies "a pair of horses harnessed to a chariot, or a pair of oxen yoked to a plough." But to this Syriac root it bears but a remote resemblance.

As to the desire of women, "or, as I render it, the pleasures of women," I confess I have no great doubt about it. This, sense I take it, is the most natural sense of the original words. Though the construction is such, that the passage, without something of paraphrase, must appear obscure in any translation, and carry that very obscurity which you describe, that it will look as if something were wanting, and yet in the original nothing is wanting. This I will endeavour to explain.

"And of the God of his fathers he will make no account,  
Nor use any discretion in the pleasure of women."

For these two English expressions of mine, "make account" and "use discretion," we have in the original only one verb, introduced only in the first clause. That one verb signifies either "to make account of, or to use discretion, in according to the object to which it is applied; applied to God, it signifies to make account of," or to regard; applied to the indulgence of the appe-

tites, it signifies "to use discretion in." But as we have no word in English to take in both these meanings, the Hebrew verb must be rendered by different expressions in the different clauses, or the translation will be very obscure. Had I rendered thus—

" And of the God of his fathers we will make no account,  
Nor in the pleasures of women,

you would naturally have thought that I had omitted something of consequence in the second line ; and had I rendered thus—

" And of the God of his fathers he will make no account,  
Nor, of the pleasures of women,

you would not have suspected that anything was omitted in the second line, but the meaning conveyed to your mind by the translation would have been directly the reverse of the meaning of the original. For you would have conceived the sense to be, that this wilful king would not be addicted to the pleasures of women ; whereas, the real sense of the original is, that this wilful king will not be intelligent, will not make use of his intellect, either about God, or about the pleasures of women. He will disown and defy the God of his fathers, and he will wallow in the gratification of lust : and this being said, not of an individual, but of a government, describes a government that will patronize atheism and profane marriage. It is a very common idiom of the Hebrew language to make one verb serve for two clauses of a sentence, though its sense is so different in the two as to require two different verbs in any other language. You will naturally ask, if the construction of the passage be clear and obvious, whence is it that the translations are so different ? The truth I take to be, that the translations differ less than you suppose. Theodotion's translation, which, since the time of Origen, has been in use in the Christian church, with Origen's emendations, instead of the version of the LXX, gives the same sense of the passage as I have done. For the Greek verb seems to be used by Theodotion as a word that would answer to the Hebrew verb in both its senses, as, indeed, by the etymology which Plato gives of it, it may ; and yet the manner of using it is such as no Greek writer would have adopted, except a translator copying (from a desire to translate exactly,) the idioms of a foreign language. Aquila's translation of this passage, as it is quoted by Jerome, appears to have been the very same with Theodotion. The Latin of the Vulgate evidently describes a lascivious character. I have not the Polyglot at hand, but it is not long since I consulted it, and, if my recollection does not much deceive me, the Syriac and the old versions express lasciviousness, a profanation of marriage. As to modern translators, it is no uncommon thing with them to perplex plain texts, and to differ from one another in a degree that leads those who are unacquainted with the original to sus-

pect that it must be quite inexplicable ; and the reason I take to be this—hardly any one of them takes up a text of prophecy without having formed some previous opinion about the application of it. And then, instead of attending to the most obvious and natural construction, they seek for one which may be consistent with the application they wish to establish, or inconsistent with some other they wish to confute. Thus they are all put to their shifts—those of different persuasions are put to different shifts—and they contrive to impose the most opposite meanings upon the same text. The true method would be the reverse of this. We should first seek the natural grammatical sense of the words, without doing violence to the usual idioms of the language ; then we should inquire what application of the prophecy will be most consistent with the sense of the words previously determined. If we could all lay our prejudices so far aside as to adhere resolutely to this method, innumerable imagined difficulties would disappear.

I cannot but lament that you have not some knowledge of the Hebrew language : it is by no means a difficult attainment. With a knowledge of the original, a variety of translations may be consulted with great advantage ; but without a knowledge of the original, you will often be apt to misapprehend the translator's meaning ; and the more literal the translations, the more this will be the case ; because, though the words may be Greek, or Latin, or English, the idiom will be Hebrew, and, for that reason, what is perspicuous in the original, will become obscure in a literal translation ; and the only remedy for this obscurity is to go back to the original language. The passage we have been considering I take to be one remarkable instance of this. Had I first studied the passage in the Greek translations, I question whether I should ever have fallen upon the true meaning of Theodotion's or Aquila's Greek, if I could not have compared it with the Hebrew text. But from the comparison I derive this satisfaction, I see that Theodotion and Aquila understood the passage as I do (I speak of the grammatical sense of the words), and have only expressed the sense obscurely, by aiming at an exactness of translation, which is seldom to be attained without some loss of perspicuity ; and I think there are many passages in the Septuagint which a very good Greek scholar, ignorant of Hebrew, will but imperfectly comprehend. I think in three months, with a well printed Hebrew Bible, and Mr. Parkhurst's Lexicon, you might make considerable proficiency ; and I am sure it would be a source of great satisfaction to yourself, and evidently of public service.

I think your progress since the year 94 has been very considerable indeed. But you must not suffer yourself to feel any disappointment if the world should pay you less attention than is due to the importance of the subject and to your manner of

treating it. Is it not prophesied, that there will be a general inattention to the signs of the times till the last period draws very near?

*Bromley, July 25th, 1797.*

*Of the Little Horn of the 4th Beast, chap. 7.*

The horns of animals are their principal weapons of offence and defence; hence, the horns of these typical beasts of prophecy represent the alliances from which the States, denoted by the beast, derive their supplies of military forces. Accordingly, in the Apocalypse, the angel tells St. John that the ten horns (chap. xvii. 12, 13) are ten kings (i. e., kingdoms), which, for a certain time, give their power to the beast; i. e., serve him as his auxiliaries. Now, this little horn of Daniel's fourth beast, which arises "among" the other ten, and "after" them (chap. vii. 8 and 24), though it was different from the rest, was still a horn; that is, some independent kingdom, or some state under a government of its own, which, for some time, contributed to the military strength of the beast. This horn, therefore, cannot be the pope, for the pope was not the head of any independent foreign state, which, in the latter times of the Roman empire, furnished a quota of auxiliaries. Indeed, those interpreters who expound the little horn of the pope, are inconsistent with themselves; for they likewise make the pope the seventh head of the ten-horned beast in the Apocalypse. But that ten-horned beast is unquestionably the same with this ten-horned beast of Daniel, and it is impossible that the same thing should be both a head and a horn of the same beast. The pope, therefore, cannot be a horn in Daniel, and a head in the Apocalypse—the beast in one and the other being the same. Indeed, the pope is neither horn nor head—not a horn, for the reasons given; not a head, for the pope never was, in any period, the secular sovereign of the Roman empire. We must look, therefore, for this little horn among those foreign independent states, which, having been for some time in alliance with the Roman empire, and in that character horns of the beast, at last turned their arms against it. If we should find eleven such states in all, and among them one, at first inconsiderable in comparison of the rest, but rising afterwards to power and consequence, and conquering three of the other ten, this will be likely to be the little horn; and if, in the progress of its history, it should exhibit the other parts of the character of that impious power, its claim to the title will be indisputable. Now, the auxiliaries of the Roman empire in its decline, which at last dismembered it, and entirely overthrew the western branch, were these:—1. Visigoths—2. Ostragoths—3. Huns—4. Alans—5. Vandals—6. Saxons—7. Burgundians—8. Heruli—9. Suevi—



10. Lombards—11. Franks. Of these, the Franks, at first, whether as allies or as enemies of the empire, were by far the most inconsiderable: they settled in the most distant part of Gaul, where they remained for some centuries quiet and unnoticed. But all the time their power was gradually growing, and, in the beginning of the 9th century, it was become so great, that they conquered the Lombards, and drove them out of Italy. In process of time, they mastered the whole of Gaul, uniting to their own dominion the kingdom of the Visigoths in the south, and the midland kingdom of the Burgundians. Thus having reduced three of the ten horns—namely, the kingdom of the Lombards, in Italy; the kingdom of the Visigoths, in Gaul; and the kingdom of the Burgundians—these Franks, or French, began to take the shape of the little horn, but were not noticed as such for many centuries, as it has been only since the Revolution that they began to play the pranks described in the 25th verse, which unequivocally mark the character.

S. ROCHESTER.

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HISTORICAL NOTICES AND DESCRIPTIONS OF CHRISTIAN  
ARCHITECTURE IN ENGLAND.

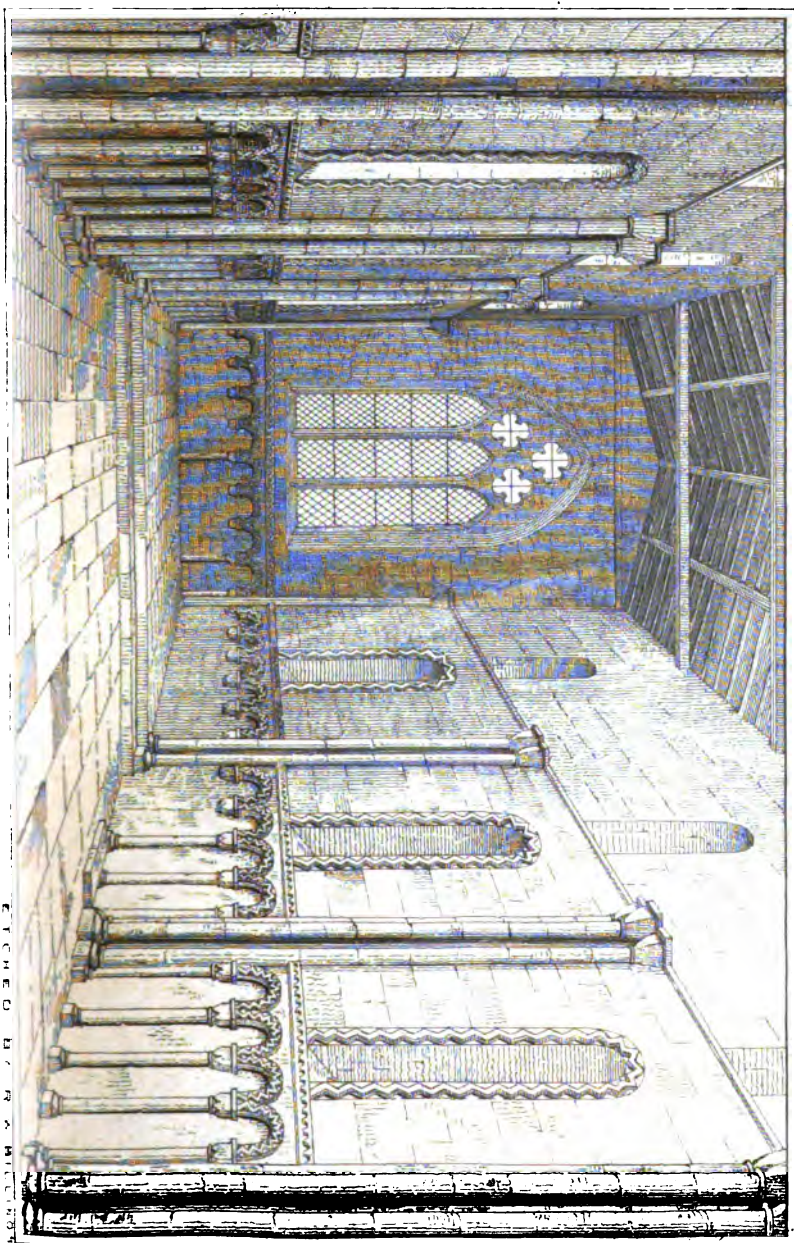
*Second Class.*—ANGLO-SAXON SPECIMENS.

NO. V.—STOW CHURCH, REPTON CHURCH, ETC.

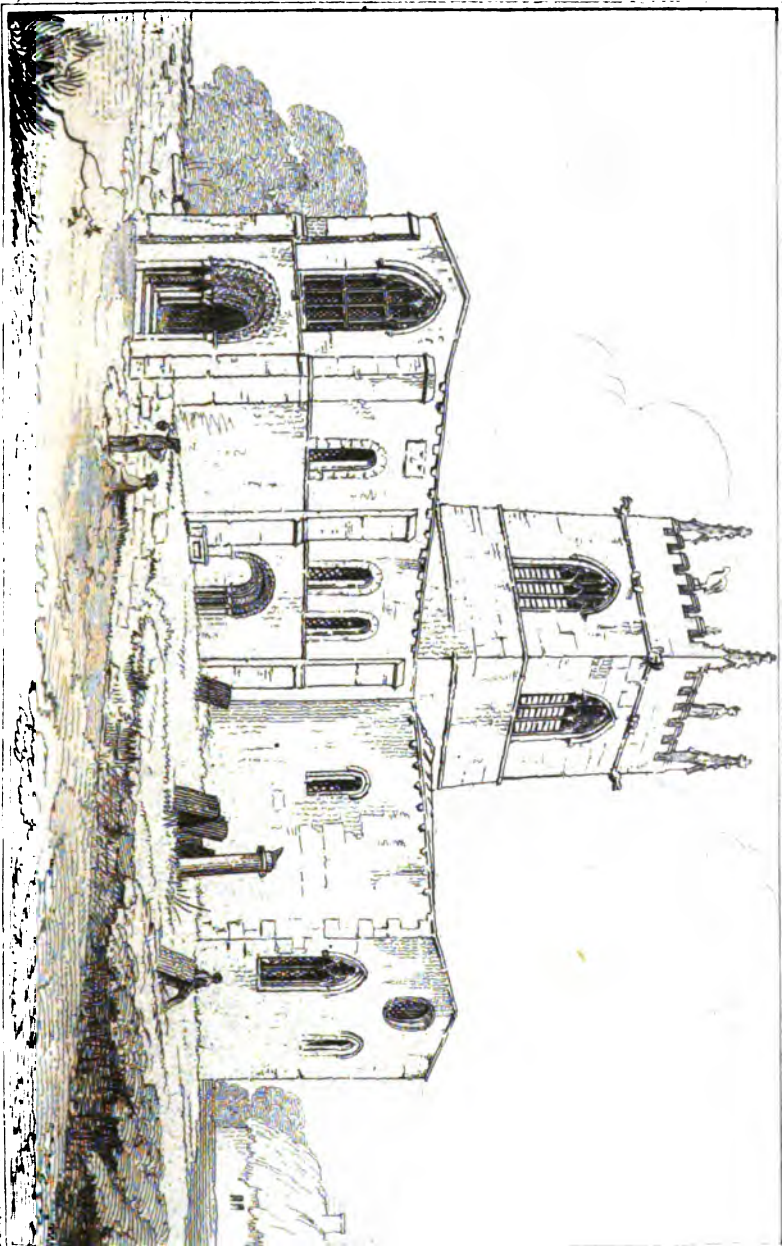
*To the Editor of the British Magazine.*

SIR,—The accompanying views of *Stow Church* are intended to characterize the exterior architectural features, and those of the interior of the chancel. In neither of these will the critical antiquary recognise any decisive and marked peculiarities of, what we are endeavouring to ascertain—the Saxon style; nor will he be inclined to admit that the arrangement of a transept, in a parochial church, is likely to have been of Saxon design. Most of the provincial sacred edifices, built by that people in England, were small in size, and plain and simple in their different members and details; whereas that of *Stow*—at least the edifice now standing—has a nave, choir, transept, and central tower, also three door-ways of ornamented workmanship—viz. at the west end, and on the south and north sides of the nave. The arches of these are semicircular, and adorned with the chevron, or zigzag ornament. That of the west end has three columns, on each side, retiring obliquely from the outer wall. Four of these have plain shafts, whilst the other two are sculptured with a zigzag fillet ornament.

As shewn in the exterior view, there are flat pilaster buttresses









on the sides and at the angles of the nave ; but none are seen attached to the south wing of the transept, thus implying a posterior age to the latter part of the building. Indeed the nave, as well as the chancel, have evident architectural features of an early Anglo-Norman origin ; and it is related by historians that Remigius de Fescamp, who had been Bishop of Dorchester two years,\* and was removed to that of Sidnacester, or of Lincoln, in 1172, either built or *re-edified* the church of Stow. On this point the monastic chroniclers are not precise in language or in matter, and the antiquary has, therefore, abundant latitude for conjecture and hypothesis. According to Godwin,† Remigius was translated from Dorchester to Lincoln, the first being an obscure village, or town ; the latter “ one of the most populous cities in England, of great resort and traffique both by sea and land.” At that place the prelate bought a tract of ground on the top of a steep hill adjoining the castle, and commenced “ a goodly church.”‡ The Archbishop of York, however, endeavoured to prevent the prosecution of the work, as likely to infringe on his rights, privileges, and prerogatives ; but the bishop seems to have had more influence with the king than the archbishop, or his funds were more influential, for, as Henry of Huntingdon relates, he gave the monarch no less a sum than 5000*l.* to secure the title to his new see. He proceeded rapidly with his cathedral, and summoned “ all the bishops of England, by the king’s authority,” to be present at its dedication, in May, 1092. Two days previous to this memorable event, the dwarfish prelate died.§ If, therefore, he built any part of the church at Stow, it must have been previous to the commencement of his large edifice at Lincoln ; and both of them appear to have been altered and enlarged by Alexander, Bishop of the same see, in the time of King Henry the First.|| The great western door-way of the

\* See Neve’s “ *Fasti Ecclesie Anglicanæ*,” p. 138. This author thinks that Ingulphus was mistaken in ascribing the removal of Remigius from Dorchester to Lincoln in 1172.

† “ *Catalogue of Bishops*,” edit. 1615, p. 288.

‡ Essex has written a dissertation on this church, which is printed in the “ *Archæologia*,” vol. iv. p. 149, &c. This is accompanied by a ground plan and elevation of the west front of the Norman cathedral. According to Essex, Remigius laid the foundations of the church in 1088, and that he only covered in the eastern part before his death, in 1092. This was finished by Bishop Bloet, who presided over the diocese thirty-one years.

§ This bishop, says Godwin, *ut supra*, “ was a man, though of so high and noble a mind, yet so unreasonably low of stature as hardly he might attain unto the pitch and reputation of a dwarf ; so, as it seemed, nature had framed him in that sort to shew how possible it was that an excellent mind might dwell in a deformed and miserable body.”

|| In “ *Vetusta Monumenta*,” by the Society of Antiquaries, vol. iii., is an account of the west end of this cathedral, with plans, elevations, and details, by Mr. Lumley, clerk of the works to the cathedral, who promised to furnish some remarks on “ that curious and ancient structure—the church at Stow, part of whose architecture being older than any at Lincoln.”

cathedral and an arch in the north transept of Stow church have their weather or label mouldings terminated with sculptured snakes' heads, an architectural ornament prevalent at that time, as shewn particularly in the interesting remain of Malmesbury Abbey church, in Wiltshire. The chancel, or choir end of Stow church, cannot be referred to the Anglo-Saxons, for the series of arcades placed against the lower part of the wall, internally, are evidences of Norman design. In the tower and transept, where the walls are plain, without buttresses, of rude masonry, and where the first gradually diminishes from the church upwards, we may recognise the practice and principles of the Saxons. The side windows and clustered pilaster columns against the wall, which imply that the roof was vaulted, are other Anglo-Norman features; but the window in the eastern wall is of the first pointed style, about 1200.

A critical history of Stow church is a desideratum in archæological literature, for it exhibits some interesting architectural members, and is intimately associated with persons and events of real importance in the Christian annals of the island. Mr. Edward J. Wilson, of Lincoln, has had opportunities to collect much valuable information on the subject, and is well qualified to execute this task, as well as another of still higher import, — a history and elucidation of the cathedral church of Lincoln. The reader will find the fullest account of Stow church, hitherto published, in the "*Beauties of England*," Vol. IX.

*Repton Church, Derbyshire.*—The crypt of this building, under the east end, or chancel, is a curious design, both in plan, form, and its architectural members. Its plan is nearly square, with four columns in the middle supporting a vaulted roof, arranged in nine divisions. There are three entrances—one from the churchyard, to the north; and two from the aisles of the church, to the west. As shewn in the engraving, the four columns have a sort of cable moulding, or fillet, spirally extending from the bases to the capitals; and these bases and capitals are unusually plain and rude. The former, indeed, are merely pieces of stone, almost devoid of form and ornament. Two are plain, flat, round disks, extending much beyond the lower ends of the shafts; whilst the two others appear more like the upper members of a base. The capitals are squared, as are the four archivaults springing from them. At the centre of the east, south, and west ends are squared recesses, formed by projecting piers, or pilasters, the faces of which are panelled, and have impost mouldings, on which rest the archivaults, extending from the columns. There are ten steps from the exterior to the floor of the crypt, and twelve from the church. The approaches from the latter extend from the aisles, first, in a straight line for about five feet, where they diverge at an obtuse angle, and continue fifteen feet further, where they enter

the crypt at the north-west and south-west angles. The interior area measures 16 by 17 feet, exclusive of the recesses.

Of this singular specimen of Christian architecture, we have no record to verify its date, or point out its architect; but it may be safely referred to the Anglo-Saxons. It certainly manifests more of science, art, and style, than either Brixworth or the Barton towers, already illustrated in preceding portions of this work; but it does not display so much of architectural skill and masonic execution as the crypts of either St. Peter's-in-the-East, Oxford, Winchester, Canterbury, York, or Worcester cathedrals.

There is another singularly interesting crypt at *Lastingham*, in Yorkshire, which has short massive columns, with rude grotesque capitals; and which may be regarded as a genuine Saxon work.\*

The topographical history of Repton, anciently *Rappendune*, *Rapenden*, *Rapinden*, is interesting, and will afford some clue towards illustrating that of the church. Though Repton is now only a curacy, and a village, it appears to have been a place of note and influence under the Anglo-Saxon dynasty. It gives name to the hundred; and, according to some antiquaries, was the head, or capital, of the Mercian kingdom; also the burial-place of some of its sovereigns. A monastery for religious men and women was founded here previous to the year 660, which was destroyed by the Danes, in 874, when Edburga, daughter of Adulph, king of the East Angles, was abbess. It was again refounded by Matilda, widow of Radulph, second Earl of Chester, in 1172. Of the extent and architectural character of the first, as well as the second religious houses, with the attached church, we have not any account transmitted to the present times; but the church is evidently the workmanship of different and distinct ages. Part of this seems of the same age as the crypt; but the upper portion is later. The nave and aisles indicate the style of Edward the Third's reign.

In the adjoining premises, now occupied as a public school-

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\* See Britton's "Chronological History of Christian Architecture in England," p. 199, &c., in which there is a ground plan and a view of this crypt; also an architectural account of the church, &c. It is there referred "to the early Norman times;" but further investigations induce the author to regard it as Saxon. The east end of the church, as well as the crypt, is semicircular. In the same work is a view, plan, and account of the crypt of St. Peter's-in-the-East, Oxford, which is ascribed to the Normans; but the Rev. Dr. Ingram, in the "Memorials of Oxford," now publishing, contends that it is of the age of King Alfred, when Grymbald is said to have built the church from the foundations. Dr. Ingram, in the same interesting publication, endeavours to shew that the central part of the church of St. Frideswide, now the cathedral, is truly Saxon; and Mr. Garbett, the scientific architect of Winchester cathedral, has endeavoured to prove that part of the tower and transept of that church, as well as part of the Abbey Church, at Christchurch, Hampshire, are genuine specimens of Anglo-Saxon architecture.—See Britton's "History &c. of Winchester Cathedral," and Brayley's "History of Christchurch."



house, under the mastership of the Rev. Dr. Sleath, are some remains of the old priory buildings; and the school-room is said to have been the monastic refectory. It contains a row "of strong, round, *Saxon* pillars, evidently of very ancient date, which formerly extended to the end of the priory. The dormitory was at the north end of the hall; and on the east side was situated the cloisters, the area of which is converted into a garden for the master."—(*"Beauties of England,"* Vol. III. By Edward W. Brayley.) In this extract, we find the word *Saxon* applied to certain pillars of the domestic buildings, which are most probably of Norman execution; but the author, at the time of writing his account, was not so critically precise in language as we find him in his elaborate and interesting history of Westminster Abbey church, and also in that of Christ Church, just completed. (As the term is often indiscriminately used by the Messrs. Lysons, in their "*Magna Britannica*;" by Mr. King, in "*Munimenta Antiqua*," and by almost all topographers and antiquaries, I propose to devote another paper to this class or series of my architectural essays. Much confusion prevails, and much frivolous disquisition has been employed on the subject of the arts and architecture of the Anglo-Saxons.)

June 17, 1834.

J. B.

## ANTIQUITIES, ETC.

## CHURCH AND PARISH BOOKS OF DARTINGTON, DEVONSHIRE.

*(Continued from vol. v., p. 669.)*

- Arra.** In p̄mis rē comp̄ de lv. ij<sup>d</sup>. de arris suis ut p̄t̄ in comp̄ p̄r antea et ult̄ rem̄t̄ in m̄an Joh̄is Lokke et Joh̄is Crympe ij<sup>a</sup>. pro pleg. Ricci Ayscheleghe. Sum l. vij<sup>a</sup>. ij.
- In denar collect.** Itm rē comp. de xxiv<sup>a</sup>. viij<sup>d</sup>. rē de hognero de uña p̄te et de xxxij<sup>a</sup>. iiij<sup>d</sup>. re de alia pte de hognero et ult̄ rem̄t̄ in m̄an Joh̄is Hawkyn xxvi<sup>a</sup>. viij<sup>d</sup>. in denar collect in p̄a alia vice p̄ dīct̄ Johan et alia.
- Rē de Johe Hoxh<sup>m</sup>** Itm rēd comp de iiij<sup>l</sup>. v<sup>a</sup>. iiij<sup>d</sup>. rē de Johe Miller cūst̄ instaur bē Marie. Sum v. iiij, v. iiij<sup>d</sup>.
- cūst̄ instaur de Marie.** Itm red comp de xii<sup>a</sup>. p̄ uña patellā vend Joh̄i Brode. Sum̄s tot xiiij<sup>l</sup>. xvi<sup>a</sup>. ix<sup>d</sup>. unde in expensis et solūt. In prim̄ sol̄ caluatori p̄ lab̄

Ric<sup>i</sup> Symon et Johi Willm̃ p. lab ejusd<sup>i</sup> xi<sup>s</sup>. viij. Itm Vincent Sanger  
p<sup>r</sup> lab suo. ij<sup>s</sup>. Itm p<sup>r</sup> un clavo empt<sup>i</sup> et p<sup>r</sup> un cista ij<sup>s</sup>. Itm p<sup>r</sup> papiro.

Sum<sup>a</sup> tot<sup>i</sup> Recept<sup>i</sup> xx<sup>s</sup>. viij<sup>s</sup>.

Sum Thomæ Huxham et Will<sup>m</sup> Allerton recept<sup>r</sup> et solut op<sup>i</sup>s  
ecclesia fact. die dom̃ca prox<sup>i</sup> post festm corp<sup>i</sup>s Xti a<sup>n</sup>o regni regis  
Henrici Sept.

[Here follow entries of small sums paid as rents and presents—  
ale-house profits; among these are—]

It<sup>r</sup>: rē de rectore ecclesie de Dertynton ex do ipsius Rect<sup>i</sup>s.

It<sup>r</sup> rē de Ric<sup>o</sup> Ayschelegh ex dōn Step: Baron ut nomen ejus ponat<sup>r</sup>  
in rotulo orat. Sum<sup>a</sup> vi<sup>s</sup>. viij.

It. rē de eod Ric<sup>o</sup> ex dōn Thom<sup>o</sup> Waryn et Dame Waryn ut h<sup>e</sup>ant  
iiij nom<sup>i</sup>a pos<sup>i</sup> in Rot orat. Sum<sup>a</sup> xxvj<sup>s</sup>. viij<sup>s</sup>.

It<sup>r</sup> rē de eod Ric<sup>o</sup> p<sup>r</sup> focal vend in claus ap<sup>d</sup> Podefen.

Sum<sup>a</sup> vj<sup>s</sup>. iiij<sup>s</sup>.

Itm rē de Ric<sup>o</sup> Berde p<sup>r</sup> Willm<sup>o</sup> Martyn de Wastcomb p<sup>r</sup> uno pype  
de Sedar sibi vend. Sum<sup>a</sup> vj<sup>s</sup>. viij<sup>s</sup>.

Itm rē de Priore de Totton ex dōn ipsius prior<sup>i</sup> ad campan.

Sum<sup>a</sup> xij<sup>s</sup>.

Itm re de Bellat apud Exon ex dōn ips<sup>i</sup> ad campan, xij<sup>s</sup>.

Expens. Inpnis pdidimus incista in eccl<sup>a</sup> quando eccles<sup>i</sup> fuit spoliata  
Sum. iiij<sup>s</sup>. xix<sup>s</sup>. vj<sup>s</sup>.

Itm in expens p<sup>r</sup> eod<sup>m</sup> et aliis eod<sup>m</sup> temp<sup>e</sup> occupat. Sum. xij<sup>s</sup>.

Itm in expens pan et pot dat hoib<sup>us</sup> eod<sup>m</sup> temp<sup>e</sup> laborant circū  
diva oper<sup>e</sup> eccl<sup>i</sup>e. Sum. iiij<sup>s</sup>. vj<sup>s</sup>.

Itm in expens car<sup>o</sup> lapid et maceremi ad eccl<sup>m</sup>. Sum. vj<sup>s</sup>.

Itm in xxxvi q<sup>r</sup> calcet empt<sup>i</sup> et car<sup>o</sup> ejusd<sup>m</sup>. Sum. xxxvij<sup>s</sup>. v<sup>s</sup>.

Itm in opere carpent p<sup>r</sup> dict locat p<sup>r</sup> div<sup>i</sup>sis opib<sup>us</sup> eccl<sup>i</sup>e.

Sum. x<sup>s</sup>.

Itm sol. Wollecote carpent p<sup>r</sup> lab<sup>o</sup> suis plm solut p<sup>r</sup> pte boreal<sup>i</sup> eccl<sup>i</sup>e.  
Sum. iiij<sup>s</sup>. vi<sup>s</sup>. viij<sup>s</sup>.

Itm in expens lapid sedend<sup>i</sup> et tend<sup>i</sup> p<sup>r</sup> eccl<sup>i</sup>a necess<sup>i</sup>. Sum. xv<sup>s</sup>. ij<sup>s</sup>.

Itm in expens op<sup>e</sup> fabro occup<sup>i</sup> div<sup>i</sup>sis necess<sup>i</sup> eccl<sup>i</sup>e. Sum. x<sup>s</sup>. vj<sup>s</sup>.

Bells.

Itm p̃ cambīt campañ et *dwæ* p̃tm̃. Sum̃s. xxij<sup>l</sup>. x<sup>s</sup>. vij<sup>d</sup>.

Itm sol̃ Latham in plēn solūt p̃ fenestrō campañ. Sum̃s. iiij<sup>l</sup>. xv<sup>s</sup>. v<sup>d</sup>.

Itm sol̃ Ricō Browne p̃. p̃fectōne *sæx* campañ. Sum̃s. xiiij<sup>l</sup>. iiij<sup>d</sup>.

Itm lib̃ smel Priore Totton in rewarde p̃ amorē <sup>iiij<sup>d</sup></sup> *mr* sui.

[And several other payments.]

Reed.

Itm rē de Johe Knyght Custod instaūr bē Māre l. ix<sup>s</sup>. v.

Itm r de *hogeryng* silver xxvij<sup>s</sup>.

[Then follow receipts for cottage and field-rents, for the ale-house, for bark and wood ; also—]

Itm rē comp de vij<sup>s</sup>. xj<sup>d</sup>. de recept̃ de custod<sup>ba</sup> de Dene priore\* p̃ le Crane et . . . . . pertinentibus. Sum. vij. xi<sup>d</sup>.

Itm rē comp de xxvi<sup>s</sup>. viij<sup>d</sup>. red de Ricō Berde . . . . . argent̃ Cocelia<sup>r</sup> dāt ecclīe p̃ dom̃ Thomam Plumere rect<sup>m</sup>.

Hire of an anvil.

Itm de Rico Symon p Johe Myller de Yernere et de x<sup>d</sup>. de Johē Derte p̃ locatē Incudis vid<sup>t</sup> p ij anno et dim̃ aṇ.

Payments.

In p̃mis p̃ ij pellbus emp : p libō xij<sup>d</sup>.

Itm Rico Andgel p̃ d̃cto libō fact̃ et sept̃ xiiij<sup>s</sup>. ij<sup>d</sup>.

Itm d̃cto Rico p̃ ligačne d̃cī libri iiij<sup>s</sup>.

Itm in vino dāt Johi Jackson ij<sup>d</sup>.

Itm in expens̃ Rob<sup>t</sup> Dyere—Rici Ayschelegh et Rici Berde apud Exon p̃ querel̃ capt̃ in com̃ veri d̃cm Robtum p̃ captand̃ Selynger Olla Cma ecclīe . . . . .

Itm p. amerciam̃t in d̃cā Cūria Com̃ xiiij<sup>d</sup>.

[I think these two last entries have reference to an historical fact that took place in the preceding reign. Dartington, from the time of Richard II., was in the possession and the residence of Hollands, Dukes of Exeter. The widow of the last duke, sister of Edward IV., married secondly Sir Thomas St. Leger, and they resided *in the great house* here. In a premature rising of the adherents of the Duke of Richmond (2 Rich. III.) in this part of the kingdom, St. Leger was engaged, and being soon after taken, was executed at Exeter. Pro-

\* The pariah of Dean Prior is very near to Dartington.

bably he escaped after the battle, and was betrayed by one of his servants.]

Itm p̃ feñro v compi in papiro et encaust v<sup>a</sup>. ij<sup>a</sup>.

Itm Will<sup>mo</sup> Veule p feñro muro in pte orient eccles ij<sup>a</sup>.

Et p. noṽ calixt̃ empt. iij<sup>l</sup>. xij<sup>a</sup>. viij<sup>a</sup>.

Et p̃ . . . . . Rectore et Johe Chaffe ad super̃dem campan. viij<sup>a</sup>.

Et Bart<sup>e</sup> Jelys p̃ Rob<sup>e</sup> camp̃. de noṽ fact̃. xvi<sup>a</sup>.

Et Rico Toker p yrework eod<sup>m</sup> occupat̃. viij<sup>a</sup>.

Et in p̃ot dat Johe Williams et p convent<sup>e</sup> sua. ij<sup>a</sup>.

Et Gervas Ffoxe p̃ secat<sup>e</sup> unius quere<sup>e</sup> cum carr<sup>e</sup>. ij<sup>a</sup>. ij<sup>a</sup>.

Et Johe Hop p̃ feñro le *sepulq̃r*. v<sup>a</sup>. iij<sup>a</sup>.

Et p xij capist empt et p̃ uno p̃red campan. viij<sup>a</sup>.

Et p<sup>r</sup> uno *Regist* argent de noṽ empt. xvij<sup>a</sup>.

Judas. Et p<sup>r</sup> feñro le Judas et aliis Joh. Hoxham. x<sup>a</sup>.

Et Johi Derte p barris de noṽ fact̃ p̃r camp. x<sup>a</sup>.

Et in p̃ot dat divis̃s p̃sonis eod̃m temp̃e. iijj.

Pix. Et p̃ uno pixidi p eccles de noṽ empt. xij<sup>a</sup>.

Et p̃ ij quart calcet empt. xvj<sup>a</sup>.

Et p̃ . . . . lap̃ mac̃er et zabulo carr̃. xvj.

Et in p̃ot dat̃ divis̃s h̃ombus ad . . . . . latham. v.

Car̃. lap̃ in al̃ta campanilia.

Et p̃r uno lec equit̃ London. xv<sup>a</sup>.

Et alio lec equit̃ Exon ead̃m causa. xij<sup>a</sup>.

Et p uno pixidi p eccles de noṽ empt. xij.

Et Johi Williams p̃ em̃end̃ fenest̃ro in le vice. xij<sup>a</sup>.

Et in yre worke <sup>iron work</sup> vid̃l̃t. twists nayles et aliis. iij<sup>a</sup>.

[Then a long list of rents and other receipts.]

( To be continued. )

# SELECTIONS FROM EVELYN'S DIARY.

(Continued from vol. iv., p. 753.)

1678. 22 Feb.—Dr. Pierce preach'd at Whitehall, on 2 Thessal. 3, 6, against our late schismatics, in a rational discourse, but a little over sharp, and not at all proper for the auditory there.

VOL. VI.—July, 1834.

22 March.—Dr. South preached, coram Rege, an incomparable discourse on this text—"A wounded spirit who can beare?" Note—now was our Communion Table placed Altar-wise; the Church, Steeple, Clock, and other reparations finished.

5 Nov.—Dr. Tillotson preach'd before the Commons at St. Margaret's. He said the Papists were now arrived at that impudence as to deny that there ever was any such thing as the Gunpowder conspiracy; but he affirmed that he himself had several letters, written by Sir Everard Digby, (one of the traytors,) in which he gloried that he was to suffer for it, and that it was so contrived that of the Papists not above two or three should have been blown up, and they such as were not worth saving.

1679. 30 Jan.—Dr. Cudworth preach'd before the King, at Whitehall, on 2 Tim. 3, 5, reckoning up the perils of the last times, in which, amongst other wickednesse, Treason should be one of the greatest; applying it to the occasion, as committed under a form of reformation and godliness; concluding that the prophecy did intend more particularly the present age as one of the last times; the sinns there enumerated more abundantly reigning than ever.

2 Feb.—Dr. Durell, Dean of Windsor, preach'd to the household, at Whitehall, on 1 Cor. 16, 22; he read the whole sermon out of his notes, which I have never before seene a Frenchman do, he being of Jersey, and bred at Paris.

4 Feb.—Dr. Pierce, Dean of Salisbury, preached on 1 John, 4, 1, "Try the Spirits, there being of late so many delusive ones gone forth into the world." He inveied against the pernicious doctrines of Mr. Hobbes.

4 April.—The B<sup>e</sup> of Gloucester preached in a manner very like Bishop Andrews, full of divisions, and scholastical, and that with much quicknesse. The Holy Communion followed.

20.—Easter Day. Our Vicar preach'd exceedingly well, on 1 Cor. 5, 7. The Holy Communion followed, at which I & my daughter Mary (now about fourteen years old) received for the first time. The Lord Jesus continue his grace unto her, and improve this blessed beginning.

23 Nov.—Dr. Allestre preach'd before the household on 11 St. Luke 2. Dr. Lloyd on 28 Matt. 20, before the King, shewing with how little reason the Papist applied those words of our Blessed Saviour to maintaine the pretended infallibility they boast of. I never heard a more Christian and excellent discourse; yet were some offended that he seemed to say the Church of Rome was a true Church; but 'twas a captious mistake, for he never affirmed any thing that could be more to their reproach, and that such was the present Church of Rome, showing how much it had erred. There was not in this sermon so much as a shadow for censure, no person of all the Cleargy having testified greater zeal against the errors of the Papists than this pious and most learned person. I dined at the Bishop of Rochester's, and then went to St. Paul's to hear that greate wit Dr. Sprat, now newly succeeding Dr. Outram in the cure of St. Margaret's. His talent was a greate memory, never making use of notes, a readiness of

expression in a most pure and plain style of words, full of matter easily delivered.

1680. 25 Jan.—Dr. Cave, author of "Primitive Christianity," &c., a pious and learned man, preached at Whitehall to the household on 3 James, 17, concerning the duty of grace and charity.

26 Feb.—To the R. Society, where I met an Irish Bishop with his Lady, who was daughter to my worthy and pious friend, Dr. Jeremy Taylor, late Bp. of Downe & Connor; they came to see the Repository. She seems to be a knowing woman, beyond the ordinary talent of her sex.

26 March.—The Dean of Sarum preached on Jerem. 45, 5, an hour & half from his Common-place book of Things, and greates men retiring to private situations. Scarce anything of Scripture in it.

30 Oct.—I went to London to be private, my birth-day being the next day, & I now arrived at my sixtieth year, on which I began a more solemn survey of my whole life, in order to the making & confirming my peace with God, by an accurate scrutinie of all my actions past as far as I was able to call them to mind. How difficult & uncertaine, yet how necessary a work! The Lord be merciful to me & accept me! Who can tell how oft he offendeth? Teach me, therefore, so to number my daies that I may apply my heart to wisdom, & make my calling & election sure. Amen, Lord Jesus!

31.—I spent this whole day in exercises. A stranger preached at Whitehall, on 16 Luke 30, 31.\* I then went to St. Martin's, where the Bp. of St. Asaph preached on 1 Peter, 3—15; the Holy Communion follow'd, at which I participated, humbly imploring God's assistance in the greates worke I was entering into. In the afternoon, I heard Dr. Sprat at St. Margaret's, on 17 Acts 11.

I began & spent the whole weeke in examining my life, begging pardon for my faults, assistance & blessing for the future, that I might in some sort be prepared for the time that now drew neere, & not have the greates worke to begin when one can worke no longer. The Lord Jesus help & assist me. I therefore stirr'd little abroad till the 5 Nov., when I heard Dr. Tenison, the now Vicar of St. Martin's; Dr. Lloyd, the former Incumbent, being made Bishop of St. Asaph.

7 Nov.—I participated of the blessed Communion, finishing and confirming my resolutions of giving myselfe up more entirely to God, to whom I had now most solemnly devoted the rest of my poore remainder of life in this world; the Lord enabling me, who am an unprofitable servant, a miserable sinner, yet depending on his infinite goodnesse & mercy accepting my endeavours.

1681. 20 May.—Our new Curate preach'd,—a pretty hopefull young man, yet somewhat raw, newly come from Colledge, full of Latine sentences, which in time will weare off. He read prayers very well.

(*To be continued.*)

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\* This was probably to the king's household, early in the morning.

## DEVOTIONAL.

## PARISIAN BRIEVIARY.

SIR,—On a former occasion I mentioned two circumstances in the Breviary worthy of notice, which I purpose to exemplify as far as it may be done by some short extracts. The first is the mode in which an ulterior and spiritual sense is connected with or responds to a more immediate and primary one. This is the case in the responsories, where passages from the Old and from the New Testament are introduced to respond to each other. The same may be seen in the extracts from the Psalter in a former number of this Magazine, (for Jan., 1834,) in the hymns appropriate to the different hours of the day. It may likewise be observed very remarkably in the hymn appointed for the Sunday morning as there given, beginning with "Morning lifts her dewy veil," in which the creation and redemption of mankind, as completed on that day, are the subjects of alternate stanzas. What I would now refer to are some of the different hymns corresponding with this, which are substituted for each day of the week in the daily Psalter, and in which this secondary application, so natural and so scriptural, is beautifully illustrated.

The other circumstance to which I would allude, is the following—viz., the appropriate and peculiar tone and aim which pervades each day's service as noticed before (in No. for May, p. 539.) This indeed is not so clearly seen in the following instances, which are selected more particularly for the former purpose, but still the tendency may be observed; as, for instance, on the second day God's goodness to man is celebrated: this is observable in the first hymn here given. The hymn for the third day turns to the love of our neighbour. Those for the fourth and fifth, to faith and Christian hope, the peculiar subjects of the services for those days.

*Hymn from the "Officium Nocturnum" for the Second Day.*

Dei canamus gloriam,  
Cœlum secundo qui die  
Expandit admirabile  
Mortalibus spectaculum.

Poli stupemus alveo  
Stagnare penales lacus:  
Hinc imbre terras fertili  
Cœlestis irrorat Pater.

Quam preparas nobis, Deus,  
Est hæc imago gratiæ:  
Hæc rore stillans uberi  
Cordis penetrat intima.

Hanc qui fideli combinant  
Aquam salubrem pectore,  
In his ad æternas domos  
Miro resultat impetu.

&c. &c.

Glory to God on high,  
Upon this day unfolding  
His tent along the sky  
To wond'ring man beholding!

Heav'n's roof becomes a bed  
Where liquid lakes are pending,  
On earth beneath outspread  
In dewy drops descending.

An image of the dower  
Thou hast for us prepared,  
Of grace the living shower  
For them Thy love hath spared.

In them who drink that dew  
In faithful heart concealing,  
It heavenward springs anew  
Itself in strength revealing.

*Hymn from the Officium Nocturnum on the Third Day.*

Jubes : et in præceps aquis  
 Repente confluentibus,  
 Prodit sub auras humidis  
 Exuta velis arida.

Hanc tu colendam qui tuus,  
 Pater, dedisti filiis,  
 Quos orbis unus continet,  
 Fac una jungat caritas.

Nunc exulamus ; sed tuam  
 Mox congregabis in domum  
 Te Patre dignos, qui pio  
 Amore fratres vixerint.

Ah, qui malignis artibus  
 Linguisque lædunt proximum,  
 A te repelles : hoc genus  
 Cœlestis aula non capit.

En, ipsa tellus improbos  
 Dudum laborans sustinet,  
 Ardetque non suæ jugo  
 Corruptionis eximi.  
 &c. &c.

The Word is given—the waters flow,  
 And to the heavenly gale  
 The earth uplifts her from below,  
 And folds her humid sail.

Here hast thou, Lord, thy children set  
 To dwell in one abode :  
 May they be here together met  
 In holy brotherhood !

A brotherhood of exiles here,  
 But to his house above  
 Are gather'd by a Father's care,  
 Who learn a brother's love.

Who hurt their neighbour with ill tongue  
 Or arts of evil leaven,  
 Thou putt'st far from thee, from song,  
 And palace hall of heav'n.

Lo, earth herself in agony  
 The wicked doth sustain,  
 Longing for power of liberty  
 From dark Corruption's chain.

*Hymn from the same office on the Fourth Day of the Week.*

Miramur, O Deus, tuæ  
 Recens opus potentis,  
 Quæ scripta scintillantibus  
 Refulget astrorum globis.

Ut sol dici, candida  
 Sic luna nocti præsidet :  
 Exercitu totum novo  
 Discriminant stellæ polum.

At ipse, colorum decus,  
 Sol novit occasus suos :  
 Sunt certa lunc tempora,  
 Statique lapsus siderum.

Jugi rotata turbine  
 Furantur et reddunt diem :  
 Tu semper idem, neacius  
 Mortalium spem fallere.

Turbata quid mens fluctuet ?  
 Curâ paternâ nos regis :  
 Æterna si cordi salus,  
 Æterna nos salus manet.  
 &c. &c.

O God, we behold how thy wondrous might  
 Hath hung with new works the vast infinite,  
 How, writ by thy hand, mid the glimmering stars,  
 It shineth from far in strange characters.

The sun builds the day for his chamber bright,  
 The white moon doth sit on the thrones of night,  
 While the stars all around like her army appear,  
 And thro' the blue dark marshal here and there.

The sun, tho' he walks the broad heav'n's alone,  
 Knows his rising well and his going down ;  
 The moon and her host they come and they go,  
 And silent and still to thine ordering bow.

On the noiseless wheel of a whirlwind born,  
 They carry away, and they bring the morn ;  
 These changes amid that around thee dwell,  
 Thyself art alone the Unchangeable.

Then why should the soul like a wave be driv'n,  
 If her anchor rests on the depth of heav'n ?  
 If she make thee here her healing and health,  
 She shall have in thee her eternal wealth.

*Hymn on the Fifth Day substituted for the foregoing.*

Indem creati fluctibus  
 Pisces natant, volant aves ;  
 Utrumque mortali genus  
 Paratur esca corpori.

Menti sed æternæ cibus  
 Debetur alter : hæc Dei  
 Sermone vivit ; hanc fovet  
 Cœlestes et nutrit Fides.

The fish in wave, and bird on wing,  
 From self-same waters spring,  
 And both in death their being give  
 That man may live.

The soul doth other food require,  
 Born of celestial fire,  
 The Word her sustenance, and Faith  
 Her vital breath.



Quæsitæ Christi sanguine  
Manavit in terras Fides,  
Et inspirata pectora  
Victrix subegit gentium.

Fax illa paræ cordibus  
Monstrare oculos efficax,  
Æternæ dignis incitat  
Factis mereri præmia.

Sancti leonum, per fidem,  
Mulere rugitus; truces  
Fregere regnantum minas;  
Risere stridentes rogos.

Hæc luce signatam, Domæ,  
Calcere dona tramitem,  
Et curantis uberes  
Fructus eunæd corpore.  
æc. æc.

From blood of Christ that Faith had birth,  
And then went forth on earth,  
And hath the nations, with kind sway,  
Taught to obey.

It is a light in spirits clear  
Which brings the heavens near,  
And kindles into glorious deeds  
Eternal seeds.

Thro' faith the saints have lions quell'd,  
And kings by wrath impell'd;  
And welcom'd with a peaceful smile  
The blazing pile.

Grant, Lord, that we the path may tread  
Whereon this light is shed;  
And gather fruits of love that throng  
That path along!

The points here alluded to, and especially the mode in which scriptural associations are connected with the different days of the week and hours of the day, are observable in our own books of devotion, and evidently derived from these sources, as in Bishop Andrews's Devotions, in Sherlock's Practical Christian. The latter circumstance—i. e., the peculiar subject adapted to each day, may have furnished the foundation for the same in Nelson's Practice of True Devotion, (and perhaps for the different hours of the day in Law's Serious Call.)

Amidst the dangerous principles which now prevail both in religion and in politics, to turn to the piety of earlier days would seem to be our best protection; to turn to high and earlier sources must be the means by which the church may pass unpolluted through the contamination of degrading principles; so may she realize the wish of the poet for his favourite Archæus—

"Sic tibi, cum fluctus subter labere Sicænos,  
Doris amara suam non intermisceat undam."

## SACRED POETRY.

TO THE REV. J— K—.

FULL many a stripling bold, presumptuous, gay,  
Flushed with the promise of his youthful might,  
Towards fame and power has pressed his onward way  
In the rich sunshine of a summer's day,  
Till thou, slow rising with thy lunar light,  
Hast calmed his soul, and cheered his inward sight  
With treasures greater far than those of kings,  
Wedding deep passions to invisible things.  
Hence, long as home is dear to loving hearts,  
And lowly roofs, where no proud thoughts intrude,  
Yield joy denied to the dull worldling's arts,  
Shall rise the voice of solemn gratitude  
To thee, mild pastor, meditative seer,  
\*The sweet-souled poet of the *Christian Year*.

E. T.

\* "The sweet-souled poet of the Seasons."  
Wordsworth, speaking of Thompson.

## Hymn Apostolica.

Γνωστέον δ', ὡς δὴ θηρόν ἐγὼ πολέμοιο πέπαυμαι.

### No. XIV.

#### 1.

WHEN I am sad, I say,  
 "What boots it me to strive,  
 And vex my spirit day by day  
 Dead memories to revive?

Alas! what good will come,  
 Though we our prayer obtain,  
 To bring old times triumphant home,  
 And Heaven's lost sword regain?

Would not our history run  
 In the same weary round,  
 And service, in meek faith begun,  
 One time in forms be bound?

Union would give us strength,—  
 That strength the earth subdue;  
 And then comes wealth, and pride at length,  
 And sloth, and prayers untrue."

Nay, this is worldly-wise;  
 To reason is a crime,  
 Since the Lord bade his church arise,  
 In the dark ancient time.

He wills that she should shine;  
 So we her flame must trim  
 Around his soul-converting sign,  
 And leave the rest to him.

#### 2.

O SAY not thou art left of God,  
 Because his tokens in the sky  
 Thou canst not read,—this earth he trod  
 To teach thee he was ever nigh.

He sees, beneath the fig-tree green,  
 Nathanael con his sacred lore;  
 Should'st thou the closet seek, unseen  
 He enters through the unopened door.

And, when thou liest in slumber bound,  
 Outwearied in the Christian fight,  
 In glory, girt with saints around,  
 He stands above thee through the night.

When friends to Emman bend their course,  
 He joins, although he holds their eyes;  
 Or, should'st thou feel some fever's force,  
 He takes thy hand, he bids thee rise.

Or, on a voyage, when calms prevail  
 And prison thee upon the sea,  
 He walks the wave, he wings the sail—  
 The shore is gained, and thou art free.

## 3.

EACH trial has its weight ; which whoso bears,  
 Knows his own woe, and need of succouring grace.  
 The martyr's hope may half wipe out the trace  
 Of flowing blood ; and so life's humbler cares  
 Smart more, because they hold in Holy Writ no place.

This be my comfort, in these days of grief,  
 Which is not CHRIST's, nor forms heroic tale—  
 Apart from him, if not a sparrow fail,  
 May not he pitying view, and send relief,  
 When foes or friends perplex, and peevish thoughts prevail.

Then keep good heart ; nor take the self-wise course  
 Of Thomas, who must see ere he would trust.  
 Faith will fill up God's word, not poorly just  
 To the bare letter, heedless of its force,  
 But walking by its light amid earth's sun and dust.

## 4.—THE CROSS.

“ AD omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum, ad calciatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio exercet, frontem Crucis signaculo terimus.”—*Tertull. de Coronâ*, § 3.

WHENE’ER across this sinful flesh of mine  
 I draw the Blessed Sign,  
 All good thoughts stir within me, and collect  
 Their slumbering strength divine ;  
 Till there springs up that hope of God’s elect  
 My faith shall ne’er be wrecked.

And who shall say, but hateful spirits around,  
 For their brief hour unbound,  
 Shudder to see, and wail their overthrow ?  
 While on far heathen ground  
 Some lonely saint hails the fresh odour, though  
 Its source he cannot know.

## 5.

“ And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.”

WHENCE is this awe, by stillness spread  
 O’er the world-fretted soul ?  
 Wave reared on wave its boastful head,  
 While my keen bark, by breezes sped,  
 Dashed fiercely through the ocean bed,  
 And chafed towards its goal.

But now there reigns so deep a rest,  
 That I could almost weep.  
 Sinner ! thou hast in this rare guest  
 Of Adam’s peace a figure blest ;  
 ’Tis Eden seen, but not possessed,  
 Which cherub-flames still keep.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

## UNIVERSITY GRANTS FROM THE NATION.

May 24th, 1834.

SIR,—Thanks to you and to others who have kindly assisted in the work, several church questions respecting *matters of fact*, have, I trust, been set at rest. This has been particularly the case with the oft-repeated and continually re-echoed cry about the enormous wealth of the clergy—of which now we hear but little—it having been proved to demonstration to have been entirely unfounded. Not having seen in your Magazine any statement on the following question, I take the liberty of transmitting it to you, thinking it may be worth insertion if you can find a corner for it in one of your crowded pages. One of the arguments not unfrequently urged for opening the Universities to dissenters is, that the nation pays their professors, and, therefore, becomes entitled to the benefits arising therefrom. If I remember right, Mr. Roebuck urged this a few weeks ago, when the annual grant to the Universities was proposed, and I have seen it frequently urged before on similar occasions. It is but fair, however, that the *nation*, which claims so much, should know on which side the obligation lies; whether *it* is indebted to the Universities, or they to *it*? And this question may now be finally set at rest by the returns lately moved for, and made to the House of Commons. The government pays annually, to each University, about 1000*l.*, which is divided among several of the Professors, at the rate, in the majority of cases, of 40*l.* to each. This is the amount of obligation due from the Universities to the nation; but let us now see how the account stands *per contra*. Every person matriculating or taking any degree at Oxford or Cambridge, pays a fee to government, the sum arising from which nearly *trebles* the amount granted by Parliament, as will be seen from the following tables, extracted from the Parliamentary Returns, and taken from the *Morning Herald* of May 23rd. The exact sum, if incorrect, is I rather think under-rated; for I believe where *pounds* are mentioned, they should be *guineas*, those being paid at least at Cambridge, as I know by experience. The thanks of the Universities are due to the gentleman who moved for these returns.

*Fees paid to Government by the University of Cambridge during the last three Years.*

		£.
From Oct. 1830, to Oct. 1831 ...	453 Matriculations, at 1 <i>l.</i> each .....	453
	8 Noblemen's degrees, at 10 <i>l.</i> each .....	80
	258 Degrees, at 6 <i>l.</i> each .....	1518
	323 Degrees, at 3 <i>l.</i> each .....	969
		<hr/> 3020

		£.
From Oct. 1831, to Oct. 1832 ...	409 Matriculations, at 1 <i>l.</i> each .....	409
	6 Noblemen's degrees, at 10 <i>l.</i> each .....	60
	217 Degrees, at 6 <i>l.</i> each .....	1302
	316 Degrees, at 3 <i>l.</i> each .....	948
		<hr/> 2719
From Oct. 1832, to Oct. 1833 ...	431 Matriculations, at 1 <i>l.</i> each .....	431
	17 Noblemen's degrees, at 10 <i>l.</i> each .....	170
	264 Degrees, at 6 <i>l.</i> each .....	1584
	303 Degrees, at 3 <i>l.</i> each .....	909
		<hr/> 3094

*Fees paid by Oxford.*

		£.
1831	202 Degrees, at 6 <i>l.</i> each .....	1212
	269 Degrees, at 3 <i>l.</i> each .....	807
	360 Matriculations, at 1 <i>l.</i> each .....	360
	Certificates of degrees, { 10 at 10 <i>l.</i> each, } { 1 at 3 <i>l.</i> .....	103
		<hr/> 2502
1832	190 Degrees, at 6 <i>l.</i> each .....	1140
	270 Degrees, at 3 <i>l.</i> each .....	810
	393 Matriculations, at 1 <i>l.</i> each .....	393
	Certificates of degrees, { 18 at 10 <i>l.</i> each, } { 6 at 3 <i>l.</i> .....	198
	Incorporated degrees, { 1 at 6 <i>l.</i> .....	6
	{ 1 at 3 <i>l.</i> .....	3
		<hr/> 2550
1833	212 Degrees, at 6 <i>l.</i> each .....	1272
	293 Degrees, at 3 <i>l.</i> each .....	879
	363 Matriculations at 1 <i>l.</i> each .....	363
	10 Certificates, at 10 <i>l.</i> each .....	100
	1 Incorporated degree, at 3 <i>l.</i> .....	3
		<hr/> 2617

May we not hence naturally conclude that the Universities would be very willing to cancel the obligation by neither paying anything to, nor receiving anything from the nation? At all events some means should be taken to correct the gross ignorance evinced by many honourable Members of the Commons' House of Parliament, respecting the Universities, both in regard to their general character and to their minor details—an ignorance in no wise disgraceful except when brought to light under the garb of assumed superior knowledge and pretended liberality.

I remain, Sir, your obedient servant, CANTAB.

## ANTI-PRELATISTS OF PAST TIMES.

"BISHOPS were in parliament," says Selden, "ever since there was any mention or sign of a parliament in England." "To take away bishop's votes," he observes, "is but the beginning to take *them* away; for then they can be no longer useful to the *King or State*."

'Tis but *like the little wimble to let in the great auger.*" He then adduces the vulgar objection against their seats in parliament, so glib upon the tongue of levellers:—"but they are but for their life; and that makes them *always go for the king as he will have them.*" His answer exposes well the vulgar illiberality in which such objections take their rise:—"This is against a double charity; for you must always suppose a bad king and bad bishops." Selden, grateful as his name has ever been to whigs as the advocate of Hampden, and for the part he took against Strafford and Laud, was too good a lawyer, i. e., too "upright and conscientious an assertor of *constitutional rights*," to follow the *liberals* of those days in their track of regicide and confusion; nor could all the arts of Cromwell prevail upon him to answer the *Εἰκὼν Βασιλική*, or, in other words, to prostitute his principles, as well as talents, in an attempt to mar the glorious "Pourtraiture of his sacred Majesty, King Charles I., in his solitudes and sufferings."

"How oft," remarks the unfortunate monarch himself in his solemn musings, recorded in that work upon events as they passed, "how oft was the business of the bishops, enjoying their ancient places and undoubted privileges in the House of Peers, carried for them by far the major part of lords!—Yet, after *five* repulses, contrary to all order and custom, it was, by *tumultuary instigations*, obtruded again, and by a few carried, WHEN MOST OF THE PEERS WERE FORCED TO ABSENT THEMSELVES." God knows a portentous measure has passed in these our days, under the same circumstances.\*

The fact was this. The last Bill for the removal of the bishops from the House of Lords, in 1641, was tripartite; and each part was, upon the first introduction of the Bill, submitted separately to the vote. The ejection of the bishops was the subject of the first; and, exclusively of the votes of the bench itself, was negatived by a

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\* Those who would understand the nature of these "*tumultuary instigations*," the concoction and progress of revolutionary mischief, the powers of audacious, subtle, and energetic profligacy, the contemptible character in numbers and public estimation of the successful agents of a nation's ruin, the whole process of poisoning the minds of "*the people*," the destructive fallacy of preferring what is called peace and prudent compliance to a firm and consistent, although apparently dangerous, adhesion to known duty and religious principle, the atrocious policy of doing evil that good may come, and the crowning guilt of party feeling, which, for selfish or malicious ends, for interest or revenge, would let loose the lower orders of society on the higher,—those who would thoroughly comprehend all these things, and in the present awful crisis

"attain  
To something like prophetic strain,"

should make Clarendon's "History of the Rebellion" the subject, not merely of their perusal, but of their profound study and reflection. It may give them "a heart sick with thought," but it will give them also a clear insight into the drama now enacting in this degraded country, and "very pregnant and potential spurs" to be using instantly and unremittingly every means with which rank, wealth, education, office, society, or nature may have endowed them, for individually and in their own perhaps confined sphere of action, frustrating the designs and machinations of a restless republican faction, and for averting, by the Divine aid and blessing, that worst of all national visitations, a **DEISTICAL REVOLUTION**.

majority of sixteen. The two other propositions were these: first, that bishops should not be "Commissioners of the Peace, or Judges in any Temporal Courts; and, secondly, that they should not sit in the Star Chamber, nor be Privy Councillors." These were carried almost unanimously. The "anti-prelatists," however, declared that the plan adopted of voting by parts or branches, was *unparliamentary and illegal*, and that the Bill must be either wholly passed or wholly rejected. The objection was admitted; and the whole Bill being again submitted to the vote, was cast out by a large majority. But the snake was only scotched, not killed; and, contrary to all rule and precedent, the same Bill made its appearance again within a few months, and, notwithstanding the King's answer, when it was proposed to him for his approval, that, "by the grace of God, he was resolved to maintain both the government and doctrine of the church of England in their glory and purity, and not only against all invasions of popery, but from the irreverence of those many *schismatics and separatists* wherewith of late this kingdom and the city of London did so much abound," it passed on the 6th of February, and on the 14th, the King, who was on his melancholy journey to Dover, signed it, after a threat, that if he refused, the Queen should not be allowed to leave the country, as she was then doing, at the instigation of the King, for her personal safety. Thus did this unhappy monarch lay up for himself another pang of remorse, against the dark hours of wretchedness and imprisonment that so soon awaited him, and of that still more gloomy passage through "the valley of the shadow of death," when his heart sunk within him, not with the dread of the axe, but with the fresh remembrance and deeply-festered self-reproaches of frequent *compromise and temporizing*, as wrong as they were unavailing. "Was it through *ignorance*," he exclaims, in one of his penitential prayers, "was it through ignorance that I suffered *innocent blood* to be spilt by a false pretended justice? or that I permitted a *wrong way of worship* to be set up in Scotland? or *INJURED* the bishops in England?"

"The passing that Bill for taking away the bishops' votes," remarks Clarendon, upon this preliminary step of the great rebellion, "exceedingly weakened the king's party, not only as it swept away so considerable a number out of the House of Peers, which were constantly devoted to him, but as it made impression on others, whose minds were in suspense, AS WHEN FOUNDATIONS ARE SHAKEN. Besides, they that were best acquainted with the king's nature, opinions, and resolutions, had reason to believe, that no exigence could have wrought upon him to have consented to so ANTI-MONARCHICAL an act, and, therefore, never after retained any confidence that he would deny what was importunately asked, and so either absolutely withdrew themselves from those consultations, thereby avoiding the envy and the danger of opposing them, or *quietly suffered themselves to be carried by the stream, and to consent to anything that was boldly and lustily attempted!*"

Let us, the subjects of a limited monarchy, whose "foundations" rest upon a *religious* and constitutional aristocracy, an enlightened and

conscientious clergy, and a Commons that "fear God, honour the King," "meddle not with them that are given to changes," and are cordially attached to the institutions upon which they *know* the prosperity of the country to have grown up,—let us, I say, take a lesson from a few general observations of other eye-witnesses to the origin and outrages of those bloody days of reform.

"The chiefest apparent cause," says one of these, "and most pregnant outward occasion of our ecclesiastical mischiefs and miseries (as I humbly conceive) ariseth from that *inordinate liberty and immodest freedom*" (the italics are his own) "which, of late years, all sorts of people have *challenged to themselves in matters of religion*, presuming on such a *toleration and indulgence*, as encourageth them to chuse and adhere to what doctrine, opinion, party, persuasion, fancy, or faction they list, under the name of *their religion*, their church-fellowship and communion; nor are people to be *blanked* or scared from anything which they list to call *their religion*," &c. &c., "each aspiring to set up their particular way as to give law to others," (the glorious majesty of private judgment!) "not only proposing, but prescribing such doctrine, discipline, worship, government, and ministry as *they list* to set up, according to what *they* gather or *guess* out of *Scripture*, whereof every private man, and woman too, as St. Jerome tells of the Luciferian heretics, flatter themselves that they are meet and competent judges, since they find themselves no way directed by any catholic interpretation, nor limited and circumscribed by any joint wisdom and public profession of this church and nation, which heretofore was established, and set forth in such a public confession of their faith, such articles and canons, rules and boundaries of religion, as served for orderly and unanimously carrying on and preserving Christian doctrine, discipline, worship, ministry, and government."

Again, "what wise magistrate or minister is there, who doth not find, by daily experience, that if you will but save *people's purses*, they are not very solicitous how to save *their souls*. Most of them think *taxes* and *tithes* farre greater burthens than all their sins and *trespasses*; not much valueing their sanctification or salvation, so as they enjoy that rustick, thrifty, and unmannerly *liberty*, which they naturally affect AGAINST THEIR TEACHERS AND BETTERS."

The following is equally pertinent to the levelling, infidel spirit of these days of "*useful knowledge*," and *grievance*, and *persecution* to our dissenters:—"O! how little regret would it be to such *sacrilegious libertines* to have no *Christian Sabbath* or *Lord's dayes*, as well as no *holy-dayes* or *solemn memorials* of evangelical mercies! How contented would they be with no *preaching*, no *praying*, no *sermons*, no *sacraments*, no *scriptures*, no *presbyters*, as well as no *bishops*; with no ministers or holy ministrations; with no *church*, no *Saviour*, no *God*, further than *they list* to fancy them in the freedom of some sudden flashes and extemporary heats! There are, that would still be as glad to see the poor remainder of *church-lands* and *revenues*, all *tithes* and *glebes* quite alienated and confiscated, as those men were, who had got good estates by the former ruins of monasteries, or the later *spoylings* of *bishops* and *cathedrals*. NOTHING IS



SACKED, NOTHING SACRILEGIOUS TO THE ALL-CRAVING AND ALL-DEVOURING MAW OF VULGAR COVETOUSNESS and LICENTIOUSNESS! O! how glorious a liberty would it be, in some men's eyes, to pay no tithes to any minister! Much more precious liberty would it be to purchase them, and, by good penniworths, to patch up their *private fortunes*."

But let us hear another cause of the subversion of episcopacy, and the utter degradation of the clergy. "All experience tells us poor mortals, that our greatest enemies are many times nearest to us, and oft lie in our own bosoms; so the greatest mischiefs that have befallen or can befall the Christian reformed religion in England, do chiefly arise from some preachers, or such as would be accounted the ministers of Christ's church, under several notions and formations. Vulgar reproaches, plebeian contempts, the injuries of laymen, yea, the persecutions of great and mighty men,—the clergy, or true ministers of Christ's church in England, might possibly have borne with patience, constancy, comfort, and honour (though much to their outward diminution), if they had had the grace, wisdom, and understanding to have kept among themselves that harmony, constancy, and integrity in judgment, practice, and affections, which became men that should be both wise and warm—'prudent as serpents, and innocent as doves.' If they had, as one man, held together, like a well-turned arch, surely they might at once have upheld themselves, and easily sustained any pressures laid upon them by the levity, violence, and ingratitude of other men." "Yet in our distresses and afflictions many ministers (as Ahaz) have 'sinned more and more;' and as if it were a small matter that plebeian spite and petulancy could ambitiously inflict upon ministers, *themselves* have added much fuel to their fires, encouraging their malice by *wretched complyings with them, and flattering of them*, in the very abuses of their liberties, in their rude *arrogatings and usurpations upon the ministry*, infinitely to the disgrace of their holy calling, to the disparagement of their own judgments, and to the *prostrating* of their due authority, which is (as I have proved) *divine, or none at all*."

TARPA.

#### SOCIETY FOR BUILDING CHURCHES.

*Altrwas, 16th June, 1834.*

DEAR SIR,—The operations of the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, &c., are conducted in so quiet and Christian-like a spirit, that, in these boisterous, clamorous times, they are in great danger of being overlooked and disregarded. I would wish, through the medium of your valuable Magazine, to suggest that it might be useful to publish in the newspapers circulating in the several counties the names of the respective churches in each county to which grants are made by this Society, together with the sums granted and the additional accommodation provided. There is in every county, I think, at least one paper, the

conductors of which would gladly insert such a table two or three times in a year, as information interesting to the county; and I am persuaded that the Society does not want friends in every county who would readily assist in arranging for the insertion of such a table.

Your's truly, M\*.

#### SOME ACCOUNT OF THE REGULATIONS EXISTING IN THE CHURCH OF ENGLAND IN REGARD TO ECCLESIASTICAL VESTMENTS.

SIR,—The only regulation on this subject contained in the Prayer Book is the rubric at the beginning of Morning Prayer, which directs that “such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this church of England, by the authority of Parliament, in the second year of the reign of King Edward VI.”

This rubric refers to the first rubric of the First Book of Edward VI., sanctioned by Parliament in 1548, which is as follows:—

“In the saying or singing of mattens and even-song, baptizing and burying, the ministers in parish churches, and chapels annexed to the same, shall use a surplice. And in all cathedral churches and colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows, being graduates, may use in the quire, besides their surplices, such hoods as pertain to their several degrees, which they have taken in any University within this realm. But in all other places every minister shall be at liberty to use any surplice or no. It is also seemly that graduates, when they do preach, should use such hoods as pertain to their several degrees. And whosoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him, besides his rochet, a surplice or alb, and a cope or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.”

Now as this rubric is sanctioned by that in the Prayer Book, and that again by the authority of the whole church of England, expressed by the voice of Convocations of the Clergy, of both Houses of Parliament, and of the King,—it is manifest that these regulations, however unknown or forgotten, are those by which we are bound, as clergymen of the church, in preference to all others. For although sundry canons, upon the same subject, have received the sanction of fully authorized Convocations and of the King, yet the Prayer Book, with all its rubrics, having received a more recent sanction by all the requisite authorities, is more binding than the canons. And yet, if there are any points in which the canons supply omissions of the rubrics, I imagine they are to be regarded as sufficient authority in those respects.

Now the twenty-fourth canon of the Convocation of 1603 ordains, that “in all cathedral and collegiate churches the Holy Communion shall be administered upon principal feast days . . . . the principal minister using a decent cope, and being assisted with the gospeller

and epistler agreeably, according to the advertisements published *anno 7 Eliz.*" The "advertisements" referred to are those of 1564, published by the Queen's authority, with assent and consent of the Archbishop of Canterbury, and other bishops, members of the Ecclesiastical Commission. They may be seen in Sparrow's Collection, and the part referred to is as follows:—"In the ministration of the Holy Communion in cathedral and collegiate churches, the principal minister shall wear a cope, with gospeller and epistler agreeably."

The twenty-fifth canon directs that in the time of Divine Service and Prayers, in all cathedral and collegiate churches, when there is no Communion, it shall be sufficient to wear surplices; saving that all Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being graduates, shall daily, at the times both of prayer and preaching, wear with their surplices such hoods as are agreeable to their degrees.

The fifty-eighth canon directs that "every minister saying the Public Prayers, or ministering the Sacraments, or other rites of the church, shall wear a decent seemly surplice with sleeves;" that "such ministers as are graduates shall wear upon their surplices, at such times, such hoods as by the orders of the Universities are agreeable to their degrees;" and "that it shall be lawful for such ministers as are not graduates to wear upon their surplice, instead of hoods, some decent tippet of black, so it be not silk."

The directions of the canon and of King Edward's rubric, in regard to cathedral and collegiate churches, are much the same, excepting that the canon *distinctly* recognises the established custom in such places of preaching in surplice, which the rubric only *implies*. The only material point of difference is in a matter now totally obsolete: I allude to the use of copes at the administration of the Holy Communion, which the canon permits the principal minister, gospeller, and epistler, whilst the rubric restricts it to the bishop. Although the cope is now out of use, I have been credibly informed that it was used in Brasenose college during the last century, and that copes still exist, although not used, in Durham cathedral.\* In regard to parish churches, both the rubric and canon allow the clergyman to lay aside his surplice in preaching, always supposing him to wear a gown, according to the seventy-fourth canon; and, as it should seem, the rubric does not *require* the use of the surplice in performing the rite of matrimony. Moreover the rubric directs *every* graduate to wear his hood whilst preaching, whilst the seventy-fourth canon requires all persons above the degree of B.A., and holding preferment, to wear their hoods *at all times*. Of course no one can be expected to comply in this respect with the canon, since it has become, from change of circumstances, impracticable; but surely every one may obey the command of the rubric to wear the hood in the pulpit, as most persons, I imagine,

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\* They were worn till Bishop Warburton's time, according to the tradition at Durham. It is said that on the first Sunday when he officiated as prebendary, he refused to wear *that popish dress*.

respect the requirement of the fifty-eighth canon, as to wearing it in the desk and at the altar. This is the more necessary when persons do not wear the graduate's gown, but avail themselves of the permission of the seventy-fourth canon to use what is called the *preaching gown*, although it no longer answers to the description in the canon of a gown close at the wrist.

It may be thought that these matters of mere form and outward attire are in such times as these little better than frivolous; but if we should have a revision of the canons and rubrics, these observations may possibly lead those concerned in such a work to consider the difficulty under which a person lies of knowing what is intended by rubrical directions in cases like the present. It is, indeed, only in such comparatively unimportant matters as this that our Prayer Book is capable of any certain improvement.

J. B. L.

#### QUAKERS' AND ANABAPTISTS' BURIALS.

SIR,—From the many interesting details brought forward, and the acquaintance with antiquarian and other literature manifested in the pages of your miscellany, I am induced to ask from yourself or one of your correspondents, whether any facts in the history of our church will serve to throw light upon the following circumstance:—

In searching through my Parish Register this afternoon, I was struck with the following entry, amongst the burials of the year 1716:—“Nathaniel Purver, buried by the Quakers.”—Are there any historical documents which would explain whether the entry thus made was of a burial by Quakers in the church-yard, or is it an entry of a funeral in unconsecrated ground?—I may observe that there is at present no Quakers' meeting in the parish, nor have I ever heard any tradition of there having been such.

In the year 1711, I find the following: “—— Whaller, son of an Abp<sup>r</sup>., was buried und<sup>er</sup>.”—This person having no Christian name determines, I conceive, that the first contraction is used for “Anabaptist,” but I am at a loss how to explain the concluding abbreviated word.

In 1704 the first “burying” registered is this:—“Mrs. Crawford was interred fanaticorum more.” Two more occurred in this year, entered in a similar manner; and in the preceding year, 1703, is another.

If, Sir, any of your learned readers can throw light upon this period of our Ecclesiastical History, so as to explain who the “fanatici” here referred to were, and what their peculiar “mos” sepeliendi, I shall feel obliged.

I have the honour to be, Sir, your's, &c.

T. W. M.

Haddenham, Isle of Ely.

## READINGS IN POETRY.

SIR,—Allow me to offer through your pages (as you wisely do not hold yourself answerable for all the opinions of your correspondents) a hint to the S. P. C. K. Committee of General Literature and Education. If so distinguished a Society as that for Promoting Christian Knowledge feels it a duty, in the present times, to run the risks and incur the responsibilities attached to that branch of its operations, surely there should be strict vigilance exercised—especially in books intended as class books for the young—to keep clear of blemishes positively offensive! And this obligation still increases, in proportion as any book, from the nature of its contents or otherwise, is likely to become popular, which is, perhaps, particularly the case with any tolerable selection of READINGS IN POETRY.

Now, in the introduction to a little volume bearing this title, which fell into my way the other day, in course of a description given of the various kinds of English poetry, occurs this passage — “Of the *humorous* Epigram the following may serve as an example:—

Sure Surgeon Pythias, Sexton Damon,  
Carry a profitable game on!  
The sexton, from the plundered grave,  
With lint supplies his brother knave;  
The surgeon, not to be outdone,  
Murders his patients, every one—  
Plies them with potions, to destroy meant,  
And gives the sexton full employment.”

It would be tedious, and might look like an offence against proportion, gravely and separately to draw out and discuss the very many objectionable points concentrated in these poor jingling lines, which, by the way, for one thing, are no *Epigram* at all, having neither wit nor point. But my object is simply to give a hint for the substitution of some better example under this head in the *third* edition of the book; I think the copy which I saw described itself as being of the *second*. It would be wasting your patience and that of your readers to pursue so small a subject further.

I am, Sir, your obedient servant, PHILO-CHR.

## LETTERS ON THE CHURCH OF THE FATHERS.

## NO. VII.

A MODERN poet has the following reflection:—

“ Oh! who shall dare, in this frail scene,  
On holiest, happiest thoughts to lean—  
On friendship, kindred, or on love?  
Since not apostles' hands can clasp  
Each other in so firm a grasp,  
But they shall change and variance prove.”

It often happens that men of very dissimilar talents and tastes are attracted together by their very dissimilitude. They live in intimacy

for a time, perhaps a long time, till their circumstances alter, or some sudden event comes to try them. Then the peculiarities of their respective minds are brought out into action; and quarrels ensue, which end in coolness or separation. This, indeed, is not exemplified in the instance of the two blessed apostles, whose "sharp contention" is related in the book of Acts; for they had been united in spirit once for all by a divine leading; yet their strife reminds us of what takes place in life continually. And it so far resembles the every-day quarrels of friends, in that it arose from difference of temper and character in those exalted servants of God. The fiery heart of the apostle of the Gentiles endured not the presence of one who had almost lapsed from the faith; the compassionate spirit of Barnabas seems to have felt more for his relative than for the honour of his sacred cause. Such are the two main characters which are found in the church—high energy and amiableness of temper; far from incompatible of course, yet only partially combined in this imperfect state, and often altogether parted from each other.

This contrast of character, leading, first, to intimacy, then to disunion, is interestingly displayed, though painfully, in the history of Basil and Gregory,—Gregory the affectionate, the tender-hearted, the sensitive companion—the accomplished, the eloquent preacher; and Basil, the man of hard deeds, the high-minded ruler of Christ's flock, the ascetic champion of the truth. Thus they differed; but both were devoted champions of the orthodox creed—both were skilled in argument, and successful in their use of it,—both were in highest place in the church—the one Exarch of Cæsarea, the other Patriarch of Constantinople. I will now attempt to sketch the history of their intimacy.

Basil and Gregory had known each other in Cappadocia, which was their native country; but their friendship commenced at Athens, whither they repaired for the purposes of education. This was about A.D. 351, when each of them was twenty-two years of age. Gregory came to the seat of learning shortly before Basil, and thus was able to be his host and guide on his arrival, and to do him those minute, but not unimportant, services which a freshman at the university required in those days as well as these. Fame had reported Basil's manliness and energy of character before he came. He soon found himself at the head of a select circle of young men of the same principles as himself; but Gregory was his only friend, and shared with him the reputation of talent and attainments. They remained at Athens four or five years; and, at the end of the time, made the acquaintance of Julian, since of evil name in history as the apostate. Gregory thus describes in after life his early intimacy with Basil:—

Athens and letters followed on my stage;  
Others may tell how I encountered them;—  
How in the fear of God, and foremost found  
Of those who knew a more than mortal lore;—  
And how, amid the venture and the rush  
Of maddened youth with youth at variance,  
My tranquil course ran like some fabled spring,  
Which bubbles fresh beneath the turbid brine;  
Not drawn athwart by those who lure to ill,  
But drawing dear ones to the better part.

There, too, I gained a further gift of good,  
 Loving and loved by one of wisdom rare,  
 Whose life and learning brook no rivalry.  
 Ask ye his name?—certain, 'twas Basil, since  
 His age's prize,—and then my fellow dear  
 In home, and studious search, and highest thought,—  
 May I not boast how in our day we moved  
 A truest pair, not without name in Greece;  
 Had all things common, and one only soul  
 In lodgment of a double outward frame?  
 For God above, and yearning after truth,  
 Wrought in our souls, and knit the twain in one,  
 Until we hazarded such fearless trust,  
 As e'en to empty forth our deepest hearts,  
 And mix and temper them, as choicest streams,  
 Into one nature, by the craft of love."

The friends had determined to retire together from the world after the manner of those times, not indeed so as to withdraw from public life, but to secure seasons for study and meditation. Gregory speaks of two monastic disciplines, that of the ἀζωγες, or solitary; and of the μίγαδες, or secular; one of which, he says, profits a man's self, the other his neighbour. Midway between these lay the Cœnobite, what we commonly call the monastic; removed from the world, yet acting in a certain select circle. Such was the rule which the friends determined to adopt, withdrawing from mixed society in order to be of the greater service to it.

The following is the passage in which Gregory describes the life which was the common choice of both of them:—

Fierce was the whirlwind of my storm-tossed mind,  
 Searching, mid holiest ways, a holier still.  
 Long had I nerved me, in the depths to sink  
 Thoughts of the flesh, and then more strenuously.  
 Yet, while I gazed upon diviner aims,  
 I could not skill to single out the best:  
 For, as is aye the wont of things of earth,  
 Each had its evil, each its nobleness.  
 I was the pilgrim of a toilsome course,  
 Who had o'erpast the waves, and now looked round,  
 With anxious eye, to track his road by land.  
 Then did the awful Tishbite's image rise,  
 His highest Carmel, and his food unseuth,  
 And solitude, his one possession;  
 And Jonadab, rich in his naked life.  
 But soon I felt the love of holy books,  
 The spirit beaming bright in learned lore,  
 Which deserts could not bear, nor silence tell.  
 Long was the inward strife, till ended thus:—  
 I saw, when men lived in the fretful world,  
 They vantage'd other men, but wronged the while  
 Their own calm hearts, which straight by storms were tried.  
 They who retired held an uprighter port,  
 And raised their eyes with quiet strength towards God;  
 Yet served self only on moroser plan.  
 And so, 'twixt these and those, I struck my path,  
 To meditate with the free solitary,  
 Yet to live secular, and serve mankind.

Not many years passed after their leaving Athens, when Basil proceeded to put his resolution into practice, and wrote to Gregory, first, to remind him of his promise, and, next, when the latter hesitated, to expostulate with him. Gregory's answer was as follows:—

I have broken my word, I own it; having ever protested, ever since our hearts were knit together at Athens, that I would live and seek the truth in your company. Yet I do so against

my inclination; a higher obligation—filial duty—has superseded the claims of friendship..... However, I still shall be able to perform my promise in a measure, if you will accept what I can give. I will come to you for a time, if, in turn, you will give me your company here; thus we shall be quits, and, at the same time, have all things common. And thus I shall avoid distressing my parents, without losing you.

Basil accordingly retired into his solitude in Pontus without his friend, and, for a time, was almost by himself. When he became settled, he again wrote to Gregory, giving him a description of his retreat. The letter is extant, and I here extract portions of it:—

#### BASIL TO GREGORY.

Your letter brought you vividly before me, just as one recognises a friend in his children. It is just like you, and worthy of your cast of mind, to tell me it was little to describe the place without mentioning my mode of passing my time, if I wished to make you desirous to join me. I know you count all things of earth as nothing, compared with that blessedness which the Promises reserve for us. Yet really I am ashamed to tell you how I pass night and day in this solitude. Though I have left the city's haunts, as the source of innumerable ills, yet I have not yet learned to leave myself. I am like a man who, on account of sea-sickness, leaves a large vessel for a small one, and is sea-sick still, as carrying his delicacy of stomach along with him.....So I have got no great good from this retirement. However, the following is what I proposed to do, with a view of tracking the footsteps of Him who is our Guide unto salvation, and who has said, 'If any one will come after me, let him deny himself, and take up his cross, and follow me.'

We must aim at possessing a *quiet mind*. We may as well expect the eye to ascertain an object put before it, while it is wandering restless up and down, and sideways, without fixing a steady gaze upon it, as to suppose that a mind, distracted by a thousand worldly cares, can accurately discern the truth. And, as celibacy has its snares, so is the married man encompassed by his peculiar troubles: if he is childless, by the desire of children; has he children? by anxiety about their education;—by his attention to his wife, care of his house, overlooking his servants, misfortunes in trade, quarrels with his neighbours, lawsuits, the risks of the merchant, the excessive toil of the farmer.....Now one way of escaping all this is retirement; that is, not bodily retirement, but to break the existing sympathy between soul and body, and to live so homeless, penniless, friendless, lifeless, that the heart may faithfully receive every impress of divine doctrine. Preparation of heart is the unlearning the prejudices of the world. It is the smoothing the waxen tablet before attempting to write on it. Now solitude is of great use for this purpose, inasmuch as it stills our bad passions, and gives principle an opportunity for cutting them out by the roots.....What state can be more blessed than to imitate on earth the choruses of angels?—to begin the day with prayer and praise?—as the day brightens, to accompany our daily works with prayer, and to sweeten our toil with hymns, as if with salt? Hymns soothe the mind, and solace it, and compose it to a cheerful and calm state. *Quiet*, then, as I have said, is the first step in our sanctification—the tongue purified from the gossip of the world; the eyes unexcited by gaudy colour or comely shape; the ear no longer relaxing the tone of the mind by voluptuous songs, nor by that especial snare, witty conversation. Thus the mind, saved from the dissipation of the senses, falls back upon itself, and so ascends to the contemplation of Almighty God.....

"However, the study of inspired Scripture is the chief way of acquiring a knowledge of duty, both by its precepts and examples.....And prayers, succeeding to the reading, find the soul in a more fresh and vigorous state, and affected by divine love.....Then, too, we converse; and here it is an excellent discipline to strive to dispute without over-earnestness, to explain without desire of display, to avoid interrupting useful discussions, or putting in one's own notions; to speak and hear in moderation; not to feel ashamed to ask questions or grudge information, not to pass another's saying for one's own, but to acknowledge our debt.

It is unnecessary to quote more from this letter, in which Basil advocates a state of life, of all others the most desirable, which, in the early ages, the clergy scarcely could attain except in monastic institutions; but which, in our favoured country, where Christianity has long been established, is in its substance the privilege of ten thousand personages up and down the land. The following letter to the same friend gives a description of the place itself, to which he had retired:—

God has opened on me in Pontus a place exactly answering to my taste, so that I actually see before my eyes what I have often pictured to my mind when amusing myself with idle visions. There is a lofty mountain, covered with thick woods, watered towards the north



with cool and transparent streams. A plain lies beneath, which is enriched by the waters which continually descend upon it; and is hemmed in on all sides by a variety of wild trees, so as even to surpass Calypso's Island, which Homer seems to have considered the most beautiful spot on earth. Indeed it is like an island, for deep hollows and broken ground run along two sides of it; the river, which has lately fallen down a precipice, runs along the front, and is impassable as a wall; while the roots of the mountain itself extend from behind in a crescent, and meet the hollows. There is but one pass, and I am master of it. My habitation is placed on an eminence upon another road, from which one may see the extent of the plain and the stream which bounds it.....A chief recommendation of this place is its extreme fertility, and, what is more, its *quietness*, which is its pleasantest produce; indeed, it is not only removed from the bustle of the city, but is even unfrequented by travellers, except a chance hunter. It abounds indeed in game, but not, I am glad to say, in bears or wolves, such as you have, but in deer and wild goats, and hares, and the like. Do you not see what a mistake I was on the point of making when I was eager to change this spot for your Tiberina, the very sink of the whole world? Pardon me, then, if I now fix myself upon it; for not Alcmaeon himself, I suppose, would endure to wander further when he had found the Echimades.

Basil had, at this time, rid himself of his private property, rightly considering that an unmarried man wanted little for *support*, and a cleric needed nothing to give him *rank*. "He had but one tunic," says his friend, after his death, "and one outer garment; a bed on the ground, little sleep, no luxurious bath, [such the decorations of his rank;] and his pleasantest meal, bread and salt, [novel dainties;] and his drink, that sober liquor of which there is no stint, which is elaborated in the gushing spring."

The next intercourse of kind offices between Basil and Gregory, which history has preserved to us, was on occasion of the death of Gregory's brother, Cæsarius. On his death-bed he had left all his goods to the poor; a bequest which was interfered with, first, by servants and others about him, who carried off at once all the valuables on which they could lay hands; and, after Gregory had come into possession of the residue, by the fraud of certain pretended creditors, who appealed to the law on his refusing to satisfy them. Basil, on this occasion, gained him the interest of the Prefect of Constantinople, and another whose influence was great at court.

We now come to the election of Basil to the Exarchate of Cappadocia, which was owing in no small degree to the exertions of Gregory and his father in his favour. This event, which was attended with considerable hazard of defeat from the strength of the civil party and an episcopal faction opposed to Basil, doubtless was at the moment a cause of great mutual exultation and satisfaction to the friends, though it was soon the occasion of the quarrel and coolness which I spoke of in the beginning of this paper. Gregory, as I have said, was of an amiable temper, fond of retirement and literary pursuits, and cultivating Christianity in its domestic and friendly aspect rather than amid the toils of ecclesiastical warfare. I would by no means insinuate that he allowed himself in any approach to self-indulgence. The austerity of his habits far surpassed that observed even by the stricter sort of men of the present day; and his subsequent conduct at Constantinople shewed how well he could undergo and fight up against persecution in the quarrel of the Gospel. But such scenes of commotion were real sufferings to him, even independently of the personal danger of them; he was unequal to the task of ruling, and Basil in vain endeavoured to engage him as his coadjutor and comrade in the

government of his exarchate. Let the following letters of Gregory explain the feelings of the two friends :—

#### GREGORY TO BASIL.

Doubtless it delighted me to find you placed on the high throne of Cæsarea, to see the victory of the Spirit, in lifting up a light upon its candlestick, which even before did not shine dimly. So necessary was such a guidance to the distracted church. Yet I had reasons for not at once hastening to you; indeed I cannot do so; you must not ask it of me. First, I did it from delicacy towards yourself, that you might not seem to be collecting your partisans about you with an indecent haste, as your enemies might object; next for my own peace and comfort. Perhaps you will say, "When, then, after all, will you come?" When God wills, when the shadows of opposition and jealousy are passed. And I am confident it cannot be long before the blind and the lame give way, who shut out David from Jerusalem.

#### THE SAME TO THE SAME.

What can you mean by saying that I treat your interests as so much trash, my beloved Basil? *Ποιον σὲ ἕκτος φύγενίρκος ὀδόντων;*—what induced you to venture on so strong an assertion?—that I might venture a little on a counter assertion?—how could your mind conceive it, or ink write, or paper take it? O Athens, truth, and literary toil! I declare your letter has almost made my style tragic. Is it that you do not know me, or do not know one who is the light of his age, the sonorous trumpet, the royal home of eloquence? What, Gregory take little account of your concerns! Whom else on earth does he look up to? .....I know you may, if you please, justly accuse me of not making as much of you as I ought; but this is the fault of the whole world, for yourself and your own glorious voice alone can do you justice. . . . . Call me a madman rather than an undervaluer of you. But perhaps you blame me for loving this tranquil retirement. Pardon me; but I must confess that this, and this alone, is a higher gift than the learning and eloquence of Basil.

At length Gregory came to Cæsarea, where Basil shewed him all marks of affection and respect; and where Gregory declined any public attentions, from a fear of the jealousy it might occasion, his friend let him do as he would, regardless of the charge which might fall on him, of his neglecting Gregory, from those who were ignorant of the circumstances. However, Basil could not detain him long in the metropolitan city, as the following letter shews, which was written on occasion of a charge of heterodoxy being advanced against the archbishop by a monk of Nazianzum, which Gregory had publicly opposed, but had written to him for a clearer explanation from himself. After expressing his natural distress at the calumny, Basil says—

I know what has led to all this, and have urged every topic to hinder it; but now I am sick of the subject, and will say no more about it,—I mean our little intercourse. For if we had kept our old promise to each other, and had due regard to the claims which the churches have on us, we should have been the greater part of the year together; and then these calumniators would not have shewn themselves. Pray have nothing to say to them; let me persuade you to come here and assist me in my labours, particularly in my contest with the individual who is now assailing me. Your very appearance would have the effect of stopping him; directly you shew these disturbers of the land that you will, by God's blessing, place yourself at the head of our party, you will break up their conspiracy, and you will "shut every unquiet mouth that speaketh unrighteousness against God." And thus facts will shew who are your followers in good, and who are feeble in limbs and cowardly betrayers of the word of truth. If, however, the church falls, why then I shall care little to set men right about myself who have not yet learned to measure even themselves justly. Perhaps, in a short time, I shall be able to refute their slanders by very deed, for it seems likely that I shall have seen to suffer somewhat for the truth's sake more than heretofore; the best I can expect is banishment. Or, if this hope fails, after all Christ's judgment-seat is not far distant.

Two years after Basil's elevation, a dispute arose between him and Anthimus, Bishop of Tyana. Cappadocia had been divided by the civil power in two parts; and Anthimus contended that an ecclesiastical division must necessarily follow the civil, and that, in conse-

quence, he himself, as holding the chief see in the second Cappadocia, was the rightful metropolitan of that province. The justice of the case was with Basil, but he was opposed by the party of bishops who were secretly Arianizers, and had already opposed themselves to his election. Accordingly, having might on his side, Anthimus began to alienate the monks from Basil, to appropriate the revenues of the church of Cæsarea, which lay in his province, and to expel or gain over the presbyters, giving, as an excuse, that respect and offerings ought not to be paid to heretics.

Gregory at once offered his assistance to his friend, hinting to him, at the same time, that some of those who were about him had some share of blame in the dispute. It happened unfortunately for their intimacy that they were respectively connected with distinct parties in the church. Basil knew and valued, and gained over many of the semi-Arians, who dissented from the orthodox doctrine more from over-subtlety of mind or dulness than from unbelief. Gregory was in habits of intimacy with the religious brethren of Nazianzum, his father's see, and these were eager for orthodoxy almost as a badge of party. In the letter last translated, Basil reflects upon these monks; and, on this occasion, Gregory warned him against Eustathius and his friends, whose orthodoxy was suspicious, and who, being ill-disposed towards Anthimus, were likely to increase the difference between that prelate and Basil. It may be observed that it was this connexion between the latter and Eustathius, to which Anthimus alluded, when he objected to pay offerings to *heretics*.

Gregory's offer of assistance to Basil was frankly made, and frankly accepted. "I will come, if you wish me," he says, "to advise with you, though that can hardly be necessary; at all events, to gain some experience in the business myself, and to learn to bear injury and slight in your company." Accordingly they set out together for Mount Taurus, in the second Cappadocia, where there was an estate or church dedicated to St. Orestes, the property of the see of Cæsarea. On their return with the produce of the farm, they were encountered by the retainers of Anthimus, who blocked up the pass, and attacked their company. This warfare between Christian prelates was obviously a great scandal to the church, and Basil adopted a measure which he considered would put an end to it. He increased the number of bishopricks in that district, considering that residents might be able to secure the produce of the estate without disturbance, and to quiet and gain over the minds of those who had encouraged Anthimus in his opposition. Sasima was a village in this neighbourhood, and here he determined to place his friend Gregory, doubtless considering that he could not shew him a greater mark of confidence than to commit to him the management of the quarrel, or confer on him a post (to his own high spirit) more desirable than the place of risk and responsibility.

Gregory had been unwilling to be made a priest; but he shrunk with fear from the office of a bishop. He had on his mind that overpowering sense of the awfulness of the ministerial commission which then prevailed in more serious minds. "I feel myself to be unequal to this warfare," he says, "and, therefore, have hid my face, and

slunk away. And I sought to sit down in solitude, being filled with bitterness, and to keep silence, from a conviction that the days were evil, that God's elect have kicked against the truth, and become revolting children. . . . . And besides this, there is the internal warfare with one's passions, which wears the soul night and day in its body of humiliation, and the tossing to and fro which it suffers from sensual pleasures and the delights of life, and from the clay in which we are encompassed, and the law of sin warring against the law of the spirit. . . . . Difficult as it is to obey, it is still more difficult to rule, especially in that sacred government which must proceed according to the Divine law, and lead men to God." With these admirable feelings the weakness of man mingled itself: at the urgent command of his father he submitted to be consecrated; but the reluctance which he had felt to undertake the office was now transferred to his occupying the see to which he had been appointed. An ascetic, like Gregory, ought not to have complained of the country as deficient in beauty and interest, even though he might be allowed to feel the responsibility of a situation which made him a neighbour of Anthimus. Yet such was his infirmity; and he repelled the accusations of his mind against himself by charging Basil with unkindness in placing him at Sasima. On the other hand, it is possible that Basil, in his eagerness for the settlement of his exarchate, too little consulted the feelings and tastes of Gregory. This is the latter's account of the matter in a letter which displays much heat and even resentment against Basil:—"Give me," he says, "peace and quiet above all things. Why should I be fighting for lambs and birds, which are not mine, as if in a matter of souls and church rules? . . . Well, play the man, be strong, turn every thing to your own greatness, reverence duty more than friendship or intimacy, and disregard the opinion of the world about you, being consecrated to the One Spirit's service; while, on my part, so much shall I gain from this experience, not to trust a friend without reserve, and to honour nothing more than God's service."

And now, having conducted this unpleasant history to the most unpleasant part of it, we may leave it for the present.

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#### PRIVATE EXCOMMUNICATION.

SIR,—The church of England does not excommunicate: if she did, there would be no occasion for the following remarks. But as she does not, a question arises whether the responsibility incurred by her through this omission rests only on the heads of our spiritual rulers, to whom the power of excommunication, strictly speaking, belongs; or, whether it may not be in a degree shared by the inferior clergy, and even by the lay members of the church? Whether, in short, dutiful churchmen are at liberty to remain perfectly passive in this matter, contented with lamenting annually in the Communion Service the circumstances which restrain the exercise of a godly discipline; or, whether some active duties do not devolve on them in consequence?

Our spiritual governors are prevented from executing this part of their divine commission by tyrannical laws. Is there no way in which we can assist them? or, in case this is impossible, is there nothing we can ourselves do? If excommunication was enforced, all notorious ill-livers and professed heretics would be authoritatively cut off from familiar and intimate intercourse with churchmen. They are not so cut off at present by any authoritative sentence; but I believe it will be found in scripture that each individual Christian is authorized—nay, bound to cut them off for himself, to withdraw personally from all *intimate* contact with them, and, as far as his influence extends, to induce others to do so. This I conceive to be the course prescribed in Scripture for each individual Christian; but before stating my reasons for thinking so, it may be useful to notice a confusion of thought that seems to have diverted many persons from the truth in this particular.

The question—"how ought a churchman to behave towards professed heretics and notorious ill-livers?" is sometimes confused with another question which sounds like it, but is, in fact, very different—viz., "how ought persons who conceive themselves to be spiritually-minded to behave towards those whom they think worldly-minded?" These two questions are often, whether designedly or weakly, regarded as one and the same, and all the folly and pride which the latter implies are attributed to the former. The evident truth, that no one has any right to judge himself spiritually-minded or his neighbour worldly-minded, is used as a proof that no one can know himself to be a churchman or his neighbour a notorious ill-liver, or professed heretic. And this sophism, obvious as soon as stated, has been a means of silencing inquiry on an important practical subject. A moment's consideration will shew that for a man to know himself to be a churchman is just as easy as for him to know that he is a Frenchman or an Englishman, and that implies just as little self-satisfaction and spiritual pride. It is also quite plain and obvious that if any neighbour professes to be a Socinian or Latitudinarian, or if he is living with a mistress, or uses indecent language, I can no more help knowing that he does so, than I can help knowing that he is six feet high, or forty years old; and that the knowledge of the former facts does not, any more than of the latter, imply, that I judge him, or pretend to say how he stands with his Maker. A churchman is a man who has been baptized and admitted into the church, and is not under sentence of excommunication,—surely a man may know this of himself without any extraordinary pretence to a spiritual mind. Also a professed heretic is a man who makes no secret that he holds opinions contrary to the creeds; and a notorious ill-liver is a man that makes no secret of his immorality; so that every one who has eyes and ears must know both the one and the other. Now the question is, whether any directions are given in Scripture for the behaviour of churchmen towards these two classes of persons? whether persons who (however conscious of their own failings) are anxious to obey God as well as they can, have any rules given them for their conduct towards others, who

(whatever may be their excuses in the sight of God) make no secret of deliberately violating his commandments, or making light of his church?

Those who think this question worth attending to are requested to consider the following texts:—

“Now I have written to you *not to keep company*, if any man that is called a brother be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one **NO NOT TO EAT.**”

“Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh..... If there come any to you and bring not this doctrine, *receive him not into your house, neither bid him God speed* (χαίρειν αὐτῷ μὴ λέγετε). For he that biddeth him, **GOD SPEED IS PARTAKER OF HIS EVIL DEEDS.**”

Now I will not say that these texts are to be interpreted literally, and without exception, nor will I assert that if St. Paul and St. John were writing expressly for our direction at the present day they would have used precisely the same expressions. Yet let the utmost latitude be allowed for modes of speaking and difference of circumstances, let the words be turned, twisted, and tampered with in every conceivable way, and still I doubt whether they can be brought into any kind of consistency with the avowed and almost universal practice of Christians at the present day. Take, for instance, the words of St. John, and conceive that apostle explaining to a modern churchman what he intended by his advice to “the elect lady,” can it be conceived that he would put this paraphrase on his words?

“When I spoke of persons who did not believe rightly in the incarnation of our Lord Jesus Christ, and forbade my flock from receiving them into their houses and bidding them God speed, I was far from wishing to interrupt friendly intercourse between persons who thought differently on this important subject. As long as your neighbours are amiable, respectable people, I have no objection to your living with them on the most intimate terms—to your eating, drinking, and being merry with them—to your contracting friendships and intermarrying—in short, I wish you to make no kind of difference between people on account of mere opinions?” Can it be supposed that St. John meant this? If so anything may mean anything. It is as easy to conceive that when he said, “The Word was God,” he meant “the Word was not God,” as to conceive that when he said—“receive not heretics into your house, nor bid them God speed,” he meant “be very good friends with Socinians and Latitudinarians.” And again, as to the advice of St. Paul to the Corinthians, it certainly is no very intelligible method of interpretation which could elicit from the words—“keep no company with drunkards and fornicators, do not even eat with them,” a permission “to associate with them on easy terms, to dine with them and ask them to dinner.” No! the words of the apostles are stubborn, and refuse to be tampered with—do what you will, and you cannot strip them of a meaning which renders heresy or immorality, the one as well as the other, some kind of barrier to friendship and intimacy, which obliges churchmen to

some degree of coldness and distance in their intercourse with open despisers of the creeds and commandments.

Some persons indeed there are who harden their minds against the reception of this plain truth, by calling it uncharitable, &c., a method of arguing which seems to bear harder on the inspired apostles, than on those who take them to mean what they have most plainly stated, and to such persons it might be a sufficient answer "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." But to shew in what a mere piece of self-deceit and delusion their objection originates, I shall try the principle it proceeds on, in a parallel case. If it is uncharitable to make distinctions between people because they happen to have been brought up in habits and opinions different from our own, I presume it is just as uncharitable to do so when the difference is very trifling and nonsensical, as when it turns on serious and important matters. However wicked and uncharitable it may be to withdraw from a neighbour's society, because, in some respects, he thinks, feels, and acts differently from ourselves, it will hardly be more wicked when these respects are of vital consequence than when they involve mere fancies. If it is wicked to withdraw on account of religious differences, how much more so on account of any other difference in the world!

Bearing this in mind, then, let us examine for a moment certain distinctions which are acknowledged through the whole world, good and bad, as regulating the terms on which one man associates with another.

*B* is a man of excellent character, honest, sober, kind-hearted, brave, religious; and *A* knows it and esteems him. Does it follow from this that *A* acknowledges *B* as an equal, visits him, allows the families to contract intimacies and intermarriages? No!—*B* is a fisherman and *A* is a lord: one has rough hands and the other smooth—one has little money, the other a great deal—and other differences of about the same real importance, and these are allowed to constitute a just, rational, natural barrier between the families of *A* and *B*.

Such is the world which stigmatizes a separation from Socinians as uncharitable! If I did not know respectable persons who joined in this senseless cry, I should refer it either to hypocrisy or madness.

Yet, granting that we are in duty bound to withdraw, in some degree, from the society of lax persons, whether in faith or morals, it will be said that it is a difficult and almost impossible task to judge what that degree is. The thoughtlessness of others and of our own past lives has entangled us with friendships and relationships and obligations of various kinds in families from which we are thus called on to separate ourselves; are all such ties to go for nothing? or if not, how intricate is the path of duty. It is so.—It imposes on us a painful and most perplexing task. Who is sufficient for it? If, indeed, the spiritual rulers of the church were free to use their apostolical authority their word would be a law to us in this embarrassing situation. We should then be furnished with a guide far safer than our private judgment, swayed as this must perpetually be, either by fear or favour. But as things are we are left to ourselves: persecuting laws,

enacted in despotic times, prevent our holy fathers, the bishops, from acting. If they took on themselves to excommunicate, except under certain imposed restrictions that amount in almost all cases to a prohibition, they would forthwith come under a law enacted by Edward III., confiscating all their goods, whether ecclesiastical or personal, and subjecting themselves, their aiders and abettors, to perpetual imprisonment.

Can we expect them to face such consequences, if we shrink from our own share of pain and difficulty?

F.

#### WESLEYAN METHODISTS.

SIR,—I beg your notice of the following document, which is truly valuable, as an evidence of the views entertained by the Wesleyan Methodists generally, in reference to the grievances (as they are called) of the dissenters, and the propriety or impropriety of the members of that body uniting themselves with the political portion of the dissenters to obtain their redress. The gentleman in question, the Rev. J. R. Stephens, is a young man, and has been stationed, as a Wesleyan minister, in Ashton and its neighbourhood, nearly two years, and was brought before his brethren, at the last Manchester District Meeting, to answer to the charges stated in the "Case."

AN OBSERVER.

#### CASE.

1. That Brother J. R. Stephens has attended four public meetings held at Ashton-under-Line, Hyde, Oldham, and Staley Bridge, one of the avowed objects of which meetings was to obtain the total separation of the church and the state; and that at these meetings he delivered speeches expressive of his approbation of that object.

2. That at the Ashton meeting the terms "Wesleyan Methodists of Ashton-under-Line" were, on his motion, introduced into the preamble of a memorial, complaining of certain practical grievances of dissenters.

3. That he announced from the pulpit that a town's petition, praying for the separation of the church and the state, lay for signatures in the vestry of the chapel.

4. That he has accepted an appointment to the office of Corresponding Secretary to a society called the "Church Separation Society for Ashton-under-Line and the neighbouring district."

(The above-mentioned facts were admitted by Brother Stephens.)

5. That he has thus acted without consulting his superintendent, and contrary to his example and expressed opinion.

The whole case having been solemnly and impartially considered, the following resolutions were unanimously adopted by the meeting:—

1. That in these proceedings Brother Stephens has flagrantly violated the peaceable and anti-sectarian spirit of Wesleyan methodism so strongly enjoined in the writings of our founder, enforced by the repeated acts of the Conference since his decease, and required as a necessary qualification of every methodist preacher, particularly in that epitome of his pastoral duties contained in the Minutes of 1820, and directed, by a standing order of the Conference, to be read in every Annual District Meeting, as solemnly binding on every minister in our connexion.

2. That the above-mentioned speeches of Brother Stephens are directly at variance with the general sentiments of Mr. Wesley and the Conference, and are distinguished by a spirit highly unbecoming a Wesleyan minister, and inconsistent with those sentiments of respect and affection towards the church of England which our connexion has, from the beginning, openly professed and honourably maintained.

3. That, as far as his influence extends, Brother Stephens has committed the character of the connexion on a question involving its public credit as well as its



internal tranquillity; and that he has manifested a great want of deference to the recorded opinions of his fathers and brethren in the ministry, and a recklessness of consequences as to himself and others, by the very active and prominent part which he has taken in the aggressive proceedings adopted by the meetings before referred to.

4. That he has endangered the peace, and acted prejudicially to the spirituality of the connexion, by giving occasion to the introduction, amongst our people, of unprofitable disputations on ecclesiastical politics, thus violating the directions of the last Conference in its "pastoral address" to the societies, which Brother Stephens, as well as every other Methodist preacher, was bound, by his example at least, to enforce.—(See Minutes for 1833, p. 115.)

5. That Brother Stephens, in accepting the office of Corresponding Secretary to the Ashton Church Separation Society, has acted contrary to his peculiar calling and solemn engagements as a Methodist preacher.

6. That the culpability of these proceedings is aggravated by the fact, that they were pursued by Brother Stephens without consultation with his superintendent, and contrary to his example and expressed opinion.

7. That Brother Stephens be authoritatively required to resign his office as Secretary to the Church Separation Society, and to abstain, until the next Conference, from taking any part in the proceedings of that Society, or of any other society or meeting having a kindred object; and that, in the event of a violation of this injunction, he be forthwith suspended until the Conference, and that his superintendent give immediate notice to the chairman of the district, that the president may supply his place in the Ashton circuit.

The above resolutions having been read to Brother Stephens, he declared that, on the finding of the second and third, he *could not acknowledge the authority of the meeting, and that he would not resign his office of Corresponding Secretary to the Church Separation Society of Ashton-under-Line.*

He is, therefore, now suspended from the exercise of his ministry until the next Conference.

8. That Brother Stephens be required forthwith to remove from the Ashton-under-Line circuit, and that the chairman be requested to write to the president for a supply.\*

#### PHILIP HENRY ON THE INDEPENDENTS.

SIR,—A few years ago was published the Life of Philip Henry, by his son, "corrected and enlarged by J. B. Williams, F.S.A.," a dissenter of the independent persuasion. To the word "independent," which occurs on p. 128, Mr. Williams attaches the following note:—"In two things the independents are to be commended—they keep up discipline among them; they love and correspond one with another. P. Henry's Diary, Orig. MS."—Having recently borrowed from a friend of mine some of Philip Henry's Diaries, I was surprised to find in one of them the passage, of which part is thus introduced by Mr. Williams, standing as follows:—"Three things I do not like in the independent way—1. That they unchurch the nation; 2. That they pluck up the hedge of parish order; 3. That they throw the ministry common, and allow persons to preach that are unordayn'd. In two things they are to be commended—1. That they keep up discipline amongst them; 2d. That they love and correspond one with another." I understand that Mr. Williams was remonstrated with on the unfairness of this garbling of the diary,

\* It has been before stated that the un-Christian Advocate has been taking every possible pains to produce warfare and schism among the Wesleyans respecting this case, and, it is to be hoped, without effect.—ED.

and that he replied he had made the quotation, to shew Mr. Henry's *candour* in speaking favourably of a religious body to which he did not belong. If, he said, he had stated the objections to independency, he must have replied to them, which would have led him into too long a discussion. It would appear, however, that Mr. Williams only thinks it necessary to adduce evidence of Mr. Henry's *candour*, when, in doing so, something in favour of "the independents" is to be brought forward; as I find in another of the diaries (which I understand was lent to Mr. Williams when he was preparing his book), the following passage:—"If all that hath been said and written to prove prelacy antichristian, and the common prayer unlawful, had been to persuade bishops to study, and doe the duty of church rulers, in preaching and feeding the flock according to the word; and to persuade people to bee serious, and inward, and spiritual in the use of formes, it had been better with the church of God in England." But this exemplification of Mr. Henry's *candour*, in bearing his testimony against the unchristian abuse so profusely poured upon bishops and the liturgy, being in favour of the church of England, and not of "the independents," was unsuitable to Mr. Williams's purpose, and he has therefore not deemed it advisable to notice it.

I am, Sir, yours faithfully, A CHURCHMAN.

#### TRANSLATION OF BISHOPS.

SIR,—As you were so kind as to give a favourable notice of a pamphlet which I lately published on the "Translation of Bishops," will you allow me, through the medium of your magazine, to add a few words on a point which, when I wrote that pamphlet, I did not think it necessary to insist on, and, in fact, did not notice. I believe, however, that much misapprehension exists as to the *frequency* of translation; and I have particularly wished to add something on that point since I saw the Appendix to the Master of the Temple's sermon on the "Right of the Clergy to a Certain and Sufficient Maintenance." He says, "That it is expedient both to persevere in the system of *perpetual* translations, and to have sees in their present state of extreme inequality as to revenues, is what I suppose few would be anxious to maintain."—p. 31. Such an expression, from such a quarter, would naturally lead those who are unacquainted with facts, to imagine that translation was an every-day occurrence, and that our bishops were translated at least half-a-dozen times on an average. It seems to me, therefore, very desirable, that the real state of the case should be known; and, though I will not vouch for the perfect accuracy of the following statement, yet I believe that it is correct, and that it will present a view of the matter which many of your readers would not expect. I will only premise that, by *translation*, I mean the removal from one *bishopric* to another,—this being, for our present purpose, the proper sense of the term, as I know not that any one has ever suggested that our *archbishops* should not be selected from our bishops. This (which obviously makes no great difference) being understood, I believe the

case stands thus:—that, of the present bench, twelve have not been translated at all, thirteen have been once translated, and one only has been translated twice; and (notwithstanding that in consequence of the decease of prelates there have been ten consecrations during the last seven years) yet the average time during which the present possessors have held the sees which they now occupy, is eight years and eight months.

To speak, however, of a longer period, and of prelates not living, and therefore affording a fairer and more certain average:—since the Restoration, in the year 1660, there have been, I believe, (exclusive of the present bench,) 242 bishops,—of whom 148 were *never* translated, 71 were *once* translated, 22 *twice*, and 1 only *three* times. The average time during which they held the episcopal office, was pretty accurately seventeen-and-a-half years; and the average period during which each individual held a particular see, is much the same whether we include or exclude those bishops who were never translated, being in the former case rather more than ten years and seven months; and, in the latter, rather more than ten years and one month.

I am, Sir, your obedient servant, IOTA.

#### ON PETITIONS FOR PREFERMENT FROM PARISHES.

DEAR SIR,—It has happened to me lately to hear of several instances in which, when a benefice was vacant, the inhabitants of the parish have petitioned the patron to confer it on the curate; and, in some cases, I believe, the application has been successful.

Now, creditable as such things are to the clergy, and amiable as are the feelings which prompt the petitioners, still it is a practice which calls for animadversion on the part of those who are afraid of ecclesiastical experiments, especially experiments of a popular cast. Censure, indeed, would be out of place, either as against the parishes which offer, or the pastors who accept, such a compliment. Yet, who that will consider can fail to perceive that, with the very best intentions towards the church, they are doing what virtually tends to disturb and endanger its whole system?

The way to judge of the tendency of this, or of any other practice, is to suppose it generally adopted, and see what would be the result. Imagine it, then, a common and usual thing, as soon as ever a vacancy occurred, for the parishioners to begin communicating and contriving whom they should recommend to the patron for it. Either such recommendations would be successful or they would not. First, suppose them generally attended to; the result evidently is no less grave than this—that *patrons virtually will lose their right*. This may be expedient or unadvisable; but at any rate it is a grave and serious change, and ought not to be urged without grave and serious thought, and previous calculation of its consequences. Nay, whatever the probable results, there is something in the virtual destruction of an acknowledged right which startles all honest and sober men. The

benefits to be purchased by such a step had need be very important in themselves, and clearly unattainable by other means.

But, *secondly*, one may venture to doubt whether *any* general benefit would arise from the general adoption of this practice. The parishioners, having had actual experience of the curate, may indeed judge of his *positive* fitness for the cure, but they can seldom know any thing at all of the *comparative* worthiness of the person whom the patron would nominate. It is moreover undeniable, that they are quite as likely to be swayed by undue motives as the ordinary sort of patrons can be. The capriciousness of popular liking and dislike is proverbial. And those inhabitants of any parish who, by station and education, may be supposed exempt from such influences, may and do easily find quieter and more orderly ways of bearing testimony to their pastor's worth.

*Thirdly*, it is a very material question, whether *the independence of the clergy*—a paramount object with all who love sound doctrine and Christian usefulness—would not be brought into great jeopardy. Popularity in any case is tempting enough—why enhance the temptation and the danger, by making it the only way to temporal comfort and competency? Even in those few cases where a man would rise superior to this, he could not by any means act as freely as if no such practice were known to exist. Where in his conscience he thought it right, as every pastor must often think it right, to modify his own views for the accommodation and conciliation of his parishioners, a person of really independent mind would feel more or less embarrassed by the consciousness of the motive to which his condescension might be imputed; and it is not perhaps easy to calculate how many desirable arrangements would be thus impeded, and how much kindly feeling choked and suppressed. Again, suppose a case in which the interference of the parishioners has been successful, and the appointment of the curate has taken place. The very next year, perhaps, some difference of opinion arises, and he finds himself conscientiously opposed to the very persons who had done most towards procuring him his situation. Is it not very desirable, if possible, to avoid an arrangement which must necessarily bring the clergy much more frequently than at present into perplexities of this kind—perplexities the more grievous and annoying, in proportion as a man has a stronger sense of duty on the one hand, and gratitude on the other?

*Fourthly*, let the effect on *the people's edification* be considered, of which there will be no difficulty in judging, since public experiment is made at least every Sunday in all the chapels, episcopal, independent, and of every denomination in which the "voluntary system" is acted on. Is it not found that the result is just contrary to what the divine Herbert thought desirable, when he wrote down among his Christian maxims—

"Judge not the preacher, for he is thy judge"?

Let us now take the other alternative, and suppose, what most commonly happens at present, that such recommendations as we are speaking of *fail* in their immediate object: here is first an *unnecessary*

*discomfort* inflicted on the person who succeeds to the cure, one more difficulty added to the many which beset a pastor, in our days especially, in his efforts to establish himself thoroughly among his people. Again, though the right of patronage is not even virtually interfered with, the dangerous incitement to popular acts on the side of the curate, and to a critical, unedifying attendance on the side of the parishioners—these two great evils remain much as in the former case.

And in both cases the thing itself is *against the analogy of church orders*, which would submit the conduct of priests and deacons to the censure, not of the populace of their town or village, but of the bishops and pastors of the church. It is also fearfully and directly opposed to that *delicacy of feeling and demeanour* which is required for the right improvement of the high and holy relation subsisting, by our Lord's own ordinance, between a Christian pastor and his flock.

For these reasons, I respectfully submit it to my brethren of the clergy, that we ought with all thankfulness to decline such well-meant but injudicious compliments, except perhaps in very rare and hard cases: welcoming the affection with all our hearts, but quietly explaining to our people that we cannot indulge it in this instance, without doing harm, on the whole, to our sacred charge.

I am, dear Sir, your obliged and faithful servant,

AN UNBENEFICED CLERGYMAN.

#### VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

(Continued from vol. v. p. 701.)

THE truth, though concealed with such admirable skill in the statements of Wetsten and Griesbach, was seen as plainly as they themselves saw it, and was published, by Du Pin, in 1701. I can, therefore, by no means agree with Bishop Marsh, when he says, Lect. vi. p. 118, "It is extraordinary that credit was ever attached to the pretensions of the editor [Robert Estienne] on the formation of the text." Du Pin says, "Theodore de Beze aiant conféré encore un plus grand nombre d'exemplaires [having had the collation of a *greater number of copies*] a aussi remarqué un plus grand nombre de varietez dans ses notes." Dissert. Prelim. sur le N. T. cap. 3, sect. 1, p. 74, French, 102, English. It was acknowledged, in 1689, in the striking distinction that Simon made between the copies printed and written that Stephanus *cited*, and the different written copies from which he formed the texts of his widely-differing editions, when he said, "Que Robert Estienne a aussi laissé dans son édition Grecque du N. T., plusieurs leçons qui ne s'accordoient avec aucun des MSS. qu'il produit." N. T. xxix. p. 346, a. Now, any man who was led by these words of Simon to consider what might be the readings of "des MSS. qu'il ne produit pas"—the "plus grand nombre d'exemplaires," the collation of which, or of many of which, he gave to Beza, might, I think—*extraordinary* as the right reverend Lecturer considers it—"attach credit to the pretensions of the editor," which the "*glaring evidence*" of the skilful Papist might fail to dispel. The disagreeable truth almost forces itself out, Michaelis ii. 319, when he says, "that Stephens collated only sixteen codices, or, at least, has given no extracts from more than sixteen." In the times to which the Lecture refers, Michaelis's reader might have been led by this to suspect that the learned author was aware of Stephanus having had the collation of

MSS. from which "*he has given no extracts*;" the existence of which, I think, he would have seen acknowledged by Mr. Porson himself, when he quotes, at p. 56, as incontestible evidence, what Wetsten was pleased so flatly to contradict—"quæ de xxv. plus minus codicibus MSS. tantum non duplicato numero dixerat." 143, Seml. 370. Yes; Beza having received from Robert the collation of double the number of the MSS. that he selected to furnish marginal readings to his folio, *has given extracts from more than sixteen*; and the Docti et Prudentes themselves everywhere quote the readings of this "*plus grand nombre d'exemplaires*"—of codices Stephani, that are not cited in the margin. If there are any, then, in these our enlightened days, whose understandings have not been *tampered with*, they will see that these "*codices Stephanici*" might furnish ample authority for the "*leçons qui ne s'accordoient avec aucun des MSS., qu'il produit*"; and whensoever Beza, who had the collation, declares that Stephanus did take his text from some of these MSS., they will believe him rather than the "*speculative men*" who calmly give him the lie—men who can say, "*Certe istos codices ad quos provocat Beza, alibi frustra quam in ejus cerebro quæseris*;" when, if you will take the trouble of turning over half-a-score leaves of their works, *certe non frustra quæseris lectiones istorum codicum ad quos provocat Beza*. Stephanus had *fifteen MSS. only*, say the Prolegomena, assuring you that it is all blundering or wilful falsehood to intimate that Beza had the collation of any more MSS. of his to quote from: examine a few leaves of the works themselves of the learned critics, and you will find them quoting the reading of a MS.—perhaps of six or seven MSS. out of the "*plus grand nombre d'exemplaires*"—the "*Alii*" from which Stephanus "*has given us no extracts*." Yes, you will find them quoted, and quoted too as "*codices Stephani*" "*apud Bezam*." Notwithstanding, then, the horse-laugh of "*speculative men*," I say, in the words of the prophet, "*ask for the old paths, where is the good way, and walk therein*." The moment that a single *Alius*—one single reading of one single MS. of Stephanus, besides the marked MSS. of the margin, was discovered to be quoted by the Docti et Prudentes,—the moment that a "*codex Stephani*" was given by themselves, as not coming into either selection for the margin—it required no courage to say, as I did, (Brit. Mag., vol. iii. 428,) cheating there is *somewhere*, either on the part of Stephanus, by his giving "*many readings in his editions which he found in no MS.*," when he "*made actual profession to the contrary*" in such strong terms; or it lies with the critics, when they assert that he did so, if their accusation is "*utterly false*." And it certainly required no penetration to see that he to whom the world had entrusted the defence of the received text, and the protestant versions, displayed all the incapacity which his two mighty correspondents so perpetually attribute to him, when he was adding to the number of the *cited MSS.*, and was ascribing readings to those *opposing* documents which could have come only from these "*Alii*." I cannot, then, retort the words of the right reverend Lecturer, and say, it is extraordinary that any one should have ever been persuaded that no credit ought to be attached to the pretensions of Stephanus on the formation of his text. It could hardly be otherwise. I have indeed shewn that I am sufficiently impressed with the grossness of the belief that such a man as Robert Estienne, after his solemn protestation that his *O mirificam* did not contain a letter that was not warranted by the *royal MSS.*, should have afterwards given so widely differing a text, without an accession of fresh MS. testimonies (nullo novo testimonio accedente), and that any man whatsoever should be such a *felo de se*, as Mr. Porson expresses it, that he could possibly have declared, in the margin of his folio edition, more than a hundred times over, that he had falsified his most solemn engagements, by "*quoting all his authorities for readings different from his own*." I have shewn that I felt the grossness of supposing that Henry, "*paternæ sedulitatis hæres*," could have been kept three years searching everywhere "*in Italicis*," and add nothing to his father's collations; or, as the amended charge stands, that the achieve-

ments of those "early years" should amount to one single MS. : and again, with respect to Beza, that he should calculate the book of collations to have contained the readings of about xxv. MSS., and could afterwards, of his own mere motion, reduce them to seventeen, and, in one and the same edition, give both numbers for the same identical MSS. I have shewn, too, sufficient contempt for our vaunted "march of intellect," that so readily acquiesces in the whole of this, with the admission that the most learned and most acute men, in earlier days, did attach the utmost credit to Stephanus's pretensions. But I cease to wonder, when "I contemplate the gigantic exertions of intellect which have established this acquiescence," and the total absence of any such exertions in the Clotens who have presumed to defend the hated printer. I only say, if they do these things in the green tree, what shall be done in the dry? If the *speculative men* can affect a *superiority* to such a cloud of witnesses for Stephanus's integrity, every one of which is *sufficient to convince an ordinary mind*, what will not the *propensity to tamper with the understanding* of others effect upon Erasmus, upon the Complutensian, upon the West African recension? No wonder at the result, when the same assailants have to cope only with the same defender in those cases also. But with respect to Stephanus, how gigantic soever the intellect has been that the conspiring critics have brought against him, I must again and again contend, that one single acknowledged reading of an "*Alius*" might have led any but the most abject Cloten to a suspicion that there might have been an *Alius* to give it; but if there was an *Alius* besides the xv. marked MSS., then I think it might have been seen that those xv. *opposing* MSS. were not all that Stephanus had for forming his text; so that, if a reading could be supposed to have been in all the marked authorities, and a *Doctus et Prudens* could for a moment actually have thought that Stephanus could have said so, it would not follow that this reading was in "*all his MSS.*" Stephanus's slanderers furnish irresistible confutation of their own position, that "*qui et codices et textum promiscue defendant secum ipsi pugnant*"—(Bengel, *Introd.* xxxvi. p. 71, ed. 1763)—when they themselves produce the readings of *other* MSS. of Stephanus; viz., of those that had been collated for the text, but did not come into either of the selections to furnish opposing readings. With one such quotation, who does not see that the conspiring critics could be only availing themselves of their Clotens to enforce their accusations? Who does not see that there must be some deceptions in their arguments, though they are veiled with all the ingenuity and all the wit of a Porson; and that it could only require labour to detect and expose them? Mr. Porson took for granted that where "the MSS. cited by Robert Stephens did not contain" a reading of his text, "he must have inserted it without manuscript authority." Though he veiled the sophism with such exquisite skill, it is now openly avowed by his vindicator (Crito, 391). Going upon this pretty little tacit assumption, he is pleased to call Stephanus's "a sophisticated text"—p. 81. Now, if we beard his followers with one single reading from one single unmarked MS. admitted by Wetsten, Bengel, Griesbach, which of them will dare to repeat it? Valckenar, altering the text, *ἐκ μερῶς*, at 1 Cor. xii. 27, on the authority of a single MS., garbles Whitby's words in his *Examen* Millii, and says, "in libello quodam, quem septuagenarius senex Millio opposuit, hoc splendidum posuit mendacium, *textum vulgatum in omnibus defendi posse*." Mr. Porson, at p. 165, follows him, both in the correction of Whitby's words, and in the polite criticism. Whitby, as he is pleased to say, "*put in the front of his book that splendid falsehood, that the vulgar reading may be always defended.*" But take the whole of what the man says—"lectiones variantes, quæ sunt momenti alicujus aut sensum textûs mutant, paucissimas esse, atque in *his omnibus* lectionem textûs defendi posse;" and also take "*defendi posse*" to mean *may be defended*, as having good authority, and not to mean the coming indubitably from the pen of the sacred writer; and then, if any one ventures again to repeat Valckenar's "*splendidum mendacium*," there stands Du Pin, with the "*plus grand nombre d'exemplaires*," to retort

the compliment; and it will be for the reader to decide where it ultimately rests. But prune Whitby's words as you like, and make "*defendi posse*" to mean that the received text is as certain as if an apostle were its compositor: falsehood—thundering falsehood—as you will make for him, still it has no glory, by reason of the glory that excelleth: its splendor is extinguished by the superior splendor of the "*quindecim tantum*" of former days, from those who quote the "*Alii*" of Stephanus four times in a page; and their "*extra omnem dubitationem*—," with respect to the seven cited MSS. in the Acts and Cath. Ep., with their own quotation of another even of the marked MSS. in the same note: and again, "*among the living*," of their asserting the "*quindecim tantum*," with undiminished effrontery, in reply to a pamphlet that produced the acknowledged quotation of the "*Alii*" in the margin of the folio, and also of their still holding that the seven cited MSS. of the Acts and Cath. Ep. were not a selection out of what Stephanus had in that division, and their asserting that "if he had collated more, he would of course have quoted more," when they had themselves ascertained another of his MSS. which has it, by the production of proofs beyond those for the identity of all the others put together. With the acknowledgment, then, from the Docti et Prudentes, of one single reading of an unmarked, I am very easy about their charges of my uttering *splendid lies* respecting "the MSS. of R. Stephens and Beza." With one such instance, I think a man may venture to avow, that he "has formerly entertained"—aye, and that he still does entertain—"sublime notions of the *morality*" of the old editors; and I certainly think that their bitterest enemies must "abate of their confidence" in that of a certain other set of gentlemen (Porson, 175). The Professor himself (p. 170) speaks of an advantage in telling "enormous rather than moderate falsehoods;" and observes, most justly, that "mankind are in general so lazy and credulous, that when once they are prejudiced in favour of any person's veracity, they will regard another as a calumniator, who endeavours to convince them that they have bestowed their approbation upon an unworthy object." If ever there was a man who had a right to cast this censure, from having himself escaped all taint of this general laziness and credulity, it was Mr. Porson; and we are assured that the Professor's "table was seldom without a copy of Wetsten" (Kidd, p. lii.) Was Mr. Porson's eye, then, never struck with "*codex Stephani*," when such a notice is to be found in all the divisions of the sacred text, (the Revelations, as we have seen, not excepted,) and this twice, thrice, and even four times in a page? And look at Mr. Porson's citing "*ea quæ de xxv. plus minus MSS. codicibus,\* tantum non duplicato numero ... dixerat*" from Beza, as his closing, decisive, incontrovertible evidence, at p. 56, when he saw that Wetsten, who undertook to persuade his readers that they were "*hyperbolica verba*," so judiciously avoided the evidence, strong as it was to their purpose; and then, I again say that no one who knows any thing of Mr. Porson's Letters will doubt of my being warranted in saying that the Professor saw how Beza's testimony was supported by his actually giving the readings

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\* I here take for granted that Mr. Porson would not adopt Sir Isaac Newton's rendering of Beza's words at §. xxv. p. 516, viz. "the exemplar which Stephens had collated, with about twenty-five manuscripts, almost all of which were printed," where Beza says, "*cum viginti quinque plus minus MSS. codicibus et omnibus penè impressis*;" though I certainly think that his vindicator has paved the way for the introduction of these *manuscripts*, almost all of which were printed, by his assurance that the various readings in Stephanus's folio were "derived from sixteen manuscripts, with the understanding that the first, *α*, in fact represented the Complutensian edition" (Crito, 389). And as Crito is precluded from writing Henry's collations in the margin of the printed book for which they were made, Sir Isaac's "twenty-five MSS., almost all of which were printed," will be found to be as useful as his own understanding that the "*editio quæ fuit excusa*" was a "*vetustissimum scriptum exemplar*."



of the "plus grand nombre d'exemplaires" that he claims. Yes; I say, this statement of the effect of Henry's diligence—this testimony to "the achievements of his early years" in *Italicis*—would no more have been admitted by Mr. Porson, than it was by Wetsten, if he had not seen the impossibility of maintaining the *hyperboles* of Wetsten's Prolegomena against his own actual quotations, in his work, of the MSS. which he had so courageously asserted to have never existed. Now, if Mr. Porson ever did see the reading of such a codex Stephani, apud Beza,—if, seeing so many of these codices Stephani perpetually quoted by Wetsten himself, he did not hesitate to set to his seal that Beza's testimony was true,—I again ask, is my veneration of Mr. Porson excessive, (provided it be only "on this side of idolatry,") either for his judgment in keeping himself distinct from the "communi eruditorum consensu," or for that consummate skill which prevents every common reader from observing that he had left Beza's testimony untouched. And I now boldly ask, *which*, in Mr. Porson's private judgment, was the scoundrel? or, as the Professor could never call any thing but by its true name,—(Pref. xxiii.)—which made the "slight mistake"? Was it Stephanus, in giving a text so wonderfully different from his former, after he had kept his son searching three years "in *Italicis*,"—or his accuser, who, after his own perpetual quotation of the "*Alii*," could reprint what he had given, first ed. p. 143, without the slightest compunction, unaltered at Prol. 146, 5, Seml. 376, "*Levitatis ejus hoc est indicium, quod, nullo novo testimonio accedente, intra quadrennium tantopere a se ipso dissensit Stephanus ut . . . . . nunquam vero MSS., quos habebat, et quos sequi unice debebat, Codicum lectionem sequeretur.*" As there was "a small inaccuracy" in the "nullo novo testimonio accedente," I cannot help thinking, that if Mr. Porson had fortunately undertaken the defendant's cause, he would have assigned some other reason for the stupendous alteration, "intra quadrennium," than Wetsten's "*Levitas*," and his "*nunquam vero MSS.*" or his own "vicious complaisance" and the following "printed guides." I think, too, that he would have so completely exposed those who can talk of "a sophisticated text," that the Rev. Robert Taylor himself, with his present triumphant half-a-bushel of wilful interpolations, (sect. 5, p. 43) would not have had the courage to talk of "the infinitely suspicious origination" of the text from whence our Protestant Testaments are translated.

Mr. Travis's other illustrious correspondent is no less an admirer of Wetsten. Do you think that the self-confutations escaped him? Do you think that he ever in reality doubted of Stephanus having had fifteen MSS. from the royal library, and having at least doubled their number at last, for the text of the folio, when the readings of the unmarked MSS. are so constantly placed before him? If you can imagine it, pray remember the instruction which you received, Michaelis ii. p. 856, note 37, that "we must except at least the codex  $\beta$ "\* in the happy identifying the printed and written documents selected to oppose the folio, with the "*vetustissima scripta*" used for the formation of the O mirificam. Look again at Michaelis ii. 860, note 41—"We know that though only fifteen MSS. are quoted in Stephens's margin, a much greater number were examined by Henry Stephens, if not collated." Look at ii. 698, note 114, "From all these circumstances, therefore, it seems reasonable to

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\* The learned translator does not stand alone in this opinion. The reader will remember that Crito Cantabrigiensis determined, at p. 408, that none of the provoking sarcasms—none of the studied insults which the "vapouring pamphlet" threw on Mr. Porson's account of  $\beta$ —should move him to say a word in vindication of the Professor. It was enough for him to have declared, p. 389, that the documents taken to oppose the folio were "sixteen manuscripts, with the understanding that the first,  $\alpha$ , in fact," was the Complutensian print; he would not go on to say that they were all collated before 1546, "with the understanding that" the second,  $\beta$ , "could not have been collated till after the year 1547." (Michaelis ii. 856, note 37.)

infer, that the codex Bezae, and the codex  $\beta$ , though very similar, are not the same; and that the MS. which Stephens collated in Italy is at present either buried in obscurity in the same manner as the codex Boreeli, the codex Camerarii, the codex Rhodiensis, Erasmus's MS. of the Revelation, and several other MSS. of the Greek Testament, used by Stephens himself, and other editors, with many, if not most, of the MSS. from which the Editiones principes of the Classics were printed, in the fifteenth and sixteenth centuries." Oh, that I could have laid before Mr. Greswell these sentences from the pen of the learned and acute discoverer of the long-sought, though marked codex Steph.  $\gamma$ , and the numberless quotations from the unmarked, on which the last of the instances of lost MSS. of the Greek Testament is founded. We should not then, I think, have had the sad distinction between the classical and the sacred productions of the Early Parisian Greek Press: we should not then, I conceive, have heard, with respect to its glory—the folio Greek Testament of 1550—that its editor adopted readings, "whether from MSS. or from printed copies to which he attributed the authority of MSS.;" whilst the other are so justly stated to "commend themselves to the learned of our times as the representatives of MSS. now no longer found." No; Mr. Greswell's History would then have restored the credit that was "attached to the pretensions of the editor on the formation of the text," without, as far as I know, the whisper of a doubt, till good Father Morin invented the "glaring evidence," to support the decrees of Holy Mother Catholic and Apostolic, against Heretic Greek and the Heretic Versions that were formed from that Greek text,—an invention which has done such service to the Docti et Prudentes in the 18th and the 19th century, at their utmost need.

Let it be well noted, that "the pretensions of the editor" never went to "the formation of" a perfect text, but merely of such as followed punctually the MSS. that he had obtained: let it also be observed, that there are no "pretensions of the editor" *whatsoever* respecting the margin. Mr. Porson has, on many occasions, enforced the distinction between text and margin; but here, where it is most required—the margin being wholly employed in opposing the text—I entirely desiderate it, in his work, and likewise in those of the rest of the Docti et Prudentes. The regular addition of various readings to the Greek text was then a perfect novelty; and it probably was never thought of for the folio, till the text was nearly ready for the press. At all events, no attempt could be made to carry it into execution till the text had been actually settled, the readings of the margin being such only as opposed that particular text. Bishop Marsh has a most judicious observation—Letters, p. 137. To apply it generally, we may say that Stephens nowhere stated that a passage, as he gives it in his text, existed in *any one* of his MSS.; his whole statement is confined to those of the MSS. cited in the division where it occurs, that give a *different* reading. We need not then be surprised to find that the work of the margin, which was to give these different readings, should be hurried; and we may easily believe what Griesbach tells us of it (xxx., Lond. xl.), that, viri docti—"Robertum negotio quod sibi imposuerat, negligenter perfunctum esse commonstrarunt." The mode, however, by which the "viri docti" render the charge so heavy, is not quite fair. They unanimously make their appeal to the Complutensian. Now Stephanus, *if we abide by his expression*, esteemed the Complutensian to be "editio," and thought that he had then got before him a copy "quæ fuit excusa." And if he was right in this, he might easily commit it to a very inferior hand, as any inaccuracies and omissions, in collating it with the folio text, would be easily detected, and therefore comparatively of small moment. Such was the opinion of Canter, in his Preface to his Variarum in Græcis Bibliis lectionum libellus, 21 years afterwards; where, speaking of the variations between two editions, and acknowledging that he had not given the whole of them, he says, "si quis tamen illas quoque desiderat, sibi eas per se, quoniam editiones in manibus versantur, comparet licet; Nobis quidem ea quæ de scriptis probata sunt libris,

in medium sufficit hoc loco contulisse." Our "modern literati" judge differently; and draw their inference from the print to the written copies, as if the Complutensian was one of the "vetustissima scripta." We are told, Lecture vi. p. 108, "the same objection applies to the quotations from his other documents, as far as they have been compared." Here I beg to remind the reader that this comes from the critic who depended so much on the quotations from the *other documents* as to go to work on the Cambridge codex Vatabli; and who succeeded so triumphantly in establishing its identity with *sy*. This, however, is not the whole quarrel that the learned have with Stephanus on this point. Wetsten, 146, 3, Seml. 375, says, "Jure conqueruntur viri docti quod Stephanus vagam admodum MSS. quibus usus est Codicum descriptionem dederit." But what is the fact? Does Stephanus give *vagam admodum* descriptionem, or does he give no description at all? as Mill says, 1156, *ὁδε γρὺν*. It will be easy for the reader to decide: and if Stephanus really gives none—if he actually gives no more description of the marked MSS. than he does of the unmarked—then why are such representations constantly made, as Michaelis ii. 319, even after quoting the Preface to the folio, "Now this is a very *inaccurate and imperfect* description"? Mr. Porson, at p. 88, lets us have the truth, and says, "he leaves us to gather information where we can find it." Yes, so completely, that the Preface of neither of his editions gives the most distant hint even of the number of the MSS. used for the formation of that edition. It is only from the mention of the second and the third collation in the folio that we learn that the MSS. used "*superioribus diebus*" had amounted to sixteen; and it is only from the statements of the man who had the use of the collations for the folio, and of him who made those collations, that we learn that the sixteen had been about doubled to give the widely different text which then appeared. You may join with me in deeply deploring this, or you may blame it as much as you like.\* But why is a nullity to have all these epithets? If Stephanus leaves us absolutely "to gather information where we can find it," why are we to be told that his information is very vague—that his information is very inaccurate and imperfect? Take the reason from the great man, who professes himself "always unwilling to attribute to

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\* After all the regret and all the censures that we can express respecting Stephanus's silence, I will beg the unprejudiced reader to say, what the most decided and most full declarations would have done, more than exciting the "*risus doctorum et prudentium*? What other effect have those of Beza produced? Stephanus did tell us, and that not vaguely, that he printed his O mirificam religiously according to the *royal* MSS. Did this prevent his amiable critics from collating it with a set that contained seven private MSS., and upon finding—as of course they must find—that it did not accord with that set, deciding that what he said was "*utterly false*"? He did tell us that he had sixteen very old written copies in all for his O mirificam. Did this prevent their identifying them with a set of documents that contained only fifteen? He did tell us that he had selected "*editio quæ fuit excusa*" to furnish opposing readings to the text of his folio. Do they not admit that they cannot *abide* by his expressions? do they not fairly avow that they make "the number of manuscripts quoted by Stephens" to be fifteen or sixteen, just as they like, by either admitting the Complutensian to be what Stephanus called it, when he was enumerating the documents that he quoted—"editio quæ fuit excusa"—or making it to be one of his very old written copies? It was not merely in a Preface that he declared that his stock from the royal library amounted to fifteen, but it was in his public examination before the Paris divines, who watched him with so much jealousy; and he printed this boast of the amount of the royal MSS. that he had received, both in Latin and in French. What influence has this? Such bonds are, as I have said, burst through, as if they were flax that is burnt with fire. Fifteen is "a small inaccuracy." He had no business to be boasting to them of the amount of what he had obtained. This cannot "be allowed to weigh against his own distinct declaration" that he had taken only eight to oppose his folio, and the learned critics make this selection to be a profession that he had received only eight from the royal library.

fraud what he can with any reasonable pretence attribute to error." The Professor tells us, at p. 68, that "Stephens has given us as vague and unlearned an account of his MSS. as if he had intended to keep us in the dark." Let the reader judge which party intended this favour for him. Of the margin I boast no more than Stephanus did himself; and as the critics have probably discovered eleven out of the thirteen MSS. used in giving opposing readings to the three first parts of the sacred text, and another ( $\beta$ ) has such near affinity to their D, they may tell me, in these days, and as far as they are themselves concerned, that "in pompam magis quam ad usum congesta videtur ingens ista ad oram libri variationum moles." Mill, 1157, in Lecture vi. p. 108. But if I abandon the margin—if I admit that it can give little more than what our "modern literati" may know from the documents themselves,—if I admit that the collation made for it must have been hasty,—that it was probably committed to a variety of hands,—that one of them was certainly negligent: not so with respect to the text itself of the different editions, the last of which we owe to the "*paternæ sedulitatis hæres*," the first to the *paterna sedulitas* itself; half of the materials for each of them being at present known only from the *lectiones singulares*, reported to us from the book of collations. I hold it to be possible for the first collation to have been so perfect, that the O mirificam might not have a letter that was not warranted by the best MSS. from the royal library: I hold it to be possible also for the third collation, when the original *copia* was augmented to "*plusquam triginta*," to have been such as to secure a corresponding alteration in the text of the folio, wheresoever the balance of the whole authority, ultimately acquired, went against the readings that the royal MSS. gave at first; notwithstanding that the after-work of collating with the new text of the folio for the margin may have been hurried over in a slovenly and imperfect manner. Still let it be remembered that I make no higher pretensions for the text itself of Stephanus's editions, than those of the editor himself.

FRANCIS HUYSHE.

(To be continued.)

## NOTICES AND REVIEWS.

*Jephtha's Daughter; a Dramatic Poem.* By M. J. Chapman, Esq. London: Fraser. 1834. 12mo. pp. 117.

THIS volume exhibits very considerable poetic powers, and very considerable knowledge of the spirit of classic poetry. But there is a constant attempt at *peculiarity* and originality, which destroys much of the effect, and every now and then effectually conceals the meaning. As a specimen:—

"In shades impenetrable hid,  
In darkness more than darkness dim,  
The deep paths of his mind forbid  
The starry cherubim. (? the meaning.)  
Unseen, *approachless*, and alone;  
He sits upon his *light-hid* throne,  
And sees fond man presume on fate,  
With summer-swelling hopes elate;  
He marks him in his proudest hour,  
Self-worshipt in his heart's high tower,  
*Just clutching at a rainbow crown—*  
God sees, and dashes down—  
Down falls, like some untimely birth,  
The ephemeral; *his kneaded clod*  
*Resolved to water and to earth—*  
His soul before his God."

VOL. VI.—July, 1834.

And yet, notwithstanding all this, and some very strange opinions in the Preface, Mr Chapman's work is well worth reading; and if he will lay aside some of these crotchets, his promised *trilogy* will be very acceptable.

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*The Exclusive Power of Episcopally-ordained Clergy to administer the Word and Sacraments, &c.* Cambridge: Stevenson. 1834. pp. 41.

THIS is a valuable pamphlet. The principles are sound; there is a good deal of reading shewn; and the argument is well put. It is a great satisfaction to find that the present crisis directs so many men to consider what *the church* and the authority of the ministry is, and that thus the ignorance and confusion arising from want of clear distinction between a church and an establishment will be done away. They who feel the importance of this distinction should promote the circulation of works like the present.

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*Remains of the late T. F. Longmire, of Worcester College, Oxford. With a Memoir of his Life.* By D. Longmire, B.A. London: Simpkin and Marshall. 1834. 12mo. pp. 340.

A MEMOIR of an amiable and religious young man, written with that deep interest about him which may be expected from an affectionate brother. But in this, and in many other cases, the world cannot take the same deep interest in the person or his history, and it would be a kindness if friends would suggest a private circulation among those who knew the value of the dead, and could therefore sympathize with the survivors.

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*Letters to a Dissenting Minister of the Congregational Independent Denomination, containing Remarks on the Principles of that Sect, and the Author's Reasons for leaving it, and for conforming to the Church of England.* By L. S. E. London: Groombridge. 1834. 12mo. pp. 379.

SOME friends of the church have circulated this book in the north, and they have done well. The evidence of those who have known dissent *practically*, and therefore have renounced it, is of the greatest possible value. And the acute and well-informed author of this volume has presented us with so many and so curious illustrations of the working of the principle of dissent, from his own knowledge, that his book ought to be generally known. What it contains would be quite sufficient to prove that were it not for *politics*, dissent would be perpetually breaking to pieces for want of any vital principle to keep it alive, and though it might and would (from the exertions of interested parties) revive time after time, it would never possess any strength which could be formidable to a scriptural, apostolical, and faithful church.

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*A Short and Connected Course of Reading from the Old Testament, designed to present a general view of the principal matter as illustrated by Christianity.* By the Rev. Herbert N. Beaver, M.A. London: Hatchards. 1834. 8vo. pp. 571.

MR. BEAVER'S object is to shew that the same design has been carried on from the earliest ages of the world to the present day, and he accordingly selects those passages from the successive books of the Old Testament which most clearly shew this unity by shewing the preparation made all through the gospels for a Redeemer. This task he has executed very judiciously, and there is a great deal of good matter in the notes.

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*A Dictionary of Geography, Ancient and Modern, &c.* By Josiah Conder. London: Tegg and Son. 1834. Small 8vo. pp. 724.

MR. CONDER'S Abridged Views of Travels in Different Countries have prepared him, in a remarkable degree, for executing a work of this kind; and the

fact that it differs from a Gazetteer by containing *Ancient* as well as *Modern Geography*, while its size and price are so moderate, will probably make it the favourite book of those who cannot go to a larger expense.

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*The Life of the Rev. Rowland Hill, A.M.* By the Rev. E. Sidney, A.M. London: Baldwin and Cradock. 1834. 8vo. pp. 445.

It is really hard to notice the Life of such a man as Rowland Hill, for one cannot in conscience praise a great deal of his strange conduct, and yet there was a generosity and a kindness which would make it painful to say anything harsh, and, in the midst of all his extravagances, a shrewd good sense and lively humour, which, in spite of one's self, puts one into anything but bad humour with the man. It is very well that his life has been, *on the whole*, not more injudiciously written. Mr. Sidney has a strong and most affectionate sense of Mr. Hill's excellences; but, at the same time, candidly and judiciously points out the evil of many of his irregular proceedings. He ought to have reprobated, by the way, the disingenuousness of Mr. Hill in obtaining orders, as shewn by his own letters.

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*The Duty of a Christian State to support a National Establishment, &c.: in five Sermons, preached at Leeds.* By the Rev. J. Holmes, M.A., Curate of Trinity Church, &c. London: Longman & Co. 1834. 8vo. pp. 154.

THE advantage of discussion is very evident from every succeeding publication on the subjects treated in the present volume. Every fresh work contains a fuller and more complete view of the subject, comprising all the previous arguments of various writers. Mr. Holmes has stated them all very well; and the publication of so many of these works, each of which will attain at least a local circulation, must be of great advantage. Mr. Holmes's work deserves, indeed, more than a local circulation, and would be of general service.

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*Sermons and Fragments, &c.,* by Isaac Barrow, D.D., from MSS. in Trinity College and the University Library at Cambridge. Edited by the Rev. J. P. Lee, late Fellow of Trinity. London: Fellowes. 1834. 8vo.

No doubt can exist that the first four sermons are *not* Barrow's, which Mr. Lee intimates is his own opinion. The style is as unlike Barrow's as possible. It seems to the Reviewer a good deal like Allistree, in the *point*, sharpness, and use of apostrophe. That what follows is Barrow's seems beyond all question; and every English scholar as well as divine will be grateful to Mr. Lee for having given him more sermons of this great man, although they are not equal to what we already possess. As to the Dissertations, the first appears clearly not his, and the MS. of the second is marked as *imperfect*. The Reviewer entertains very little doubt that, just as in the Treatise on the Supremacy, Barrow here is making out an adversary's case as strongly as it could be stated by the most bitter, intending, in this instance also, to answer it fully. Indeed the treatise bears marks on it which go to prove this suggestion. Whether it was desirable to publish it in its present state may therefore be questioned.

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SACRED CLASSICS.—Vol. IV. *Bates's Spiritual Perfection*.—Vol. VI. *Baxter's Dying Thoughts*. London: Hatchard. 1834.

THIS publication deserves encouragement for its great cheapness and good execution. There is, of course, a *mixture* in the Treatises; but editions of standard works, like those of Bates and Baxter, are always valuable, though one does not coincide with every opinion of the writers; and the previous and succeeding volumes are, and are to be, Jeremy Taylor, Cave, Butler, &c.

Would Mr. Hatchard object to give one volume of Bishop Patrick's Treatises? His *Heart's-Ease* is very scarce, and is always in demand; and this,

with two or three others almost as good, would compose a very useful and popular volume.

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*Correspondence between John Jebb, D.D., Lord Bishop of Limerick, and A. Knox, Esq.* Edited by the Rev. C. Forster. London: Duncan, &c. 2 vols. 8vo.

It would be very difficult to imagine a more beautiful picture of truly Christian friendship, and truly Christian intercourse, than these two volumes present. The Bishop of Limerick and Mr. A. Knox were both of them persons of high attainments in literature, and of the deepest and most sincere piety. Their correspondence was such as became such men. The important and delightful subjects of literature and philosophy are handled and discussed with great ability; but the main subject is the far higher one of vital Christianity. Mr. Knox was much the elder, and his counsels to his young and highly gifted friend were invaluable. Every subject was freely and fully canvassed, and thus the full play of their minds is seen, and we can trace the gradual steps by which the Bishop's was formed. They are volumes from which every clergyman, anxious about his profession, may derive stores of valuable instruction, both as to doctrine and practice, as well as high enjoyment. They who dash off a sermon on a Saturday evening may learn, perhaps, an useful lesson from the long discussions between Mr. Knox and the Bishop, as to a *single sermon*, the choice of a text, and the management of the subject.

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*Scripture Biography.* By the Rev. R. W. Evans, Fellow and Tutor of Trinity College, and author of "The Rectory of Valehead," &c. (Theological Library, Vol. VII.) London: Rivingtons. 12mo. 1834.

WHEN one work of an author, put forward without any courting of publicity, goes through seven editions in a year or two, it can be hardly needful to do more than announce the publication of another. It may, however, just be said, that no task wants more sound judgment and good taste than *Scripture Biography*. To make each life interesting without adding to the sacred text, introducing the writer's own fancies, and so marring the unity of the character, is no easy task. But it has been fully and entirely performed by Mr. Evans. The same high tone of principles, and the same refined and delicate feelings which made "The Rectory of Valehead" so deservedly popular, are most conspicuous in this volume. In order to avoid beaten ground, Mr. E. has selected some characters not often separately treated, and has introduced in his comments on them trains of reflexion equally remarkable for their originality and their refinement. Such a book, on so favourite a subject, must be popular.

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*History of the Reformed Religion in France.* By the Rev. E. Smedley. 1834. Vol. II. (Theological Library, Vol. VI.) London: Rivingtons. 1834. 12mo.

As history is distinguished from a fictitious narrative only by its being true, it is a great disadvantage to a historical work when its parts are presented to the public in fragments and at distant intervals of time. This inconvenience in the present instance, though not unfelt by the reader, will nevertheless not materially operate against the success of the work before us; for no reader of the first volume of the *History of the Reformed Religion in France* can have yet forgotten the impression left upon his mind by the beauty of its style and the extraordinary interest of the subject. It is sufficient to say of the present volume, that it is marked by all the excellences which distinguished the former: the same purity of language, the same flowing and picturesque narrative, the same high tone of sentiment and principle. Combined as all these rare qualifications for an historian are in this work, with undeviating good sense, and a perfect knowledge of mankind, there can be no doubt that, when finished, it will assume a high and permanent station in our libraries, among the standard compositions of the language.

*The Curate of Marsden; or, Pastoral Conversations between a Minister and his Parishioners.* By E. and M. Attersoll. London: Longman and Co. 1834. 12mo. pp. 171.

THERE is a great deal of good, sensible dialogue in this volume on the ordinary subjects which pass between a pastor and his people; and it may, in all probability, be useful to young clergy. In p. 128, the expression "If you cannot of yourself, go to him," is calculated to convey a wrong idea. It should be, "*As* you cannot of yourself;" and the doctrine here hinted at should be made more prominent throughout the whole.

*Origines Biblicæ; or, Researches in Primeval History.* By Charles Tilstone Beke. Vol. I. London: Parbury and Allen. 1834. 8vo. pp. 336.

MR. BEBE states, with great truth, that a good deal of obscurity rests on early Scripture geography, and that some of this has arisen from the LXX. and subsequent versions *translating* geographical names; by which means, if an error is committed, it is perpetuated. He attempts to investigate the sites of many places mentioned in Genesis, and to shew what was then the condition and state of that part of the world first peopled. It would be folly to attempt to dogmatise on such a subject; but still, good sense and full consideration may do much to correct errors and throw light on difficulties. It is only justice to say, that Mr. Beke has generally avoided dogmatism, and has exhibited so much reflection and consideration as to render his book most highly deserving attention. His observations on the *probable* position of Ararat, are a favourable specimen of his manner; and the conclusions which he there draws, are such as do credit to his good sense and learning. How far, on reflection, it may be found possible to assent to his theory respecting *Egypt*, it is not easy to say. But even of that, it must be allowed, that he offers matter which entitles him to claim attention. Mr. Beke's theory is, shortly, that the ancient *Mitzaïm* (commonly translated Egypt) was to the east of the Isthmus of Suez.

## MISCELLANEA.

### DISSENTING MISREPRESENTATIONS.—MR. JOHN WILKS AND THE WELSH CLERGY.

(*From a Correspondent of the "RECORD," who gives his name.*)

WHEN speaking of the flourishing condition of dissent, Mr. Wilks is reported to have said, "there were 1500 dissenting chapels in Wales, and only 300 churches." Sir, a greater falsehood was never uttered at a public meeting. It is no excuse for Mr. Wilks to say hereafter that he was misinformed. As Secretary, it was *his duty* to prepare *no statement of figures for his Society*, of the truth of which he was not firmly convinced. Three hundred! There are about double that number in the diocese of St. David's alone! There are 130 churches in the Archdeaconry of Brecon—the most thinly populated portion of Wales, considerably more than half the average consisting of wastes and mountains.

Mr. Wilks referred to the great increase of Dissenting chapels in Wales as a decided proof of the superiority of the *voluntary* system. But the chief cause of the great increase of dissenting chapels in Wales is this—the parishes generally are very large, extending ten, twelve, or more miles; in many places, the church is situated at the extreme end of the parish, and that, perhaps, the most distant from the most populated parts. The dissenters very properly



take advantage of the opening, and they preach, for a time, in some farm-houses in the neighbourhood where the population is greatest. And the inhabitants, finding the convenience of hearing the word of God almost at home, instead of going miles to their parish church, resolve to erect a chapel. *But is such chapel erected by dissenters alone?* By no means. The ground is generally given by some landed proprietor, and he a churchman; and almost all the friends of the establishment in the neighbourhood contribute towards the building. They contribute, not because they dislike the church, but because of the convenience.

Will Mr. Wilks inform the public *how many of the 1500 chapels stand upon ground freely given by decided friends of the church?* Perhaps the church people have contributed as much towards the erection of these 1500 chapels as the dissenters themselves. Could there be half that number in Wales now did none subscribe but dissenters? And will Mr. Wilks inform the public also, *how many of these 1500 chapels are wholly free from debt?* I firmly maintain that hundreds go regularly to dissenting chapels in the country for convenience; in towns, because there is no room, or they have no pews in the church, who yet are not dissenters from principle.

If the Welsh are so fond of *decided dissent*, and have such a *dislike to the establishment*, as Mr. Wilks would persuade the public, how happens it that so many of the *Welsh clergy are sons of dissenters?*

Again, how can Mr. Wilks congratulate his hearers on the superiority of his voluntary system, when he ought to know that the *greater part of dissenting ministers in Wales are either actual farmers or tradesmen*; and most of those who are not so employed, are assisted annually from the Dissenters' Fund in London. Few, if any, are wholly supported by their own congregation. Mr. Wilks must not gather his arguments from Wales to support the voluntary system. With respect to the want of hearers for the due publication of banns, Mr. Wilks ought to name the parishes where it occurred: his assertion is worth nothing.

I am, Sir, yours, &c.,

A BRECONSHIRE CLERGYMAN.

THE violence of the dissenters, for the last few weeks, seems to have manifested itself in local displays rather than in public exhibitions, against which they have been cautioned. The abuse with which they have assailed Mr. Clarke, Curate of Frome, and son of Dr. Adam Clarke, and a pamphlet published at Yarmouth against a very excellent and temperate sermon of the Rev. W. Harvey, the Curate, in defence of the church, are tolerable specimens of the temper of the body, and should be read and diligently considered.

THE Home Missionary Society has held an anniversary meeting; and, strange to tell, if the *Patriot* reports correctly, there was some attention both to facts and to decency of language; at least neither were openly violated. A Voluntary Church Society (adjourned) meeting was held at Finsbury Chapel, on May 26. The speaking was dull beyond all measure. What do the members of this Society propose to do?

A SECESSION has recently taken place from the congregation worshipping at the Independent Chapel, Horsham, of which the Rev. J. Harm is the minister. The seceders have licensed a house at the top of the North-street for the present, where they are supplied by various preachers. They are Baptists, and have withdrawn in consequence of the non-observance of the ordinance in the old chapel.—*Brighton Herald*.

## DOCUMENTS.

## DISSENTERS' SUBSCRIPTIONS TO CHARITIES.

"WHILE it (dissent) has done this, it has been made to contribute its proportion towards the support of an endowed church; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those greater efforts of Christian benevolence which are not of a sectarian, but of a general character."—"Case of the Dissenters.")

DEAR SIR,—Subjoined I send you an abstract of the Reports of such Charities of the city of Hereford as I have been able to collect. They will, I hope, not be thought unworthy of a place in your Magazine, with the other gratifying returns which you have been enabled to lay before the public.

Always your faithful servant, J. M. D. H.

NAMES OF CHARITIES.	NUMBER OF SUBSCRIBERS.			SUMS SUBSCRIBED.											
	Churchmen	Dissenters.	Total.	By Cathedral Clergy.			Other Clergy.			Churchmen in general.			Dissenters.		
				£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
General Infirmary .....	806	7 2 Rom. Cath. 5 Quakers.	813	70	7	0	95	11	0	639	5	6	10	14	
Benefactions to ditto ..	193	0	193	..	..	..	1776	0	0	28,165	17	7	0	0	
Lunatic Asylum Benefactions .....	..	0	..	..	..	..	...	...	...	1,881	7	0	0	0	
Clergy Widows' & Orphan's Charity .....	148	0	148	81	18	0	85	4	0	207	18	0	0	0	
Blue Coat School .....	66	0	66	15	0	0	...	...	...	99	8	0	0	0	
Dividends from Legacies to ditto .....	..	0	..	..	..	..	...	...	...	317	6	5	0	0	
National School for Girls	74	0	74	12	10	6	7	10	6	57	17	0	0	0	
St. Peter's & St. Owen's Sunday Schools .....	42	8	45	...	...	...	...	...	...	20	14	0	2	12	
Infant & successive do...	88	8	96	..	..	..	..	..	..	69	17	0	5	14	
All Saints' and St. Martin's United Parish Schools, supported by the Vicar and with Collections after Sermons .....	..	..	..	..	..	..	..	..	..	31	14	0	0	0	
St. John's School, supported entirely by the Vicar and his Wife; and the children are clothed once a-year..	..	..	..	..	..	..	..	..	..	82	13	0	0	0	
Lying-in Charity .....	127 principally Ladies.	0	127	...	...	...	...	...	...	50	0	0	0	0	
Clothing Society .....	89	2 Quakers.	91	...	...	...	...	...	...	50	0	0	0	0	

N.B. There are three dissenting schools in the city of Hereford, held in the chapels, and managed by the members of the respective denominations of dissenters, who teach the children themselves,—consequently the expenses are trifling, and are met by collections after service at the chapels.

## II.—BRIGHTON CHARITIES.

## SUSSEX COUNTY HOSPITAL.—(Vide last Report.)

*Governors for Life by virtue of their Benefactions.*

Members of the Established Church £7570 12 0 | Dissenters - - £289 5 0

*Annual Subscribers.*

Members of the Established Church 1998 12 0 | Dissenters - - 190 1 0

*Congregational Collections—From the Foundation of the Hospital.**Established Church:*

1827	-	-	-	£291	14	2			
1828	-	-	-	887	10	2			
1829	-	-	-	805	10	0	....	Union Chapel	- - £30 3 1
1830	-	-	-	294	11	1	....	Unitarian Chapel	- - 13 16 6
1831	-	-	-	395	4	11	....	Countess of Huntingdon's Chapel	25 0 10
1832	-	-	-	409	18	7	....	Unitarian Chapel	- - 16 4 0
1833	-	-	-	400	12	1			
				2,485	1	0			85 4 5

## DISPENSARY.

*Annual Subscribers.*

Members of the Established Church £258 9 0 | Dissenters - - - £47 15 6

*Total Amount of Congregational Subscriptions, from 1810 to 1836 exclusive.*

(Copied from last Report.)

Established Church - - £1613 6 8 | Dissenters - - - £139 10 9

## PROVIDENT AND DISTRICT SOCIETY.—(Last Report.)

*Annual Subscribers.*

Members of the Established Church £358 8 6 | Dissenters - - - 18 4 6

## ORPHAN ASYLUM.—(Last Report.)

*Annual Subscribers.*

Members of the Established Church £168 8 0 | Dissenters - - - 17 8 0

## DORCAS SOCIETY.—(Last Report.)

*Annual Subscribers.*

Members of the Established Church £70 15 0 | Dissenters - - - 4 0 0

## MATERNAL SOCIETY.—(Last Report.)

*Annual Subscribers.*

Members of the Established Church £147 11 0 | Dissenters - - - 26 8 6

We believe the above statement to be correct to the letter, since it has been carefully compiled from the authentic Reports of the various charities; but if an error has inadvertently been committed, we shall be most happy to receive the correction. Should any such error, however, be found to exist, we are satisfied that it will prove to be in favour of the dissenters; for wherever a doubt arose as to the religious denomination of a subscriber, we have deemed it right to give dissenters the benefit of such doubt. The schools we have passed over, because it cannot be expected that churchmen should either support dissenters' schools, or the dissenters the schools of the established church; but our central national school, one of the most beautiful in the kingdom, together with the branch and two infant schools, shew that the ministers of the established church, in this particular also, have done something for Brighton. If an analysis of the subscribers to the Bible and Missionary Societies were made, we doubt not that the result would be the same; and it should also be borne in mind that a Branch Society for the Promotion of Christian Knowledge and for the Propagation of the Gospel is entirely supported in this place by members of the church establishment.—*Brighton Gaz.*

## BRIGHTON DISTRICT VISITING SOCIETY.

The number of churchmen who are contributors to the District Society is 229; of dissenters, 16.

The total receipts of the District Society, for the past year, were 385*l.* 14*s.* 6*d.* Of this sum the subscriptions of dissenters amounted to, we believe, 18*l.* 4*s.* 6*d.*—in other words, to about 11½*d.* in the pound; the collection at the doors, after the annual meeting of the Society, to 8*l.* 11*s.* 6*d.*;—consequently, even supposing no portion of the latter sum to have been given by churchmen—a supposition too violent, we should think, for the dissenters themselves—there remains no less than 358*l.* 8*s.* 6*d.*, out of the total annual receipts, as the subscriptions of churchmen.—*Brighton Gazette.*

### III.—DERBY CHARITIES.

SIR,—May I request the insertion, in your journal, of the subjoined statement of Charities in Derby. It may perhaps enable some to form a juster notion of the boasted “great wealth, power, numbers, and respectability,” of the dissenters, as contrasted with that establishment which they would fain lay prostrate in the dust. The “greater efforts of Christian benevolence” in Derby we will assume to be the Lancastrian School, the Benevolent Society, the self-supporting, charitable, and parochial Dispensary, the General Infirmary,—we will say nothing of “the National School,” which is supported solely by churchmen, and the Society for Promoting Christian Knowledge, as they may be regarded, in a certain quarter, as “efforts” not “of a general,” but “of a sectarian character.” The last printed Reports of these several institutions furnish the data of the appended result. A great desire has been felt, and much pains taken to arrive at accuracy in the calculations; and, if there be any error, it is believed that it will be found in favour of the dissenters, and against the church. Under the term “Dissenter” has been comprehended all who are not, in the strictest sense, members of the church—Roman Catholics, Methodists, Independents, Socinians, Quakers, et id genus omne.

CHARITIES.	NUMBER OF SUBSCRIBERS.				AMOUNT OF SUBSCRIPTIONS.							
	Clergy.	Dissenting Ministers.	Churchmen	Dissenters.	Clerical.		Dissenting Ministers.		Churchmen.		Dissenters.	
Lancastrian School, 1833-4	0	2	111	60	£s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Benevolent Society, 1832	14	6	202	89	0 0 0	1 1 0	123 8	6 42	1 0			
Charitable and Parochial Dispensary, 1833	14	1	142	30	15 4 6	1 1 0	170 18	0 26	13 6			
Bible Society, 1833	26	R. Catholic 7	158	40	29 18 0	6 6 0	161 7	10 37	17 0			
General Infirmary, 1833	39	0	280	37	85 1 0	0 0 0	1002 16	0 88	4 0			

#### Collections through the County, in 1833, for the last Charity:—

Churches	-	-	-	-	-	-	-	£595	11	1½
Dissenting Chapels	-	-	-	-	-	-	-	59	8	0
Church Donations	-	-	-	-	-	-	-	180	14	3
Ditto Legacies	-	-	-	-	-	-	-	210	0	0
Dissenting ditto	-	-	-	-	-	-	-	0	0	0

Total Donations of Life Governors - £38,205 7 5  
Dissenting Life Governors - 1,098 10 0

Total of Church Subscribers, - 1094 .... Dissenters - - - - - 256

Church Subscriptions, Donations, and Legacies, £35,161 3 6  
Dissenting ditto - - - - - 1,432 16 0

## IV.

Cambridge, June 1, 1884.

MR. EDITOR,—Much has been said of the numbers and influence of the dissenters of this place. Whatever may be their numbers, their influence ought not to be considerable, at least with my poorer fellow-townsmen, when they know how small is the proportion subscribed by them to the support of that excellent charity, Addingbrooke's Hospital. At Michaelmas, 1832, the list of contributors included the names of 522 persons; of these, 34 only were dissenters. The following is a correct abstract of the Account :—

<i>Annual Subscribers.</i>			
Churchmen	-	361 ... Dissenters	- - 28
<i>Annual Subscriptions.</i>			
Churchmen	-	£777 12 0 ... Dissenters	- £54 12 0
<i>Donations in the same List.</i>			
Churchmen	-	£3,740 15 0 ... Dissenters	- £168 0 0

This account does not include the benefactions and legacies of 50*l.* and upwards from the building of the hospital, which alone amount to upwards of 20,000*l.*, not one shilling of which, I believe, can be shewn to be the gift of a dissenter; nor does it contain, in the number of annual subscribers, the name of any parish or college subscribing as a body, every one of which might fairly have been added to the churchmen's list, which it would have increased by 89. These facts require no comment; it is only to be hoped that the objects of this and such like charities will learn from them who are the truly liberal amongst their more fortunate fellow-countrymen—who are their real benefactors.

Yours, A TOWNSMAN.

#### HURSTPIERPOINT SOCIETY FOR ENCOURAGING INDUSTRY, &c.

I HOPE I shall do some service by pointing out to the clergy and inhabitants of country parishes the plan and story of a small but very useful and successful benevolent society, which is now before me.

It has a distinct and combined object,—that of deferring the age of marriage among the labourers till some provision has been made for independence and comfort; but that object, though confined, is one of first-rate importance, and of more importance just now than at any other time, because it comes powerfully in aid of the efforts which the government is making to counteract some of the untoward effects of the poor laws.

The plan originated with and has been successfully carried into execution by Mr. J. C. Tufnell, the curate of Hurstpierpoint—one of the many instances of Englishmen bestowing the time and talents which an independent fortune and a liberal education have placed at their disposal in the service of the poorer classes of a large country parish, for a professional remuneration which to them must be as nothing. There is abundant reason for fervently praying that no hasty measures, however well meant, may make the number of such labourers in the church for the future less.

I have procured a few copies of the little tract from which the following extracts are taken, to be deposited for sale at Messrs. Rivingtons, in case any of your readers should think it desirable to distribute them in their own neighbourhood.

*Rules and Regulations of the Hurstpierpoint Society for the Encouragement of Industry and Prudence, with the Premiums offered to the Benefit Members; Tables shewing the accumulation of the several rates of deposit required by the rules of the Society; and the First Annual Report.*

This Society has been formed in the parish of Hurstpierpoint, for the encouragement of industry and prudence among the young unmarried men in the labouring and working classes. The end which the Society has in view is, to restore, if possible, those habits of

industry and prudence for which the labouring and working classes were formerly so much distinguished; and its immediate object is, to induce the young men to make a periodical deposit of some part of their earnings in the savings bank, and not bring a burden on themselves and their parish by unreasonably early and improvident marriages.

#### RULES AND REGULATIONS (ABRIDGED).

1. That this Society shall consist of *honorary members*; i. e. those that shall contribute 5s. and upwards annually to its support; and *benefit-members*; i. e., those for whose benefit the Society shall be established.

2. That the Society be under the direction of a Committee of seven of the honorary members, meeting quarterly, two of whom shall be appointed joint treasurers and secretaries.

3. That the benefit-members shall consist of young unmarried men, engaged either in trade or agricultural labour.

4. That every benefit-member be admitted at a quarterly meeting of the committee, three at least of the committee signing his ticket of admission.

5. That every benefit-member of the age of 20 years and upwards shall deposit in the hands of one of the treasurers not less than one shilling per week; and from the age of 14 to 20, not less than sixpence.

Parents may, through this Society, deposit in the savings bank, for children under 14 years of age not less than *threepence* per week. The children so depositing will not be restricted to any class of persons in particular; but the amount added to their deposits, *from the funds of the Society*, will not exceed one shilling per annum.

6. That a ticket be furnished to every benefit-member, specifying his name, age, abode, employment, and day of admission; and another on which the payment of his deposits shall be noted from time to time, and signed with the initials of the treasurer.

7. That an account be opened with the savings bank at Brighton for every benefit-member.

8. That one of the treasurers shall, quarterly, (or oftener) carry to the savings bank the sums paid into his hands since the last investment.

9. That a book be kept by each treasurer, containing a list of all the members, and also a statement of the funds of the Society.

10. That another book be kept by each treasurer, in which, at the end of every year, an entry shall be made of the amount standing to the credit of every depositor in his savings bank book, and that whatever amount of interest be carried to the credit of the depositor in his savings bank book, the same amount be carried to his credit from the funds of the Society, and noted in the book of the Society accordingly.

11. That at the expiration of every third year from the date of the admission of a member, a premium be allowed to him from the funds of the Society, and carried to his credit on the books of the Society.

12. That the amount of the premium be regulated according to the means of the Society, and be given in proportion to the amount of the member's deposits, the rate of premium for the year ensuing being always settled at the annual meeting of the committee.

13. That no member shall be entitled to the sums standing to his credit *on the books of the Society* till he attain the age of 27.

14. That in case of a benefit-member either marrying before the age of 27, or ceasing to deposit, he be no longer considered a member of this Society, neither shall be entitled to the amount that would come to him *from the funds of the Society*, but that the amount standing to his credit be proportionably divided among the 20 benefit-members longest standing on the book of the Society.

*Observe*—This 14th Rule does not apply to the member's own deposits and interests in the savings bank, but merely to the further benefit that would have come to him *from the funds of the Society*.

The Society will use its utmost efforts that the great encouragement which it now offers to the virtues of industry and prudence shall be continued to the full; but if, from the increased amount of the deposits, or any other cause, it shall at any time be found expedient to make a material alteration in the Rules, a general meeting of the honorary and benefit-members will be summoned for the purpose.

#### PREMIUMS OFFERED TO THE BENEFIT-MEMBERS.

1. Every young man who shall have been a benefit-member of this Society for the space of five years, not having been on any occasion more than six weeks in arrear of his deposit, and not having forfeited the good opinion of the committee by any great breach of good conduct, shall receive the reward of a *Pair of Half-Boots, value Fifteen Shillings*.

2. Every young man who shall be a benefit-member of the Society at the age of twenty-five, having been a member for the space of six years or more, not having, &c. (as in 1.), shall receive the reward of either *Six Silver Tea-spoons, or Clothing to the amount of 1l. 5s.*

3. Every young man who shall attain the age of twenty-seven, as a benefit-member of this Society, having been a member for the space of seven years or more, not having, &c. (as in 1.), shall receive the reward of a *Silver Watch, with the words "Industry and Prudence" neatly engraven on the back*.

*July 23rd, 1834.*—Fourteen of the landed proprietors have engaged to furnish the premiums among them for the next twenty years from the date hereof, in certain proportions.

TABLES *showing the accumulation of the several Rates of Deposits required by the Rules of the Society.*TABLE I.—*Shewing the accumulation of a Weekly Deposit of Threepence for 14 Years.*

	Deposits.	Interest from Savings Bank.	Allowed from Society's Fund.
1 .....	£0 13 0		
2 .....	0 13 0	£0 0 3	£0 0 0
3 .....	0 13 0	0 0 7½	0 1 0
4 .....	0 13 0	0 1 3	0 1 0
5 .....	0 13 0	0 1 5	0 1 0
6 .....	0 13 0	0 2 4	0 1 0
7 .....	0 13 0	0 2 6	0 1 0
8 .....	0 13 0	0 3 2	0 1 0
9 .....	0 13 0	0 3 7	0 1 0
10 .....	0 13 0	0 4 1	0 1 0
11 .....	0 13 0	0 4 8	0 1 0
12 .....	0 13 0	0 5 4	0 1 0
13 .....	0 13 0	0 6 0	0 1 0
14 .....	0 13 0	0 6 7	0 1 0
	9 2 0	2 1 9½	0 12 0
Deposits .....	£9 2 0		
Interest .....	2 1 9½		
Allowed from the Society's Fund ....	0 12 0		
Total ..	11 15 9½		

In these Tables the calculation of interest may not be accurate, but is sufficiently correct for the purpose.

From the foregoing Table it will be seen that a parent having the resolution to make a weekly deposit of Threepence for a child from the time of its birth, will have realized a sum sufficient, and more than sufficient, to clothe and apprentice it, by the time that it arrives at the age of fourteen years.

TABLE II.—*Shewing the accumulation of a Weekly Deposit of Sixpence from the age of 14 to 20, and One Shilling from the age of 20 to 27, with the additional interest accumulating from the Funds of the Society.*

Age.	Deposits.	Interest from Savings Bank.	Allowed from Society's Fund.
14 .....	£1 6 0		
15 .....	1 6 0	£0 0 11	£0 0 11
16 .....	1 6 0	0 1 8	0 1 8
17 .....	1 6 0	0 2 6	0 2 6
18 .....	1 6 0	0 3 4	0 3 4
19 .....	1 6 0	0 4 5	0 4 5
20 .....	2 12 0	0 5 3	0 5 3
21 .....	2 12 0	0 6 11	0 6 11
22 .....	2 12 0	0 8 11	0 8 11
23 .....	2 12 0	0 10 10	0 10 10
24 .....	2 12 0	0 12 2	0 12 2
25 .....	2 12 0	0 15 0	0 15 0
26 .....	2 12 0	0 17 0	0 17 0
	26 0 0	4 8 11	4 8 11
Deposits .....	£26 0 0		
Interest from Savings Bank .....	4 8 11		
From Society's Fund .....	4 8 11		
Total ..	34 17 10		

From the foregoing Table it will be seen that a young man entering this Society at the age of 14, and having the industry and prudence to remain in it till the age of 27, will find himself at that time in the following condition:—

Supposing him to have made the lowest rate of deposit which the rules of the Society allow, he will be possessed of money to the amount of 34*l.* 17*s.* 10*d.* He will have received the several premiums of—1st, a pair of half-boots; 2nd, either six silver spoons, or clothing to the amount of 1*l.* 5*s.*; and, 3rd, a silver watch.

Besides and above all this, he will have acquired the habits of industry and prudence,—he will have gained the good opinion of his neighbours,—he will have the satisfaction of reflecting that he has done what he could to *help himself*,—and for his prospects in life afterwards, let him take the instance of any two persons, one of whom has husbanded his earnings, the other wasted them, and in their case respectively he will read his own.

*A Report of the progress which the Hurstpierpoint Society has made in the first year of its establishment.*

The number of young men who have deposited in the year 1833 has been 24, and the amount of their deposits 82*l.* 10*s.* 6*d.*

Thirty-seven boys and thirty-five girls have also deposited. The amount of the boys' deposits being 32*l.* 18*s.* 2*d.*, and the amount of the girls' deposits being 34*l.* 17*s.* 9*d.*; making altogether a list of 95 depositors, and the aggregate amount of the deposits 150*l.* 6*s.* 5*d.*

From the result of the first year's experiment, and the flattering commencement of the second—from the readiness and punctuality with which the deposits have been made, and the very proper feeling evinced by the depositors—there is every reason to hope that the efforts of this Society will be attended with the happiest consequences to the depositors themselves, and to those who take an interest in the character and condition of the parish.

Then follow a list of 21 honorary members, subscribing altogether 18*l.* 1*s.*; and another list of donors of single shillings, to the number of between 90 and 100. So slender are the finances with which much good may be done.\*

T.

On the back of the Tract is the following note:—

Such a Society as the foregoing may be formed in many parishes with every prospect of success; and the Rev. J. C. F. Tufnell will be happy to explain (to any person who will call on him for the purpose) the method by which the plan may be conducted with very little trouble, and without the hazard of mistakes.—*Hurstpierpoint, May 13th, 1834.*

#### IRISH CHURCH PROPERTY COMMISSION.

THE lay commission to inquire into the state of church property in Ireland, and into the number of catholics and protestants in the different parishes, is issued under the Royal seal, and directed to the Lord Chancellor, Viscount Melbourne, and Edward John Littleton, Thomas D'Oyley, Sergeant-at-Law, Thomas N. Lister, John Wrottesley, George Barrett Lennard, Edward Carleton Tufnell, Daniel Maude, George Cornwall Lewis, William Henry Curran, William Tighe Hamilton, Acheson Lyle, and William Newport, Esquires, Barristers-at-Law. It recites—

"The expediency of an inquiry into the state of religious and other instruction, and the means of affording the same, now existing in Ireland; it will authorize and appoint the commissioners, any two or more of them, to visit every parish in Ireland, and to ascertain on the spot, by the best evidence which they can procure, there or elsewhere, the number of members of, or persons in communion with, the united church of England and Ireland in each benefice or parish, distinguishing, in the case of such benefices as comprise more than one parish, the number belonging to each parish separately, and to the union collectively; and also to state the distances of the parishes in each union from each other respectively—to state the number and rank of the ministers belonging to, or officiating within, each benefice, whether rector, vicar, or curate, and whether resident or non-resident—to state the periods at which divine service is performed at each parish church or chapel, and the average number of persons usually attending the service in each—and to state generally whether those members have been for the last five years increasing, stationary, or diminishing—to ascertain the number of the several other places of worship belonging to Roman Catholics or Presbyterians, or other protestant dissenters, and the number of ministers officiating in each—the proportion of the population of each parish belonging to each of such persuasions respectively—the periods at which divine service is performed in each of their chapels, and the average number of persons usually attending the service in

\* The Editor, who has had the pleasure of knowing the writer of the above letter, as well as Mr. Tufnell, and the Society, for years, has great pleasure in adding his testimony to all that is here said.



each, and to state generally whether those numbers have been, for the last five years, increasing, stationary, or diminishing.

"To ascertain the state of each parish with reference to the means of education, the number and description of schools, the kind of instruction afforded therein, the average attendance at each, and the sources from which they are supported; and to state generally whether the numbers attending the same have, for the last five years, been increasing, stationary, or diminishing.

"To inquire generally whether adequate provision is now made for the religious instruction and for the general education of the people of Ireland. To report such other circumstances connected with the moral and political relations of the church establishment, and the religious institutions of other sects, as may bring clearly into view their bearing on the general condition of the people of Ireland."

The commission will have the usual power to summon persons, to secure the production of evidence, and to administer oaths; to inspect and copy all deeds, records, and papers of all cathedrals, advowsons, and ecclesiastical institutions. It will be aided by a secretary (Mr. Barrington) and four clerks.

### EDUCATION AT LIVERPOOL.

SIR,—Having deemed it expedient to withdraw my attention as much as possible from the irritating contamination of the daily press, I was not aware of the statement respecting public education in the town of Liverpool, by churchmen and dissenters, alluded to by your correspondent, R. W. B., nor of the conclusions attempted to be drawn from it. Being also satisfied that our *true* churchmen and *real* dissenters were going on very amicably together, and that they would continue to do so if infidel politicians and republican agitators would let them alone, I have never wished to institute any invidious comparisons, or stimulate any provocation but that which might lead to *love and good works*. But, *since an enemy has done this*, I will endeavour, as "a man of fact," to supply, as far as it is possible, the statements which your friendly and judicious correspondent, R. W. B., requires. The population of the parish is 165,175; that of the town and neighbourhood, within the boundary of the new parliamentary borough, may be about 220,000,—and it is to this boundary that my statement will refer. The schools mentioned will be thus within the boundary of the new borough.

The church schools are as follows:—

St. Bride's Day and Sunday .....	60	Brought up ....	4241
Sunday .....	60	St. Luke's Infant .....	70
St. Michael's Sunday .....	110	School of Industry .....	98
South Corporation Day and Sunday .....	700	Blue Coat Hospital .....	350
Ditto Infants .....	120	St. Jude's .....	80
North Corporation Day and Sunday .....	720	Ditto Sunday .....	40
Ditto Infants .....	100	St. Augustine's Sunday .....	120
Welch .....	344	Moorfields .....	335
St. James's .....	150	St. Andrew's .....	283
St. Philip's .....	76	Edge Hill .....	173
Hunter Street .....	260	Ditto Infants .....	100
St. Matthew's .....	332	Ditto Sunday .....	110
Ditto Sunday .....	130	In Workhouse, attending church ...	371
St. Mark's .....	246		
Ditto Sunday .....	200	Total .....	6471
Everton and Kirkdale .....	296		
Ditto Sunday .....	60	Day and Sunday .....	5074
Ditto Infants .....	117	Infant .....	507
All Saints .....	100	Sunday .....	890
Ditto Sunday .....	60		
Carried up ....	4241		6471

There are, however, schools now built as buildings attached to the new churches in Great Howard-street, Joxteth Park, St. Augustine's, and All Saints, which will, in a few months, accommodate 1500 more; the total accommodation for church children will be, therefore, 7971, and will continue to increase.

The Day and Sunday Schools not in connexion with the church are as follows :—

Wesleyan Methodists.			
Jordan-street	.....	420	
Leeds-street	.....	380	
Brunswick-street	...	300	1100
<hr/>			
Baptists.			
Circus-street	.....	340	
Lime-street	.....	65	
Ditto	.....	140	545
<hr/>			
Independents.			
Hanover-street	.....	200	
Bethesda	.....	240	440
<hr/>			
Called Catholics, but admitting all sects, and supported by all, churchmen in- cluded.			
Catholic Orphan	....	50	
St. Patrick's	.....	284	
Copperas Hill	.....	437	
Seal-street	.....	410	1181
<hr/>			
Unitarian.			
Manesty's Lane	.....	150	
For all sects, supported by Quakers.			
Duncan-street	.....	400	
Friends, Joxteth Park	.....	100	500
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Scotch Secession.			
Mount Pleasant	.....	200	
<hr/>			
Miscellaneous.			
Stanhope-street	....	—	200
<hr/>			
		Total	...
Scotch Established Kirk—not	} dissenters, of course	240	4316
The Sunday Schools not in con- nexion with the church, are as fol- lows :—			
Wesleyan Methodists.			
Jordan-street	... ..	250	
Leeds-street	... ..	200	
Gill-street	... ..	100	
Brunswick-street	... ..	80	
Duncan-street	... ..	140	
Birchin Fair	... ..	80	
<hr/>			
Carried up		.....	850

The Sunday Schools not in connexion with the church, are as follows :—

<b>Wesleyan Methodists.</b>		
Jordan-street ... ..	280	
Leeds-street ... ..	200	
Gill-street ... ..	100	
Brunswick-street ... ..	80	
Duncan-street ... ..	140	
Birchin Fair ... ..	80	
<b>Carried up .....</b>		850

Brought up .....	850
Benn's Gardens ... ..	150
Windsor ... ..	60
<b>1080</b>	

<b>Mixed Methodists.</b>	
Zion Methodists, New Connexion,	120
Bedington Irish, ditto ...	80
Pall Mall, Welch Calvinists	150
Ebenezer ditto ... ..	150
Rose Place ditto ... ..	150
Maguire-street, Primitive Method.	100
Greenland-street, Welch Calvinists	80
<b>830</b>	

<b>Independents.</b>	
Bethesda ... ..	120
Glo'ester-street ... ..	60
Sydney-street, Edge Hill ...	80
Renshaw-street ... ..	80
Great George-street ... ..	300
<b>640</b>	

<b>Baptists.</b>	
Vauxhall-road ... ..	80
Great Crosshall-street, Welch	100
Lime-street ... ..	180
<b>360</b>	

<b>Christian Israelites.</b>	
Gay-street ... ..	140
<b>140</b>	

<b>Total ..</b>	<b>3080</b>
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Scotch Kirk (not dissenters) Sunday, 60.

Infant Schools, not in connexion with the church :—

<b>Methodists.</b>		
Jordan-street ... ..	240	420
Brunswick-street ... ..	100	
Leeds-street ... ..	80	

<b>Roman Catholics.</b>		
Seal-street ... ..	160	

<b>Baptists.</b>		
Circus-street ... ..	120	

<b>Miscellaneous.</b>		
Duncan-street (various, supported by Quakers) ... ..	150	120
Stanhope-street ... ..	120	

<b>Infants ...</b>		970
<b>Day and Sunday</b>		4316
<b>Sunday ...</b>		3080

<b>Total ...</b>	<b>8316</b>
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The above numbers will, I think, be found substantially correct: partial errors there may be, but not materially affecting the calculation as to the number of scholars—not on the books, which is sometimes intentionally deceptive, but of scholars—bonâ fide attending the schools. The summary comparison will, on a *superficial* view, appear as follows :—

Church, day and Sunday, 5074; Dissenters, day and Sunday, 4316; giving a majority to the church of 758.

Church, Infant, 507 ; Dissenters, 970 ; giving a seeming majority to the Dissenters of 463.

Church, Sunday, 890 ; Dissenters, Sunday, 3030 ; giving a seeming majority to the Dissenters of 2140.

Total Church, 6471 ; Dissenters, 8316 ; leaving a *seeming* majority to what are called Dissenters, of 1845. Even this seeming majority, however, will shortly be diminished by 1500, (the additional accommodation provided by the church,) and will, therefore, be reduced to 345. But let us examine how this seeming majority is made up. In the first place, the church day and Sunday schools are now 5581, and soon will be 7081. Those of the so called dissenters, including Wesleyans, are only 5286. The church, therefore, now has a majority of 295, and in a few months will have a majority of 1795, in day and Sunday scholars, and the minority will be in Sunday schools alone. And of what is this *seemingly* dissenting majority composed ? It is not composed of dissenters at all ; for, of the day and Sunday dissenting schools, amounting to 5286, including infants, 1520 are Wesleyan Methodists, who repudiate the name of dissenters, all the Wesleyan ministers but one having signed the church declaration. The day and Sunday dissenters, then, are only 3766, including infants ; and of these there are 1200 in the so called Roman catholic schools, which *admit* all sects, and are *supported* by all denominations,—protestants, churchmen, and all, subscribing largely, and going to catholic *balls* for their benefit. Again, there are 500 miscellaneous children in the Duncan-street school, supported chiefly by Quakers ; 200 in the Scotch secession church school ; 200 in the Stanhope-street school, and so on. It is, therefore, a very groundless assertion that dissenters educate even the children that are claimed for them. The children are not *bonâ fide* dissenters, and very many of the subscribers are churchmen. Again, of the Sunday scholars, with their deficient calculation, 1060 are Wesleyan Methodists, 830 mixed Methodists, and 140 Christian Israelites ! using our catechism ; so that the number of *bonâ fide* Sunday school dissenters is reduced to about 1000 ; viz. 640 independents, and 360 baptists. This is the sum total of the majority of dissenting Sunday scholars over the church.

And now, Sir, what is the conclusion that our political enemies draw from these untenable premises ? is it that dissenters out-number us in scholars ? Look to figures : our day and Sunday scholars are now 5581, and soon will be 7081. Their's, including the Wesleyan Methodists, who are *not* dissenters, only amount to 5286 ; and, excluding the Wesleyan Methodists, only amount to 3766 ; so that, in day and Sunday scholars, we *now* have a majority of 1815, and shall have a majority of 3315 in a very few months. Their Sunday scholars, to be sure, seemingly amount to 3030, and ours only to 890 ; giving them a nominal majority of 2140 ; but of this, 1060 are Wesleyan Methodists, 830 mixed Methodists, a great proportion being Welch, and 140 Christian Israelites ; leaving but 1000 *bonâ fide* dissenting Sunday scholars to our 890, i. e. a majority of 110 ; and this I do not think is much to our disadvantage, when we consider how very ineffective a mere Sunday school education is. Again, is it meant to infer that the dissenters outdo us in liberality ? I don't wish to cast the slightest imputation upon *their* liberality, particularly that of the Quakers ; but, before we admit this, we must ascertain who the persons are that support the dissenting schools. Look at the list of subscribers, and you will see the names of some of the wealthiest churchmen in the town, as I will admit you see the names of first-rate dissenters to some of the church schools. The dissenting schools not only *admit* all denominations, but are *supported* by all denominations. We go, it is true, upon the intolerant principle of requiring our children to go to church, on the cautious supposition that if we don't require this they will go nowhere at all, and for this, amidst the vice and profligacy of a populous town, I cannot think we are to blame. For this leads me to a final but very important consideration as to what sort of an education is it, after all, that the children get in the schools. Because it is not education

*per se* that is valuable, but a religious education,—an education that will not fill their heads with empty notions and the *oppositions of science, falsely so called*, but make them good subjects and good Christians, and teach them not to join trades' unions, and break the heads of those who will not, but to obey the laws, and *submit to ordinances, to fear God and honour the king, to do justly, and love mercy, and walk humbly with their God*. This we do; and I do not mean to say that the dissenters do not. The Liverpool dissenters are very liberal and very friendly to the church: they subscribe to our schools, and cheerfully pay our clergy, and deserve and have our respect and friendship. I institute no invidious comparisons; I give every man credit for good actions, and good intentions, whatever his creed may be; I only write for truth's sake, and not for strife or envy. I repeat again that I wish no other provocation but that which shall provoke *to love and good works*. The dissenters and churchmen in this town have always walked together as friends, and I hope to God that no instigation of political incendiaries will ever avail to disturb their friendship. Trusting that the foregoing statements, though necessarily inaccurate with regard to some few of the minor computations, (it being very difficult to avoid errors, owing sometimes to a *wilful* exaggeration in the returns,) will be found correct in the main, and afford a sufficiently accurate comparison of the numbers calculated in the church and dissenting schools.

I remain your very faithful servant, CLERICUS.

Liverpool, May 9, 1834.

#### THE LAY DECLARATION.—THE ARCHBISHOP OF CANTERBURY.

ON Tuesday a numerous deputation of gentlemen from the central Committee for the promotion and circulation of a declaration of the laity of the church of England, accompanied by Colonel Clitherow, T. G. Bucknall Estcourt, Esq., M.P. for the University of Oxford, H. Joshua King, Esq., Vice-Chancellor of the University of Cambridge, the Chairman, and R. W. S. Lutwidge, Esq., and John Pearson, Esq., Honorary Secretaries of the Committee, waited upon his Grace the Archbishop of Canterbury at his Palace, at Lambeth, with an address requesting permission to deposit in his Grace's hands the original signatures to the declaration. Colonel Clitherow, after briefly stating the facts connected with the declaration, to which the signatures of upwards of 230,000 laymen of mature age had been affixed, informed his Grace that an address, embodying the declaration, had already been laid at the foot of the throne, of which he begged to present him with a copy. Colonel Clitherow, then, after a few preliminary observations, read the address, which was to the following effect:—

“ TO THE MOST REV. WILLIAM, BY DIVINE PROVIDENCE, LORD ARCHBISHOP OF CANTERBURY, PRIMATE OF ALL ENGLAND AND METROPOLITAN.

“ We, the undersigned, having been graciously permitted to lay at the foot of the throne our expression of the devoted attachment of the laity of the church of England to her pure faith and worship, and her apostolic form of government, confirmed by the signatures of upwards of 230,000 male persons of mature age, are desirous to approach your Grace with our congratulations on this unparalleled demonstration of affection to the national church, affording, as it does, the strongest evidence that the laity of the church of England feel in her maintenance an interest no less real and no less direct than her immediate ministers.

“ In craving permission of your Grace to deposit the proofs of this feeling among the archives of Lambeth, to be there preserved with the other evidence of attachment to the church on the part of the clergy and laity already in your Grace's hands, we gladly avail ourselves of the present occasion to assure your Grace of our hearty concurrence in those sentiments of veneration and

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affection for your Grace's person and office, which have emanated from so many quarters, and which, we feel assured, are entertained by every friend of the national church.

"That your Grace may long be preserved, by the blessing of Divine Providence, to that church of which you are so distinguished a support and ornament, and may enjoy every earthly happiness, is the fervent prayer of your Grace's dutiful servants." (Here follow the signatures.)

To this address his Grace was pleased to return the following answer :—

"Gentlemen,—I receive your assurance of respect and kindness towards me, and of veneration for the office in which it hath pleased the Almighty to place me, with more than ordinary satisfaction; and I request you to accept my grateful acknowledgments of your zeal in the cause of the established church at a time when, in England and Ireland, and in all our colonial possessions, it stands so much in need of defence against the machinations of enemies avowedly intent on its destruction.

"Amidst the perils which are multiplying around us, the clergy will derive the greatest encouragement to persevering exertion from these public professions of your devoted adherence to the church, and your implied approbation of the character and conduct of its ministers. While such are the sentiments of the wisest and best among our fellow-countrymen, we may look forward with hope, and, whatever may be the event of the hostility with which we are threatened, we shall find consolation in their sympathy, and in the consciousness of not being altogether unworthy of it.

"With great pleasure I take on me the custody of these important documents. They will be deposited among the archives of Lambeth, and will there be preserved as authentic memorials of your filial reverence for the national church, your attachment to her polity, her faith, and her formularies, and your deep sense of the blessings which, through the mercy of God, in our Lord Jesus Christ, are diffused, by her agency, through the whole of our social system."

#### LADYE CHAPEL, SOUTHWARK.

*June 21.*—The Lord Bishop of Winchester presided at a meeting of the friends and subscribers to the restoration of the Ladye Chapel, held in the venerable and beautiful structure which had been rescued from destruction. The Report of the committee was brought up, and read to the meeting. It detailed the proceedings attendant on the struggle for the preservation of the chapel; the successful result of the proceedings in Parliament; and the excellent restoration which had been effected by the skill and talents of G. Gwilt, Esq., F.S.A.

It was a matter of deep regret to hear that the committee have incurred a very heavy amount of expense beyond the sum subscribed by the public, liberal as the amount of the subscriptions—viz. 2634*l.* 2*s.*, was,—the extraordinary expenses attending the contest in Parliament, and with a party in the parish, occasioned an increase of 1126*l.* 12*s.* 9*d.* beyond the above amount. The expense of restoring the chapel, 2500*l.*, it appeared, had been paid by the committee; and an earnest appeal was made to the public to come forward liberally, and enable the committee fully to discharge its engagements.

It appeared from the speeches delivered that a gentleman, who stood forward with so much resolution and zeal in the cause of restoration, has advanced the necessary supplies to prevent the works of restoration from standing still. Such an example of individual disinterestedness is deserving the most sincere praise. It is pleasant to add that more than 370*l.* was subscribed at the meeting.

The Lord Bishop was supported by Lord Arden, the Lord Lieutenant of the county; and it was highly satisfactory to see two individuals of such exalted rank in the nation warmly supporting the associations which the pre-

ervation of a building like the present must ever give rise to. Several Members of Parliament and other distinguished individuals, as well laity as clergy, were present.\*

#### A STATEMENT RESPECTING THE LECTURES AT PRESENT GIVEN ON THE SUBJECT OF THE NEW TESTAMENT, IN TRINITY COLLEGE, CAMBRIDGE.

THE turn, which the controversy now so unfortunately agitating us has taken, compels me, after much reluctance, to come forward, in order to meet the statements which have been made on the subject of the Lectures given in books of the New Testament.

I feel imperatively called upon. For the last year I have been entrusted by my college with the *undivided* charge of giving these Lectures; the burden therefore of whatever blame may attach to their present state falls exclusively upon me. It may readily be supposed that the representations which have gone forth, and those too from my own college, have afforded me pain. But it is not to my purpose to add another remark on this. I shall lose no time in proceeding to a detail of facts.

The subjects of the Lectures have been, The Diatesseron, and the Acts of Apostles. They have occupied between them all the period assigned to Lecturing from October last until the approach of the Annual Examination in this month. The plan upon which I have gone has been the following:—

I have all along given all the information which I thought had reference to the text, not only in a Philological (under which term I include Antiquarian, Chronological, and Geographical), but also Doctrinal point of view; indeed I am at a loss to conceive how a Lecturer can proceed three leaves deep, either into a Gospel or into the Acts, without feeling himself called upon to give at least some intimation of the doctrines of the Divinity of our Lord and of the Personality of the Holy Ghost.

I have never passed slightly over a passage because it was philologically barren, and paid no regard to what doctrine may be involved in it, as, according to the representations which have been given, I should have done. On the contrary, many chapters, scarcely affording any opportunity for philological remark, have been subjected to careful canvass, verse by verse, because some important doctrine was involved in them, as John iii., or thought by some to be involved in them, as John vi.; to say nothing of the importance of every verse in itself. I hope that I need not add after this, that such passages as Matt. xvi. 18, &c., were not gone through without a remark of what has been built upon them.

Nor have I so much as omitted to deliver my opinion upon such moral cases as have been variously viewed by various commentators and authors; such as the desertion of Mark, the conduct of Gallio, the difference between Paul and Barnabas. In short, my endeavour throughout has been to bring to bear upon the text all the information of every kind which my knowledge and time for preparation could supply.

Had the Lectures been carried no further than this, they would still have been of a totally different character from that which has been represented.

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\* It is most earnestly to be hoped that all persons who have a feeling for the preservation of interesting works of art—all who wish to rescue the country from the shame of allowing the most beautiful specimens of our early architecture to go to decay for want of money to repair them—all who think barbarism a reproach, and meanness a disgrace to a nation—all, again, who are opposed to the low and radical feeling which induced a large body of persons to wish for the destruction of the Ladye Chapel, because it was one ornamental to the national church, will stand forward in imitation of the Bishop and Lord Arden to assist the active and energetic committee, and make up the deficiency.—En.

But in addition to this examination of the text, I have put together and delivered formal dissertations, of which the following is an accurate list. Philology will hardly be said to be supreme here.

1. Introductory, on the Canon of New Testament History of the Books and Authors which are the subject of Lectures. History of Hellenistic Greek. An account of Commentaries and Harmonies. MSS, VSS, EDD. Recommendation of Books.
2. On the Logos.
3. On the Temptation.
4. On 'the Lamb of God.'
5. On the 'Son of God,' 'Son of Man,' 'Sons of God'
6. On Justification and Sanctification. Reference made to our Articles XI. XII. XIII.
7. On Election. Reference made to Article XVII.
8. On Baptism.
9. On Regeneration.
10. On Confirmation.
11. On the Eucharist.
12. On our Lord's Sermon on the Mount, as to its proper place in the Gospel scheme.
13. On the Nature and Application of Prophecy.
14. On Miracles.
15. On the Gift of Healing, with an explanation of James v. 13, &c.
16. On the Demoniaca of the New Testament.
17. On the Gift of Tongues.
18. On the Nature of the New Testament as not containing a Code like the Old Testament, and yet containing all Doctrine necessary to Salvation.
19. On the Lord's Day.
20. On Church Government.

These were delivered, according as the most striking texts, to which they could be referred (and which indeed gave rise to them) presented themselves in the course of reading the subjects. Of course the greater number of them were appended to the Lectures on the Acts.

This course just ended has been, in this respect of dissertation, a great enlargement of that of the preceding year, which was also an enlargement of its predecessor. As my leisure, arising from greater experience in the other subjects of Lectures, increased, I was enabled to employ more time in such studies and pursuits as have an intimate connexion with these Lectures. Their range has consequently been extended every year.\* The greater degree in which it has widened

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\* As it has been represented that Mr. Evans's present course is something new since last year, particular attention is requested to these two sentences in italics. Mr. Thirlwall speaks in his second pamphlet of one course of Lectures of this kind lasting only a fortnight. This surely must have been accidental. In the writer's time, about 20 years ago, the Lectures on *St. Luke* alone occupied nearly a whole term. And he has the authority of a very distinguished scholar and divine, who was at Trinity from 25 to 30 years ago, for saying that he now feels constant reason to be thankful for the excellent Lectures of this kind then delivered by Mr. Young.

It ought, indeed, especially to be explained, that the great difference between Mr. Evans's present and former Lectures is his embodying his remarks in the form of Dissertations. Nothing can be more probable or natural than that Professor Sedgwick, who has other occupations, is much absent from Cambridge, and has no connexion with the Tuition, might not have heard of this. It is much to be regretted that he should not have inquired what has been the nature and complexion of Mr. E.'s Lectures for very many years. It will give him pain to know, but it must be stated, that his hasty statement has done his own university very great injury, and lowered it extremely in the minds of a large body of most valuable persons, who know nothing of Cambridge but what they learn from him, whom they could not reasonably suspect of extreme inaccuracy.

this year has been owing to my being entirely relieved from the burden of the other Lectures, which pressed most severely upon the exertions requisite to give all the efficiency which I wished to these. I trust that at the end of this year, I shall deliver them into the hands of my successor as neither a subordinate nor the less effective part of our system of College Education.

R. W. EVANS,

FELLOW AND TUTOR OF TRINITY COLLEGE, CAMBRIDGE.

May 30th, 1834.

#### DECLARATION OF TUTOR AT CAMBRIDGE.

THE REV. CONNOP THIRLWALL, M.A., Fellow of Trinity College, having, in his Letter to the Rev. Dr. TURTON, recently published, advanced statements which must produce the impression that the Colleges of Cambridge contribute either nothing to the religious education of their students, or something so insignificant as not to be worth taking into account (p. 19); that the main object proposed in lecturing on the New Testament in the several Colleges is not to convey religious instruction, but to communicate certain kinds of knowledge which are not at all necessary to a Christian, but of which nevertheless, as a gentleman and a scholar, he should not be destitute (p. 27); and that in such College Lectures no doctrines are at present taught which can interfere with the principles of a dissenter, whatever those principles may be (p. 34);

We, the undersigned, who in our respective Colleges are or have been engaged in lecturing on the New Testament, or on subjects connected with the study of Divinity, feel ourselves called upon publicly to deny the correctness of those statements so far as regards our practice and experience.

R. W. EVANS, M.A., Fellow and Tutor of Trinity College  
 F. W. LODINGTON, B.D., Fellow and Tutor of Clare Hall  
 H. H. HUGHES, B.D., Fellow and Tutor of St. John's College  
 G. E. CORRIE, B.D., Fellow and Tutor of Catharine Hall  
 THOMAS THORP, M.A., Fellow and Tutor of Trinity College  
 E. BUSHBY, B.D., Fellow and Tutor of St. John's College  
 T. CRICK, B.D., Fellow and Tutor of St. John's College  
 R. WATERFIELD, B.D., Fellow and Tutor of Emmanuel College  
 ROBERT BARRICK, M.A., Fellow and Tutor of Queen's College  
 H. S. HILDYARD, M.A., Fellow and Lecturer of St. Peter's College  
 C. TUCKER, M. A., Fellow and Lecturer of St. Peter's College  
 B. W. BEATSON, M.A., Classical Lecturer of Pembroke College  
 J. F. ISAACSON, M.A., Fellow and Tutor of St. John's College  
 J. HYMERT, M.A., Fellow and Tutor of St. John's College.  
 J. H. EVANS, M.A., Fellow and Tutor of St. John's College.

N.B.—*The Gentlemen who Lecture on Divinity subjects in Caius, Trinity Hall, Corpus Christi, Magdalene, Jesus, and Sidney Colleges, have quitted Cambridge for the Vacation.*

#### R E P O R T.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT,  
 BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their Chambers, in St. Martin's-place, on Monday, the 16th of June; his Grace the Archbishop of Canterbury in the chair. There were present—the Archbishop of York, the Bishops of London, Winchester, Chester, Hereford, Bangor, Carlisle, Chichester, and



Sodor and Mann, J. C. Reeve, Esq., Rev. Dr. D'Oyly, J. S. Salt, Esq., N. Connop, Jun., Esq., and others of the Committee.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards enlarging, by rebuilding, the chapel at Brentwood, in the county of Essex; building a chapel at Islington; repewing and repairing the church at Broughton, in the county of Oxford; building a chapel at Dinnington, in the parish of Ponteland, and county of Northumberland; building a chapel at Feniscowles, in the parish of Blackburn, and county of Lancaster; enlarging the chapel at Wombwell, in the county of York; increasing the accommodation in the church at East Langdon, in the county of Kent; enlarging the church at Bow, Brickhill, in the county of Bucks; building a gallery in, and new pewing the church at Evercreech, in the county of Somerset; enlarging, by rebuilding, the chapel at Nolton, in the parish of Coyty, and county of Glamorgan; enlarging the church at Highampton, in the county of Devon; building a church at Loughborough, in the county of Leicester; building a chapel at Holt, in the parish of Hartfield, and county of Sussex; building a chapel at Curdridge, in the county of Southampton; building a church at Stockton-upon-Tees, in the county of Durham; enlarging the church at Welwyn, in the county of Herts; enlarging, by rebuilding, the parish church at Huddersfield, in the county of York; enlarging the church at Preston Candover, in the county of Southampton; enlarging the church at Chilvers Coton, in the county of Warwick; building a gallery in the church at Dunchurch, in the county of Warwick; enlarging the church at Street, in the county of Somerset; enlarging the church at Tarporley, in the county of Chester.

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## CHURCH MATTERS.

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Two documents will be found elsewhere; the first is the Irish Church Commission, on which it is not necessary to say anything, because all honest men are of one mind on it, and have spoken distinctly and clearly.\* When men, who have gone so far as Mr. Stanley and Sir James Graham, feel themselves bound to stop here, and leave a government which can countenance such measures, all comment is unnecessary. This only at least need be said, that the whole transaction marks the progress of things most distinctly. When the most respectable members of a government quit it, it is plain that it has made a step downward. And when one inquires *what* the step is, the same truth appears more clearly; for the commission implies that, under certain circumstances, the government will admit the confiscation of church property. They who remember France, Mounier, Lally-Tolendal, &c. will find how exactly the course in the two countries is the same.

Personal observation on the commissioners would be out of the question, though the extreme youth of three or four, and the violent principles avowed by several, are common topics of conversation. Let

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\* Had any necessity existed before, none could exist after Sir Robert Peel's most excellent speech. In days when reasoning and wit could avail, we should hear no more of the Commission after such a speech. But of what use are reasoning and wit against pressure *from without*?

us rather consider these gentlemen as men of honour, whatever be their principles, and call on them to remember that, as men of honour, they are bound to endeavour to find out, not the truth only, but the *whole truth*, and that if any of them do hate an established church, or wish to destroy it, they will still remember that they are bound, on this occasion, not to attempt to establish their own views, but to supply such a full view of facts as may enable others to judge; that it is their business to call forward *friends* as well as *enemies* of the church to give evidence, and that if they do not discharge this part of their duty, though a government or a mob may protect them, they can have no protection from the reproaches of their own hearts and consciences.

The other document is one of a different character,—the Lay Address to the Archbishop. That to his Majesty was given in the last number; but there was no time then to pay the tribute which is so justly due to the gentlemen to whose zeal, talent, and principle this strong declaration in favour of the church is owing. To Colonel Clitherow, Mr. King, Mr. Estcourt, as the chairmen, (and where can firmer and truer friends to all that is right be found?) and to Mr. Lutwidge and Mr. Pearson, the secretaries, the best thanks indeed of every true churchman are due. Mr. Wilks, in the House of Commons the other night, being sorely vexed at the number of parochial petitions poured in on behalf of the church, made the very reasonable complaint, that they were scantily signed, (that is, that if a parish consists of 150 householders, there are only 150 signatures to a petition,) and the boast that the one petition, on behalf of the dissenters, contained more names than masses of them. Has he a petition to which (after rejecting every *doubtful* signature, and by this rejection a *very large* number of genuine signatures) 230,000 names, *principally* of respectable householders, are attached?

The next matter for observation may be the language of the dissenters with respect to the Lord Chancellor. They are obviously trying to see what effect the coarsest threats and abuse will have upon this learned person. A correspondent of the "Christian Advocate" says, that "he is to remember that the dissenters *made him*, and that they can unmake him." But the following paragraph is too curious to be omitted, and, as a specimen, will be sufficient.

(From the *Christian Advocate*.)

"The dissenting community fix their eyes with intense interest on the conduct of Lord Brougham respecting Lady Hewley's charity. There can be no doubt whatever, that his lordship is most anxious to continue the charity to the unitarians, with whom he is on terms of the closest intimacy, *and he has even admitted a unitarian minister to a seat with him on the bench; but, finding the law to be too strong to enable him to accomplish that, he seeks to serve them by frightening and intimidating the Trinitarian dissenters into a compromise with them, by threatening to give it to the church of England.* We are fully assured that the orthodox party will submit to no such dictation. It would be the compromise of a most vital principle; and they had better give up the charity altogether, than yield to that. Will the Lord Chancellor of Great Britain, in times like these, dare to give it to the church?—to deprive the *poor dissenting ministers of the gospel*, for whom it was undoubtedly intended, of a charity which they have exclusively enjoyed (except so far as the unitarians have mis-

applied it to their purposes) ever since it was first created, *which is now one hundred and twenty-four years ago?*—to give it, indeed, to the state church, which is endowed with millions per annum of public property?—to add to the excited feelings of hatred and detestation already entertained towards the political part of a state establishment! If he should do this, he will only accelerate the fall of that church, which is tottering already, by violating justice, and by uniting all hearts against this *gormandising* (!) hierarchy. His lordship has over and over again begged and entreated of the party concerned, to excuse him from presiding at the trial in his own court, by consenting to go at once to the House of Lords, where he would share the responsibility with other noble lords. Over and over again the relators have assured him that they are willing to comply even with these hard terms, *but not so the defendants* (the old unitarian trustees), who feel and know that they at least have no chance anywhere but before Lord Brougham; and, consequently, they have as often flatly refused his recommendation, and insist on obtaining the decision of their favourite judge. In this dilemma, to avoid deciding against the unitarians, his lordship is seeking to force the orthodox into a compromise with them. *Is this proper, dignified, and judge-like? How came he to introduce the subject at all? If he must go out of his course, and speak of it when nothing was under discussion before him concerning it, why should he do so in the absence of the relators' counsel, and in the presence only of counsel for the defendants?* If the property really belongs to the church, as he insinuates, why does he, keeper of conscience to the king, who is head of the church, seek to induce the claimants to compromise a charity, which it is pretended does not belong to them, but to the church! The Chancellor formerly professed great zeal and respect for the dissenters; *but this was when he was struggling to get into power, and, by their aid, to get returned for Yorkshire, which served as a stepping-stone to the woolsack; but, being on the woolsack, he seldom speaks of them but in terms of insult and opprobrium. What does he mean to insinuate, when he says the dissenters have no "affection for the king"—when he says it on the seat of justice, in open court, when they and their counsel are all absent; though, even if they had been present, they would have had no right to be heard in reply? This is his language towards men with whom he once associated, and upon whose shoulders he has elevated himself into power! In this way he insults their best feelings. Is the noble lord simple enough to suppose for a moment that the dissenters are such fools as not to know that, by adopting his suggestion of sharing the charity with the unitarians, in order to stifle inquiry, having at this very time a decree of the vice-chancellor in their favour, which is not only unrepealed, but has been confirmed by the moral feeling of this kingdom (for there never was a cause of greater interest), they will virtually acknowledge that the property does belong to the church of England, which he knows they positively deny?—that the very next year afterwards they may have a suit instituted by the bishops and clergy, to hand it over to the church? Abhorred be the thought of compromising either with the church or with the unitarians! With a firm but steady step we trust the relators will proceed to obtain justice; and, if this property must be dealt out either to the one or to the other of their opponents, to whom it undoubtedly does not belong, let it go, and let all England know, that the dissenters of England are a degraded caste, whose rights are not to be regarded in a court of justice, and whose presence is hateful to the first judge in the land.* We beg to refer to our report of the extraordinary conversation between the Chancellor and the defendants' counsel on Thursday last.\* We promise to watch the progress of this cause."

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\* On Wednesday "the Lord Chancellor, before leaving court, addressing himself to Mr. Rolfe, one of the counsel in the appeal of the Attorney-General v. Shore, asked whether it had ever occurred to any of the parties or their counsel that if they pressed this appeal in this court or in the House of Lords, it might turn out in the end

All this is very curious. The two famous bills of *Pains and Penalties* against the clergy were brought in by the learned Lord, immediately after a declaration in favour of the church, for reasons which he so fully and ingeniously explained. The dissenters obviously wish to force the learned Lord either to carry these bills, or to gratify them with some other modes of tormenting the clergy!

Although it is not to be supposed that the Chancellor will think of pressing his Pluralities and Non-residence Bills, now that it has been shewn how grossly his Lordship's confidence has been abused by the person who drew them, it still seems of great consequence to point out some of the provisions of these bills in order to shew how necessary it is for the clergy to be alive to the matter. It was observed in the last number of this Magazine, that the Non-residence Bill, by sentencing the clergy never to be absent more than thirty days at once, would make them absolute prisoners, and prevent any man from going into the church who does not chuse to be kept to the performance of sacred duties by act of Parliament. But full justice was not done to the matter. For after the clauses in question comes, near the end of the bill, another (Clause 62), by which it is settled, that if a clergyman goes away for any time, lawfully or unlawfully, *long or short*, in which *one Sunday* is included, and does not have a curate in *his own* or an adjoining parish to perform *all* the ecclesiastical duties belonging to him, the bishop may appoint a curate! at such salary as the bill shall afterwards direct (which it never does!)!! That is to say, no clergyman, with *double duty*, shall ever be one Sunday away from home. The notion of engaging a curate for one Sunday is too preposterous; and a neighbour who has his own duty, cannot perform *all* yours and his own too! Then there is an especial torture provided by Clause 9—viz., that the *absence* is to mean *absence* from the house appropriated or to be appropriated; so that if a man, after being absent sixty days in one year, should sleep a night or two in a friend's house, and an informer (to which amiable class of men it seems the especial aim of this bill to afford strong temptation) should know it, for the first heinous offence, the wretched incumbent's whole income, and for the second, his living is forfeited!

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that the funds in the charity did not necessarily belong to either of the contending parties—either presbyterians or unitarians. He had read attentively the judgment of his honour, the vice-chancellor, and he came to the opinion on it that some very eminent individuals in the House of Lords, whose judgments would have great weight in the decision of the question in that House, were inclined to think that there was a great doubt on that point. It may, consequently, turn out that, if the parties persist in pressing the appeal, they may see the funds adjudged to belong to the crown. The House of Lords may call upon the Attorney-General to put in a claim for the crown and the established church. Mr. Rolfe admitted that this view of the case had struck his clients, but he could not say in what light it was regarded by the other side. The Lord Chancellor repeated, that the parties would do well to consider what he had thrown out as a probable consequence of further litigation of the points in dispute. The religious opinions of the time were very singular and widely different from each other. Lady Hewley herself seemed to have been a person of very singular religious opinions, and it would be extremely hard to determine what was to be the creed of the godly preachers alluded to in the bequest; the parties had better give it their consideration."

But let us look at another ingenious way of vexing the clergy devised by the author of this bill. In any licence for non-residence, there are to be included a vast variety of minute particulars, many of them most difficult to ascertain. The bishop's secretary is to insert all of these, and if any error is found in *any fact, matter, or thing, the licence is void*. And so, if a wretched victim to disease is non-resident, under a licence for two years, and that licence contains *one inaccuracy*, over which he has no control, *he loses his living for ever*, and the bishop has no power to amend a licence as he had under the former Act!

Again (Clause 30), if a bishop refuses licence, there is no appeal, as before, to the archbishops—a provision obviously inserted from regard to the liberty of the subject—and if a licence is once obtained, although years may have elapsed, and from change of circumstances it may be most improper to continue it, no bishop can revoke it—a provision as clearly inserted from regard to the good order of the church! And after this, (Clause 87) it is gravely asserted that nothing in this act is to alter or abridge any powers which bishops would possess if the act had not been passed!

But another provision is most satisfactory. If other clauses are unkind to the clergy, there is one which fully repays them. Will it be believed that this act directs, that in every parish where there is no house, or an unfit one (these parishes being near 4000, roughly speaking, in number), the bishop, in so many months after the act is passed, shall appropriate an house as a residence for the clergyman, to be considered as his residence during his life? Let the laity look to it, for some of them will be required to turn out of their houses forthwith, and resign them to the clergy! What can be the meaning of this wonderful provision? What accurate knowledge of country parishes must the author of the bill have, when he conceives that suddenly, when this bill is passed, every one of them will have an house ready for the clergyman to walk in, and an owner of that house ready to walk out!

Their lordships, the bishops, come off no better than the clergy. They are allowed only the same non-residence, except to attend on Parliament; and if Parliament happens not to be sitting when they are in London, because it is *adjourned* for a few days, *all those days* count as non-residence! The Bishops of Carlisle, Exeter, Durham, Chester, &c., will have a pleasant time of it. But there is one more exemption for the bishops. When away from their houses (for being in their dioceses *the whole year round* is of no avail, and will not save them from a single penalty,) for a Visitation, that time is allowed them; but if away for a *Confirmation*, which happens every third year, no allowance is made; so that if a bishop of a large diocese confirms twice, it is pretty clear that his bishopric will be void! The Bishops of Chester, Lincoln, and Exeter, and the Archbishop of York, will, at least, be in no small danger.

They who look at this bill to see how cathedrals will fare, will perceive that its result must be to make them fall an easy prey after a short time, by entirely destroying all the wholesome and salutary influence which the church gained in the neighbourhood of

every cathedral town, by the rank of the clergy, their hospitality, and the tone which they gave to the charities and other useful institutions. The bill allows no dignity to reside more than one month,—repealing, by the bye (by that one direction), all the cathedral statutes in the kingdom, all previous acts, and setting aside the canons at once. No residence worth speaking of can be kept at the cathedrals, and they will consequently fall into insignificance and contempt, *so that the way for their destruction will be prepared.*

There is a sort of consolation in being skilfully killed, if you are to be killed, but even that is too high an enjoyment for the clergy, for the executioner in this case does not know the commonest things belonging to the church. Listen to his enumeration of Heads of Houses—"being warden, *dean*, provost, president, rector, &c." There is but one dean who is head of a house—viz., the Dean of Christ Church; he is clearly of superior rank to any other, and it could not be out of personal disrespect to him that *dean* stands second. It is simply that the author of the bill imagines the *dean* of a college to be its head! (And with the same accurate knowledge he talks of a *major* canonry! Again, all *stipendiary curacies* are defined to be *benefices*, except lectureships! and the stipendiary curacies described in this act!) His kindness to the said heads of houses is extreme. He will allow them to hold one living of not more than 100*l.* per annum, nor more than five miles from the University, knowing well that such livings cannot be had except rarely, and that no one could hold them without heavy loss if they were! Why not act openly, and at once prohibit them from holding any living at all? But curates are not more kindly used than bishops, heads of houses, and beneficed clergy. If a curate takes two Sundays holiday, without giving notice *in writing to the bishop*, he is mulcted six months' salary!

Another ingenious device is in the 48th Clause. If the penalties of non-residence—viz., forfeiture of the whole year's income—are sought for in a court, the bishop is to certify the *reputed* (!) annual value of the living, and if this is greater than the sum named in the annual returns, the victim is to forfeit the larger sum, unless he can prove, *by evidence* (!) that the real receipts were not so large! And again, if the returns of the Church Commissioners (Clause 94) are once confirmed by the King in Council, the annual income there named is to be the sum forfeited by any non-resident bishop or clerk, though the see or benefice may have been lessened one-half in value!

And after all these *pains and penalties*, the only provision of any value to the church—viz., that which gives bishops the power of appointing curates when incumbents are negligent, is left, as if purposely to injure the church, with *the very verbal blunder* by which the same provision in older acts is made of no avail! Indeed, a large portion of the bill seems made as much for the lawyers as against the clergy. That every clergyman who has an enemy, or lives near an informer, may spend half his life in the courts under this bill is clear on the face of it. And half of it is so lax in words, that the lawyers will be required to interpret, and then to give their aid in court from one year's end to another.

Let us now turn our eyes, for a moment, to the other of these extraordinary Bills—that relating to Pluralities—although so much was said on it in the last number, that little more is necessary now. But one clause\* was left unnoticed; that, namely, relating to archdeaconries. Every one who knows anything of the church has long felt that it would be of the greatest consequence to the good order of the church to endow the archdeaconries, (which, in almost every case, are worth only from fifty to one hundred pounds per annum, and many even less,) so as to make the office of archdeacon as efficient as possible. Now the object of this bill must be to *destroy the offices* altogether; for it declares that only those archdeacons whose archdeaconry is worth less than *twenty pounds*, and who have no other preferment, shall be allowed to hold any living at all, and that within the limits of the archdeaconry! Now, what is to become of the mass of the archdeaconries which are worth from fifty to one hundred pounds per annum, i. e. less than a curacy? There are two or three which are of some value, i. e., 200*l.* or 300*l.* per annum. But even these could not be held by any clergyman, except a man of private fortune, under this bill. So that it will destroy the office at once, as a means of reforming the church!

And now to say a few words on the Bill for the admission of Dissenters into the Universities. Arguments from numbers are of no great value. But it may be worth while to mention, that the signatures to the Oxford declaration were near *two thousand* finally, and those to the two Cambridge petitions (which were necessarily closed within a limited time) amounted, in that limited time, to about *thirteen hundred*—that great attempts were made at Cambridge (a gentleman of high character and influence among the young men having gone down on purpose) to get up a petition among the under-graduates for the bill, and that they failed utterly, so that the scheme was abandoned, while the under-graduates themselves got up a petition, signed by above eight hundred, against it. Such has been the unanimity of feeling among the clergy, that the Bishop of Gloucester stated, in presenting a petition from the archdeaconry of Gloucester against the bill, (nearly the whole of his diocese,) that *every* clergyman, incumbent or curate, by whomever preferred or patronized, (and there are three great whig lords with patronage and power,) and whatever his own politics, *signed that petition*. Among the sixty-three (or rather *sixty*) Cambridge petitioners, about thirty are clergymen. It might be a curious inquiry by how many of their brethren they would be joined. But another curious question arises with respect to that petition. If the feelings and wishes of each of the petitioners were fully expressed, how many of them would sign the same petition? Mr. Thirlwall, for example, thinks there should be no chapel and no

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\* Really it is impossible to help suspecting the person employed by the Chancellor to draw these bills, after all one has seen. In clause 8, it is allowed to clergy who have cathedral preferment to hold one living of 100*l.* per annum, in addition to the house, garden, orchard, buildings, and appurtenances. In such an enumeration why is *glebe* left out? If the living has ten or fifteen acres of glebe, it could not be held. To be sure it does not much signify, as no clergyman could take such a living at all.

compulsory religious instruction. Professor Sedgwick\* fully expects, it appears, that every thing as to chapel and lectures is to go on with the dissenters as it now does, so that all the fears of the bigoted party would turn out to be quite foolish under *his* arrangement. How much is it to be wished that the sixty had not petitioned simply for the admission of dissenters, but explained on what terms that admission was to take place. Had this been attempted, to what number would the sixty have been reduced? But the Laity have also sent petitions in large numbers, and even those of strong political opinions have spoken very decidedly on this subject. Mr. M. A. Taylor expressed his determination, in the House of Commons, to resist the measure; and Mr. Sheppard, of Frome, has as publicly expressed his general disapprobation of the dissenters' extravagant demands, and the necessity under which he feels himself of ceasing to support them,—a declaration which has already brought down threats of vengeance against him.

\* Mr. Selwyn is so fully able to defend himself and maintain his own ground, that it is quite needless to say a word on the painful controversy between him and these two gentlemen. Mr. Selwyn's documents will have their weight with the country, whatever ingenuity may be used in explaining them away. And when in examination papers of four years, one hundred and thirty questions are produced on points of doctrine, it being confessedly a difficult and delicate matter to make questions on doctrine prominent in an examination for honours, it will not be easy to persuade the world that the lecturers on the books, in which the examinations take place, contain little or no discussion of doctrine. One observation only shall be made, that if Professor Sedgwick corresponds anonymously with the *Times*, he cannot have a right to complain of persons in controversy with him, not noticing such letters as *his*.

It would have been far more agreeable to the writer not to say one word on another painful subject. But Mr. Spring Rice has thought proper to bring Mr. Thirlwall and the Master of Trinity before the public in a most unjustifiable manner. That the *Morning Chronicle* should, as it always does, disgrace itself by vulgar abuse (by the way, is the report about the writer of the articles in question true?) was very natural. Nor was one very much surprised at being asked by an ordinary liberal, whether the Master had any personal pique against Mr. Thirlwall, as such notions are common with liberals; but it was hardly to be expected that so respectable a gentleman as Mr. Spring Rice, coming, too, hot from Cambridge, where he had been warmly supported by some persons who could have given him exact information, though he may not have read Mr. Thirlwall's pamphlet, should represent the Master of Trinity's calling on Mr. T. to resign, as a persecution for opinions. The Master never interfered, of course, with Mr. T.'s opinions as to the admission of dissenters, nor did he call on him to resign in consequence of them. But in his pamphlet Mr. T. expressed himself decidedly hostile to the whole system, as now practised, of compulsory attendance on chapel and lectures on religious subjects: and as the college means to persevere in that system, it was utterly impossible for things to go on, or discipline to be maintained, if a gentleman remained in office who had publicly declared his decided hostility to it, as every disorderly student could appeal, however unjustly, to Mr. T.'s opinion as justifying his non-attendance on chapel and lectures.

P.S. As Mr. Spring Rice and the Cambridge election have been mentioned, it may be right to warn the reader against believing all the falsehoods in the papers as to the interference of the University against Mr. Rice. The Cambridge paper of this day (June 27th) contains full proof that the Liberals of the University commenced the interference—that one of the Proctors, in his cap and gown, was first and foremost in the field, and that four Fellows of one college were most active in canvassing for him. By the way, what is meant by the influence of property in elections? Whenever it has any influence, the Liberals reprobate the thing as atrocious.



What is to become of the Bill itself, cannot now (June 26) be foreseen. No friend to the church will of course have anything to say to altering it in committee, for the details of such a measure are comparatively of little consequence. It is the *principle* against which every good man should exert himself, while alterations in committee are an *admission* of the principle. But it will be curious to see how Mr. Wood will set about his own alterations in order to make the Bill work. At present it is a beautiful specimen of *suicidal legislation*. The clauses fight marvellously amongst themselves, and, perhaps, if the universities were true to themselves, little harm to anything or anybody (except Mr. Wood's character for common sense) could accrue from passing the Bill just as it is, as the fourth and third clauses are so directly opposed to one another, that it would be next to impossible to act upon them, if all colleges steadily refused to do any-thing but what the law compels.

With respect to books and pamphlets, the war seems nearly to have ceased. But there is one which appeared at the early part of June, to which attention cannot be too much directed. Mr. Whewell felt himself under the painful necessity of replying to parts of Mr. Thirlwall's pamphlet, and pointing out the true and proper grounds for introducing any thing like authority or compulsion in religious education. In effecting this object, he has treated the matter with a depth and a range of thought, and with a temper which make his book of the highest value, not only as an effective reply to an adversary, but as a philosophical view of education; and he closes the pamphlet with an eloquent and dignified expression of feeling towards the church, which does equal honour to his head and his heart.\*

New arguments have been as scarce as new books; but the Lord Chancellor put an old one in the best possible shape last week. In defending the London University, he stated that one of its patrons and founders was a Jew; another, a dissenter; a third, a churchman; and a fourth, something else. Attempts were made to arrange a system of religious education with due regard to the opinions of these parties, but it was found impossible, says the learned Lord, to do so, and consequently all attempts to introduce religion were abandoned. Could the arguments for refusing to give dissenters any part or lot in the Universities be more happily or more powerfully illustrated?

The Tithe Bill has been well commented on by a Dorsetshire clergyman, and some extracts had been marked out for insertion here. But space is wanting, and of course the bill cannot possibly be carried this year.

Why has no one sent to the Magazine such a notice as was befitting of the glorious display of feeling at Oxford at the Installation? They who are condemned to read the *Times* and the dissenting papers will perhaps form the best idea of the good which has been done by that display of feeling, by the mixture of malignity and fear which it has produced, and which breaks out in every possible way in these papers.

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\* Since that, Mr. Whewell has printed a second reply to Mr. Thirlwall's answer, but it has not yet reached the writer.

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Norwich, Norwich Cathedral .....	June 8.
Bishop of Chichester, Chapel, Lincoln's Inn .....	June 22.
Bishop of Carlisle, St. George's Church, Hanover-square .....	June 22.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Bailey, John.....	B.A.	Catharine Hall	Camb.	Norwich
Basely, Fras. Ley ....	B.A.	Queen's	Camb.	Chichester —• Ely
Bull, Alfred Nieholas ..	B.A.	Sidney Sussex	Camb.	Carlisle — Ely
Bullen, John .....	B.A.	St. Peter's	Camb.	Norwich
Cartwright, R. Belton ..	B.A.	Queen's	Camb.	Carlisle — Bristol
Chichester, Charles .....	S.C.L.	Downing	Camb.	Carlisle — Ely
Clutterbuck, Henry.....	B.A.	St. Peter's	Camb.	Chichester
Cogan, Lewis Rew.....	B.A.	Catharine Hall	Camb.	Norwich
Dalton, John Neale.....	B.A.	Caius	Camb.	Norwich
Day, Henry Thomas... ..	S.C.L.	Clare Hall	Camb.	Norwich
Dobson, Robt. Steward ..	B.A.	St. John's	Camb.	Norwich
Edmonstone, Chas. W. ..	B.A.	Christ Church	Oxford	Norwich
English, Charles.....	B.A.	Trinity	Camb.	Norwich
Exton, Richard.....		Queen's	Camb.	Norwich
Godfrey, William .....	B.A.	Jesus	Camb.	Norwich
Herring, H. L. W.....	B.A.	Corpus Christi	Camb.	Norwich
Hill, John Harwood ...	B.A.	St. Peter's	Camb.	Carlisle — Peterboro*
Hodges, Henry .....	B.A.	University	Oxford	Chichester
Kell, William .....	B.A.	St. John's	Camb.	Carlisle — Durham
Kinsman, Richard B... ..	B.A.	Trinity	Camb.	Carlisle — Exeter
Law, Hon. W. T. ....	M.A.	St. Peter's	Camb.	Carlisle — Ely
Mackenzie, W. Bell ....	B.A.	Magd. Hall	Oxford	Carlisle — Bristol
Mills, John .....	B.A.	Pembroke	Camb.	Carlisle — Ely
Molineux, W. Hardman ..	M.A.	Clare Hall	Camb.	Carlisle — Ely
Morgan, William.....	B.A.	Wadham	Oxford	Carlisle — Llandaff
Oliver, Wm. M.....	M.A.	St. Peter's	Camb.	Carlisle — Ely
Owen, Edward .....	M.A.	Worcester	Oxford	Carlisle — Rochester
Pelham, Hon. J. T. ...	B.A.	Christ Church	Oxford	Chichester
Rawlings, Edward .....	LL.B.	Trinity	Camb.	Carlisle — York
Shorting, Charles .....	B.A.	St. Peter's	Camb.	Carlisle — Ely
Sterling, John.....	B.A.	Trinity Hall	Camb.	Chichester
Stevenson, E. Horatio ..	M.A.	Corpus Christi	Camb.	Norwich
Todd, Jas. Frederick... ..	M.A.	Trinity	Camb.	Carlisle — Exeter
Tuck, Wm. Gilbert ....	B.A.	Jesus	Camb.	Norwich
Vaux, Bowyer.....	B.A.	Trinity	Oxford	Norwich
Visme, Louis de.....	B.A.	Balliol	Oxford	Chichester
Whiting, Walter John ..	B.A.	Magdalen	Camb.	Chichester — B. & W.
Whytt, James.....	B.A.	St. Edm. Hall	Oxford	Carlisle — Bristol
Williams, William .....	B.A.	Jesus	Oxford	Carlisle — St. David's
Wyatt, Chas. Percy ....	B.A.	Christ Church	Oxford	Norwich

## PRIESTS.

Baily, Wm. Perceval... ..	B.A.	Clare Hall	Camb.	Carlisle — Ely
Barrow, G. Stammers ..	M.A.	St. John's	Camb.	Norwich
Beavor, M. B.....	B.A.	Pembroke	Camb.	Norwich
Blakesley, Joseph Wm. ..	M.A.	Trinity	Camb.	Carlisle — Ely
Brooke, William .....	B.A.	King's	Camb.	Carlisle — Ely
Edgar, Edw. Raikes ...	M.A.	Downing	Camb.	Carlisle — Norwich

\* The dash is used in lieu of the words "by letters dimissory from the Bishop of."

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Edgell, Harry.....	B.A.	St. John's	Camb.	Norwich
Edwards, John Francis	B.A.	Corpus Christi	Camb.	Norwich
Errington, John Rich..	B.A.	Worcester	Oxford	Norwich
Evezard, George.....	B.A.	Corpus Christi	Camb.	Norwich
Eyres, Charles.....	B.A.	Caius	Camb.	Norwich
Gaskin, Thomas.....	B.A.	Jesus	Camb.	Carlisle — Ely
Good, Thomas.....	B.A.	Queen's	Camb.	Norwich
Groves, Wm. Kynaston	B.A.	Christ's	Camb.	Norwich
Hailstone, John.....	B.A.	Trinity	Camb.	Carlisle — Ely
Hymers, John.....	M.A.	St. John's	Camb.	Carlisle — Ely
Johnson, Wm. Cooper.	B.A.	Merton	Oxford	Chichester
Kent, Charles.....	S.C.L.	Queen's	Camb.	Norwich
Kirkpatrick, James....	M.A.	St. Peter's	Camb.	Norwich
Langshaw, George.....	M.A.	St. John's	Camb.	Carlisle — Ely
Light, H.W. M.....	B.A.	University	Oxford	Carlisle — Bristol
Ludlow, Arth. Rainey.	B.A.	Oriel	Oxford	Carlisle — Bristol
Lumsden, Henry Thos.	B.A.	St. John's	Camb.	Norwich
Merivale, Charles.....	B.A.	St. John's	Camb.	Carlisle — Ely
Otley, Lawrence.....	B.A.	Trinity	Camb.	Norwich
Owen, John.....	B.A.	Queen's	Camb.	Norwich
Parson, Richard.....	B.A.	Magd. Hall	Oxford	Chichester
Poole, Thomas Eyre...	B.A.	Magd. Hall	Oxford	Carlisle — Bristol
Pound, William.....	B.A.	St. John's	Camb.	Carlisle — Ely
Rangeley, Wm. Dixon.	M.A.	Queen's	Camb.	Carlisle — Ely
Reeve, John William...	B.A.	Trinity	Camb.	Norwich
Reynolds, Jas. Jubilee.	B.A.	Queen's	Camb.	Norwich
Ridley, Thomas.....	B.A.	Magd. Hall	Oxford	Norwich
Selwyn, Geo. Augustus	B.A.	St. John's	Camb.	Carlisle — Ely
Smith, Henry.....	B.A.	Pembroke	Camb.	Carlisle — Ely
Steel, Thos. Henry....	M.A.	Trinity	Camb.	Carlisle — Ely
Vincent, William.....	B.A.	Christ Church	Oxford	Chichester
Wright, Cecil Lukin...	B.A.	Trinity	Camb.	Norwich
Yate, Charles.....	M.A.	St. John's	Camb.	Carlisle — Ely

The Archbishop of York intends to hold a general Ordination at Bishopthorpe, on Sunday the 3rd of August. Candidates are to send their papers on or before the 18th July, and to appear at the palace personally, by ten in the morning of the 31st.

#### CLERICAL APPOINTMENTS.

- Bright, J. H..... Minor Canon of Ely Cathedral, and Master of the Grammar School.
- Browne, Chas. Howman, A Surrogate for the Diocese of Norwich.
- Clarke, Henry..... Domestic Chaplain to H.R.H. the Duke of Sussex.
- Cole, George..... Chaplain of St. George's, Claine, near Worcester.
- Ellis, John, V. of Wootton Warren, Rural Dean of the Deanery of Warwick.
- Goodchild, C. W..... Second Master of Yarmouth Grammar School, Norfolk.
- Kempson, W. Brooke.... Afternoon Lecturer at St. Andrew's, Newcastle.
- Lonsdale, W..... Master of the Free Grammar School at Old Malton, Yorkshire.
- Marsh, William, Minister of St. Thomas's, Birmingham, a Surrogate for the Diocese of Lichfield and Coventry.
- Menteath, G. W. S..... Domestic Chaplain to the Earl of Caithness.
- Parry, Thomas, of Cirencester, a Surrogate for the Diocese of Gloucester.
- Patteson, W., R. of Shaftesbury, a Surrogate for the Diocese of Bristol.
- Roberts, J. P..... Reader of St. Mary's Hospital, Chichester, Sussex.
- Stane, Thomas..... Theological Tutor at the Clerical College, St. Bee's, Cumberland.
- Sutton, Robert..... Domestic Chaplain to the Earl of Mansfield.
- Vyvyan, T. H., of Penzance, a Surrogate for the Diocese of Exeter.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Allen, W. M.....	Wormegay P. C.	Norfolk	Norwich	Bishop of Norwich
Ashfield, C. R. ...	Burgate R.	Suffolk	Norwich	Bishop of Ely
Atkinson, T. D....	{ East Wretham w. West Wretham R. }	Norfolk	Norwich	W. Birch, Esq.
Belcher, G. P. ...	Butterton P. C.	Stafford		
Brown, Richard...	Southwich V.	Northam.	Peterboro'	Walter Lynn, Esq.
Browne, Chas. H. {	Blo' Norton, St. An- drew R. }	Norfolk	Norwich	On his own petition
Clarke, Henry.....	Northfield R.	Worce.	Worcester	G. Fenwick, Esq.
Clarifring, John ...	{ Stow P. C. and Wimbotsham R. }	Norfolk	Norwich	Sir T. Hare, Bart.
Creyke, Stephen...	Wigginton R.	N. York	{ P. of D. & C. of York }	Lord Chancellor
Echeshall, Chas. ...	Farnborough R.	Hants	Winchest.	G.H. Sumner, Esq.
Edwards, F. J. ...	{ Runcton Holme R. w. South Runcton R. }	Norfolk	Norwich	{ Rev. E. Edwards, of Lynn }
Gorton, Robert ...	Baddingham R.	Suffolk	Norwich	On his own petition
Greenlaw, Wm. ....	{ St. Leonard's Chapel, Hastings, P.C. }	Sussex	Chichester	On his own petition
Harris, P. B. ....	Dean R.	Northam.	Peterboro'	Earl of Cardigan
Hodges, R. ....	Langford V.	Berks	Oxford	Rev. J. W. Peters
Hotham, Edwin...	South Cave V.	E. York	{ P. of D. & C. of York }	H. D. Barnard, Esq.
Hewgill, Joseph...	{ Earlsheaton St. Pet. C. }	W. York	York	{ Rev. J. Buckworth V. of Dewsbury }
Jarratt, R. ....	Luddenden C.	W. York	York	{ Rev. C. Musgrave, V. of Halifax }
Jones, D. ....	Cadoxton R.	Glamorg.	Llandaff	C. H. Leigh, Esq.
Livius, Hen. Sam. {	Yaxham R. w. Welborne }	Norfolk	Norwich	{ Mrs. Maria Doro- thy Johnson }
Longe, Robt. ....	{ Coddensham V. w. the Chapel of Crowfield ann. }	Suffolk	Norwich	{ R. M. Leake, Esq. of Woodhurst, & others }
Nunns, — ....	{ St. Bartholomew's Chapel, Birmingham }	Warwick	Lich. & C.	Rector of St. Martin's
Perkins, William!.	Twyford P. C.	Bucks	Lincoln	{ Ann. to Rectorsh. of Lincoln Coll., Oxford }
Ramsey, Sept. F... {	St. Michael's Chapel, Burleigh-st., Strand }	Middlesex	London	{ Dr. Richards, V. of St. Martin's }
Raymond, Wm. F. {	Stockton-upon-Terne R. }	Worcester	Hereford	W. Raymond, Esq.
Robinson, Francis	Stonesfield R.	Oxford	Oxford	D. of Marlborough
Seawell, H. W. ...	L. Berkhamstead R.	Herts	Lincoln	Marq. of Salisbury
Seymour, Richard {	Kinworton R. w. the Chapels of Gt Alne and Weethley ann. }	Warwick	Worcester	Bp. of Worcester
Skinner, W. Jones	Whitfield R.	Northam.	Peterboro'	{ Worcester College, Oxford }
Stobhouse, H. ....	Alton Barnes R.	Wilts	Sarum	New Coll., Oxford
Taylor, H. Joseph	Upton-on-Severn R.	Worce.	Worcester	Bp. of Worcester
Taylor, James.....	{ St. John's P. C. New- castle }	Northam.	Durham	Vic. of Newcastle
Tate, W. B. ....	Nether Wallop V.	Hants	Winchest.	
Townley, Jonathan	Steeple Bumstead V.	Essex	London	The King
Wingfield, E. O... {	Market Overton R.	Rutland	Peterboro'	{ R. Hall & E. Mux- low, Esqrs. }

*Erratum.*—The insertion of the name of the Rev. J. Berry to Nantwich R., Chester, Chester, (Lord Crowe, patron,) in last month's No., is void of foundation.

## CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Beauchamp, Brian	{ Hawkrigde R. and Withypool C.	Somerset	B. and W.	Miss Wood
Chambers, John...	Little Stainton	Northum.		
Chaplin, William	Hylton, near Sunderland			
Curteis, Edward...	Rettendon	Essex		
Dallaway, Jas. ....	{ Slinfold R. & Leatherhead V.	Sussex Surrey	Chichester Winchest.	Bp. of Chichester D.&C. of Rochester
Dealtry, William .	Wigginton R.	N. York	{ P. of D. & C. of York	Lord Chancellor
Hand, John S. ....	Dunton Wallet R.	Essex	London	King's Coll., Camb.
Hopkinson, John .	Market Overton R.	Rutland	Peterboro'	{ R. Hall & E. Mux- low, Esqrs.
Johnson, Maurice	{ Preb. of Lincoln Moulton V. & C.	Lincoln	Lincoln	Bishop of Lincoln Rev. M. Johnson
Lewis, Morgan....	Great Sampford V.	Essex	London	E. Hervey, Esq.
Lloyd, Richard ...	Midhurst R.	Sussex	Chichester	{ W. S. Poyntz, Esq. M. P.
Mills, William, Fellow of Magdalen Coll.,	Oxford			
Monkhouse, Edw. {	Barningham R. and Brignall V.	York	Chester	Lord Chancellor
Pooley, Thos. ....	Illogan R.	Cornwall	Exeter	Ld. de Dunstanville
Smith, Augustus..	Medstead	Hants		
Squire, John .....	Beauchampton R.	Bucks	Lincoln	Caius Coll., Camb.
Stevens, Brook Bridges,	Chaplain to the Forces, and Lecturer of the Protestant Epis- copal Church, Montreal, Lower Canada			
Suteliffe, Thos. ...	{ Luddenden P. C. Okehampton V.	W. York Devon	York Exeter	Vic. of Halifax A. Saville, Esq.
Tanner, Robert ...	{ & King's Nympton R.	Devon	Exeter	{ Rev. J. South- combe
Ward, R. R. ....	{ Sutton on the Hill V. and St. Peter's V.	Derby	L. & Cov.	Lord Chancellor
Wells, Chas. ....	Beeding C.	Sussex		
Wheeler, William.	{ Sutton-on-Derwent R.	E. York	York	Sir J. Clarges, Bt.
Wittingham, Paul	{ Minor Canon of Norwich Cathedral Martham V. & Baddingham R.	Norfolk Suffolk	Norwich Norwich	D.&C. of Norwich Rev. R. Gorton.

## SCOTLAND.

The King has been pleased to present the Rev. Edward Hume to the church and parish of Pitsligo, in the presbytery of Deer and shire of Aberdeen, vacant by the death of the Rev. Alexander Farquhar.

The King has also been pleased to nominate, present, and appoint the Rev. Alexander Clarke to be First Minister of the church and parish of Inverness, in the presbytery and county of Inverness, the same being void by the death of the Rev. Thomas Fraser, late First Minister thereof.

The Rev. W. Stewart Marting has been appointed to the church of Kirktown, Roxburghshire, vacant by the death of the Rev. Adam Laidlaw; patron, the King.

## IRELAND.

His Grace the Archbishop of Cashel has presented the Prebend of Seakenan, in the diocese of Lismore, vacant by the death of the Rev. Henry Archdall, to the Rev. Richard Jones Hobson, his Grace's Vicar-General of the said diocese.

The Rev. Annealey Gore, Vicar of Mungret, has been presented to a Minor-Canonship in Kildare, vacant by the death of the Rev. Ralph Dillon.

The Lord Bishop of Ferns has appointed the Rev. John Charters to the Curacy of Enniscorthy; the Rev. Joseph Keatinge to Ballyhuskard; and the Rev. Richard Hobart to the Curacy of New Ross.

The Venerable Dr. Verschoyle, Bishop of Killala, died on Tuesday the 15th inst., in the 85th year of his age. His Lordship is the third Prelate of the Church in Ireland who has died within the last twelve months. The vacant See is to merge into the diocese of Tuam, under the Irish Church Temporalities Act.

## UNIVERSITY NEWS.

## OXFORD.

*Saturday, May 31, 1894.*

On Monday last, Mr. Abraham Whyte Baker, a Blount Scholar of Trinity College, was elected a Scholar of that Society, on the Old Foundation; and Mr. John George Hicklev, a Post Master of Merton College, was elected a Blount Scholar, in the room of Mr. Baker.

Yesterday, the following gentlemen were elected Scholars of Corpus Christi College:—Mr. Rogers, *Somerset*; Mr. Marshall, Commoner of Oriel College, and son of the Rev. Marshall Hacker, of Ifley, *Oxford*; and Mr. Andrews, *Kent*.

The subject of Dr. Ellerton's Theological Prize, for which compositions are to be sent to the Registrar, in a sealed cover, on or before the Wednesday in Easter week next, is as follows:—"The Death of Christ was a propitiatory Sacrifice and a vicarious Atonement for the Sins of Mankind." The subject above stated, as appointed by the Judges, for an English Essay, is proposed to members of the University, on the following conditions, viz.—I. The candidate must have passed his examination for the Degree of B.A. or B.C.L. II. He must not on this day (May 29) have exceeded his twenty-eighth term. III. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his Essay to the Registrar of the University. In every case the Terms are to be computed from the matriculation inclusively.

In a Congregation holden on Wednesday last, the following Degrees were conferred:—

*Bachelor in Civil Law*—J. B. Deane, Fellow of St. John's.

*Masters of Arts*—W. B. Pusey, Oriel College, grand comp.; W. H. Lushington, Oriel; Rev. R. V. Pryor, Balliol; T. Tancred, Fellow of Merton; Rev. J. Robertson, Scholar of Pembroke; E. Cockey, Fellow of Wadham; J. B. Dyne, Fellow of Wadham; Rev. W. H. Bloxsome, Fellow of Wadham; J. Fisher, Fellow of Exeter; Rev. C. L. Cornish, Fellow of Exeter; Rev. T. Davies, Jesus; Rev. R. H. Harrison, Trinity; J. K. Stubbs, Scholar of Worcester.

*Bachelors of Arts*—T. R. Brooke, St. Mary Hall; J. B. N. Heard, St. Mary Hall; C. Hoskyns, Balliol.

Yesterday, the University Prizes were adjudged as follows:—

*CHANCELLOR'S PRIZES.—Latin Verse.*—"Cicero ab exilio redux Romam ingreditur."—Mr. Arthur Kensington, Scholar of Trinity College.

*English Essay.*—"The Influence of the Roman Conquests upon Literature and the Arts in Rome."—Mr. Joseph Anstice, B.A., late Student of Christ Church.

*Latin Essay.*—"De Provinciarum Romanarum administrandarum ratione." Mr. Robert Scott, B.A., Student of Ch. Ch., Craven Scholar, and Dean Ireland's Scholar.

*SIR ROGER NEWDIGATE'S PRIZE.—English Verse.*—"The Hospice of St. Bernard."—Mr. Joseph Arnould, Scholar of Wadham College.

*Ashmolean Society, May 30.*—Roundell Palmer, Esq., B.A., of Trinity College, was elected a Member. It was announced by the Secretary, that the next meeting of the British Association for the advancement of Science, is fixed to take place at Edinburgh, commencing on the 8th of September. A paper, by J. Duncan, Esq., D.C.L., was read, on Order in Nature. An anonymous paper was read, on certain ocular phenomena. A paper was read by Mr. Black, on certain ancient meteorological observations preserved in the Ashmolean Museum. The President announced the adjournment of the ordinary Meetings for the Long Vacation.

*June 7th.*

The following are the Classes in *Disciplinis Math. et Phys.*—

*CLASS I.*—Abraham, T. E., Commoner of Balliol; Barnwell, E. L., Commoner of Balliol; Burrow, T. C., Commoner of Queen's; Gough, H., Scholar of Queen's; Winthrop, B. E., Commoner of Wadham.

*CLASS II.*—Davies, E., Scholar of Jesus.

*CLASS III.*—Twining, A., Commoner of Oriel.

*CLASS IV.*—Hall, W., Commoner of St. Edmund Hall; Sugden, H., Commoner of St. Alban Hall; Taylor, T., Commoner of Magdalen Hall; Turner, G. E., Commoner of Magdalen Hall.

A. NEATE,	} <i>Examiners.</i>
H. REYNOLDS,	
G. H. S. JOHNSON,	

The number in the first and second Classes at the late examinations was 25. Of these, there were six of Balliol, four of Queen's, three of Christ Church, three of Exeter, two of Trinity, and one each of Wadham, Brasenose, Magdalen, Saint John's, Jesus, Corpus, and Lincoln. There was no *double First Class*.

We find that the anticipations which have been so frequently expressed, are upon the point of being realized; the names of those Members of Convocation and Bachelors of Civil Law, who have individually, by their signatures, as well as corporately, by petitions to Parliament, expressed their deliberate judgments against Mr. Wood's measure, have nearly reached 2000.

On Monday last, Mr. Roundell Palmer, B.A., Scholar of Trinity College, was elected Eldon Scholar. The annual value of this Scholarship is 200*l.* for three years. In 1831, Mr. Palmer gained the Chancellor's Latin Verse Prize, "*Numantia*;" in 1832 he was elected Dean Ireland's Scholar; the same year he gained the Newdigate Prize Poem, "*Stafia*;" and at the examinations in May last he was placed in the first class in *Literis Humanioribus*.

On Monday last, Mr. James Elliot, Commoner of Wadham College, and Messrs. Collis, Lloyd and Piggott, were elected Postmasters of Merton College.

On Monday last, Mr. Robert Milman, Commoner of Exeter College, was elected Scholar of that Society.

On Tuesday last, Mr. William Beadon Heathcote, of New College, and Alfred Menzies, B.A., of Trinity College, were admitted actual Fellows of their respective Societies.

On Thursday last, Henry Gough and Thomas Bailey Levy were elected Taberners on the Old Foundation at Queen's College: on the same day, George Levy, Robert Robinson, John Fearon, and Richard Newton, were elected Scholars on the same Foundation; and on Saturday last, Staniforth Cattley, Robert Robinson, John Waffer, Alfred Brown, and Arthur Hogarth, were elected Lady Hastings' Exhibitioners at Queen's College.

In a Congregation holden on Tuesday last, the following Degrees were conferred:—

*Bachelor in Civil Law*—Rev. B. Penny, Brasenose, grand comp.

*Masters of Arts*—J. W. Henley, Magdalen, grand comp.; Rev. H. Drummond, Balliol, grand comp.; Rev. C. G. Davies, St. Mary Hall; C. Turner, University; Hon. W. H. Spencer, Christ Church; Rev. J. Dobson, Queen's; Rev. J. C. Wynter, St. John's; Rev. S. Cotes, Wadham.

*Bachelors of Arts*—J. F. Collins, University, grand comp.; C. J. Champnes, St. Alban Hall; H. Rogers, University; J. P. Taylor, Christ Church; V. Knightley, Christ Church; J. R. Quarmby, Lincoln; J. Brereton, New College; T. B. Melhuish, Exeter; H. Peake, Jesus; H. H. Bastard, Wadham.

## THE INSTALLATION.

The following list of degrees, conferred during the late Encania, may be relied on as authentic. Those lists that have hitherto appeared in the public papers are very inaccurate, as they include several Noblemen and Gentlemen whose names were, indeed, approved by the Chancellor and Board of Heads of Houses and Proctors, and some of whom were even proposed in and agreed to by the Convocation, but who were themselves, owing to illness or accident, prevented from attending during the ceremonial. Such were Lord Fitzgerald and Vesey, the Right Hon. Henry Pierrepont, the President of the Royal Academy, Mr. Vernon Harcourt, Col. Conolly, Col. Weed, Capt. Yorke, Mr. Westmacott, &c.

### HONORARY DOCTORS IN CIVIL LAW.

*Admitted June 10*—His Excellency Baron Dedel, Minister Plenipotentiary from the King of the Netherlands, &c.; His Excellency Count Matoushevitz, late Plenipotentiary from the Emperor of Russia; His Grace the Duke of Buccleuch, K.T.; His Grace the Duke of Newcastle, K.G.; Most Noble the Marquis of Salisbury; Most Noble the Marquis of Bute; The Right Honourables, the Earl of Winchilsea and Nottingham, Earl of Warwick, K.T.; Earl De-La-Warr, Earl of Roslyn, G.C.B., Earl of Wilton, Earl of Brownlow, Earl of Falmouth, Lord Granville Somerset, Lord Fitzroy Somerset, K.C.B., Lord Francis Egerton, Visc. Strangford, G.C.B., Lord Burghersh, Sir J. Vaughan, Knt., Judge of the Common Pleas; Sir J. Allan Park, Knt., Judge of the Common Pleas; Sir J. Scarlett, Knt., King's Counsel.

*Admitted June 11*—The Right Honourables, the Earl of Clanwilliam, Lord Norreys, M.P., Viscount Mahon, Viscount Encombe, Lord Arthur Hill, Lord Monson, Lord Bagot, Lord Rodney, Lord Montagu, Lord Teignmouth, Lord Lyndhurst, Lord Stuart de Rothesay, G.C.B., Lord Wynford, Lord Templemore; General Sableucoff; Rt. Hon. Thomas Parker; Rt. Hon. C. Arbuthnot; Rt. Hon. Henry Goulbourn, M.P.; Rt. Hon. Sir R. H. Vivian, Bart.; Rt. Hon. George R. Trevelyan, M.P.; Hon. Mount Stuart Elphinstone; Hon. Frances Spencer.

*Admitted June 13*—Right Hon. the Earl of Dartmouth; Right Hon. Viscount Cole; Lieut. Gen. Sir Henry Fane, G.C.B.; Sir John Osborn, Bart.; Sir Charles Morgan, Bart.; Sir Charles Knightley, Bart.; Sir John Dean Paul, Bart.; Sir Asley Cooper, Bart.; Col. Sir William Gomm, K.C.B.; Sir Chas. Wetherell, King's Counsel; Wm. F. L. Stone, Esq., High Sheriff for the County of Oxford; Alexander Baring, Esq., M.P.; James Buller, Esq.; Edward Thos. Foley, Esq., M.P.; Charles Ross, Esq., M.P.; Wm. Ralph Cartwright, Esq., M.P.; Thomas Duffield, Esq., M.P.; Col. Alexander Perceval, M.P.; Lieut. Col. Thomas Moody; Bartholomew Frere, Esq.; John Fleming, Esq.; Evelyn John Shirley, Esq.; Charles Scott Murray,

Esq.; Wm. Range, Esq., M.A.; John Gibbons, M.A., Gonville and Caius Coll., Camb.; Rev. F. C. Crick, M.A., St. John's Coll., Camb.; W. Staunton, M.A., Christ's Coll., Camb.; Rev. E. Tottenham, M.A., Trinity College, Dublin; Rev. M. Farrell, M.A., Trinity Coll., Dublin.

Early in the morning of Tuesday, the 10th, being the first day of the *Ennomia*, the following admissions *ad eundem* took place:—

The Right Rev. George Henry Law, D.D., Lord Bishop of Bath and Wells, of Queen's College, Cambridge; Right Rev. John Kaye, D.D., Lord Bishop of Lincoln, of Christ's College, Cambridge; Hon. and Right Rev. Hugh Perry, D.D., Lord Bishop of Carlisle, of St. John's College, Cambridge; Rev. G. Butler, D.D., of Sydney Sussex College, Cambridge (late Master of Harrow School); Rev. C. R. Elrington, D.D., of Trinity College, Dublin, and Professor of Divinity in that University; Right Hon. J. W. Croker, D.C.L., of Trinity College, Dublin (late Burgess for that University, and Secretary to the Admiralty); Rev. Hugh James Rose, B.D., of Trinity College, Cambridge; Rev. Thos. Austin, B.D., of St. John's College, Cambridge; Rev. Wm. Wright, B.C.L., of Trinity College, Cambridge; Rev. Thos. Newbury, M.A., of Queen's College, Cambridge; Francis Scott, M.A., of Trinity College, Cambridge; Rev. R. F. Vavasour, M.A., of Trinity College, Dublin; Rev. Frederic de Vell Williams, M.A., of Queen's College, Cambridge; Rev. H. F. Lyte, M.A., of Trinity College, Dublin; Rev. Geo. Aug. Baker, M.A., of St. John's College, Cambridge; Wm. Frederic Bailey, M.A., of Emmanuel College, Cambridge; Rev. Wm. Brown James, M.A., of Jesus College, Cambridge; Rev. D. W. Sheard, M.A., of Sidney Sussex College, Cambridge.

#### June 14th.

On Saturday last, Sir R. H. Inglis dined in the Hall of Christ Church, with that Society, on their Gandy.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year:—

*Latin Verse*—"Julianus Imperator Templum Hierosolymitanum meturare aggreditur."

*English Essay*—"The influence of ancient Oracles on public and private Life."

*Latin Essay*—"De Jure Clientelæ apud Romanos."

*Sir Roger Newdigate's Prize*—"The Burning of Moscow."

On Thursday evening, Mr. Charles Arthur Griffith and Mr. William Bedford were admitted Scholars of New College.

The electors appointed to elect a Hebrew Scholar on the Pusey and Ellerton Foundation, have nominated Mr. C. Sagar, Commoner of Magdalen Hall.

In a convocation holden on Saturday last, the following gentlemen were admitted *ad eundem*:—

W. Frere, D.C.L., Master of Downing Coll., Camb.; J. H. Story, D.C.L., Trinity Coll., Dublin; Rev. T. Crick, B.D., Fellow of St. John's Coll., Camb.; B. Frere, M.A., Trinity Coll., Camb.; Rev. J. J. Smith,

In a congregation holden immediately after, the following degrees were conferred:—

*Doctor in Divinity*—J. Fletcher, Exeter.

*Bachelors and Doctors in Divinity, by Accumulation*—J. James, late Fellow of St. John's, and Prob. of Peterborough; H. D. Owen, late Scholar of Jesus.

*Doctor in Medicine*—T. O. Ward, Queen's.

*Doctor in Civil Law*—Rev. B. Pausy, Brasenose, (grand comp.)

*Bachelor in Divinity*—Rev. H. Richards, Exeter, (grand comp.)

*Masters of Arts*—C. H. Barham, Ch. Ch., (grand comp.); Rev. G. L. Parsons, Student of Ch. Ch.; W. Graham, Ch. Ch.; E. Ockroy, Ch. Ch.; P. Moore, Ch. Ch.; Rev. H. Walker, Ch. Ch.; Rev. W. H. Hughes, Lincoln; H. B. W. Churton, Fellow of Brasenose; C. Scott, Brasenose; Rev. J. Hill, Brasenose; Rev. J. H. Swainson, Brasenose; Rev. W. R. Brown, Brasenose; Hon. C. B. Bernard, Balliol; Rev. J. J. Toogood, Balliol; P. D. Hadow, Balliol; W. Mallock, Balliol; J. W. Pugh, Balliol; J. Hardy, Oriel; S. F. Wood, Oriel; T. N. Williams, Merton; W. Gatty, Trinity; J. C. Powell, Trinity; Rev. J. L. Crawley, Trinity; E. L. Ward, Wadham; F. J. Burdon, Worcester; Rev. E. W. Hughes, Worcester; Rev. T. Summers, Jesus; Rev. W. Irving, Jesus; Rev. W. Wayet, Queen's; Rev. J. H. Hext, Exeter; Rev. W. M. Adey, Exeter; Rev. J. W. Scott, Exeter.

*Bachelors of Arts*—J. Wyndham, Magdalen Coll.; R. Hopton, Brasenose; G. W. L. Wassey, Ch. Ch.; T. R. Branfoot, Trinity; J. Smith, Exeter; P. C. Marshall, Wadham; H. Gough, Scholar of Queen's; T. B. Levy, Scholar of Queen's.

#### June 17th.

This day, in full convocation, the Rev. G. Gray, M.A., of St. John's Coll., Camb., was admitted *ad eundem*.

At the same time the following degrees were conferred:—

*Doctor in Civil Law*—W. H. Smith, Queen's.

*Bachelor in Civil Law*—Rev. R. Spranger, of Trinity Hall, Camb., incorporated of Jesus College.

*Masters of Arts*—Rev. F. G. Wilson, St. Edmund Hall; Rev. E. Cookson, University; O. Brock, Brasenose; Rev. H. G. Kemp, Exeter; Rev. H. Gray, Ch. Ch.; Rev. N. Levett, Jesus.

*Bachelors of Arts*—R. J. Roberts, New Inn Hall; G. Robinson, Wadham.

#### June 19th.

This day the following degrees were conferred:—

*Doctor in Civil Law*—Rev. R. Spranger, Jesus, (grand comp.)



*Bachelor in Divinity*—Rev. W. F. Harrison, Fellow of Magdalen.

*Bachelor in Civil Law*—Rev. G. Landon, M.A., Worcester.

## CAMBRIDGE.

Friday, May 30, 1834.

On Saturday last, J. D. Simpson, Esq. B.A. Mathematical Lecturer of Sidney Sussex college, was elected a Foundation Fellow of that Society, and the Rev. Charles Mark Barnes, M.A., a Fellow on the foundation of Mr. Peter Blundell.

On Sunday last, Edward Reed Theed, Esq., Scholar of King's College, was elected Fellow of that society.

On Wednesday last, Sir William Browne's Medals were adjudged as follows:—

*Greek Ode*—Charles Clayton, Caius College. —Subject, "Niger navigabilis."

*Latin Ode*—Hon. C. S. Savill, Queens' College. —Subject, "Australis expeditio Johannis Frederici Gulielmi Herchel, equitis surati."

*Epigrams*—James Ind Smith, Trinity College. —Subject, "Scire taum nihil est, nisi te scire hoc sciat alter."

At a congregation on Wednesday last, the following degrees were conferred:—

*Bachelors of Divinity*—Rev. J. Bosworth, Trinity, (comp.); Rev. T. J. Batcheler, Caius, (comp.); Rev. A. Macdonald, Queen's, (comp.)

*Masters of Arts*—J. Spedding, Trinity; A. Buller, Trinity; S. Child, St. John's; Rev. H. G. Salter, Jesus.

*Bachelor in Civil Law*—Rev. H. Barry, Trinity Hall, (comp.)

*Licentiates in Physic*—John A. Nicholson, Trinity.

*Bachelor in Physic*—R. Spear, Caius.

*Bachelors of Arts*—W. C. Baynes, Trinity; J. G. Mytton, Trinity; J. W. Woodfall, Trinity; M. B. Hale, Trinity; J. Waites, St. John's; C. M. Campbell, St. John's; C. R. E. Awdry, St. John's; E. F. King, Clare Hall; J. Forster, Corpus Christi; T. Heathcote, Catharine Hall; F. Sisson, Christ's; J. T. Hales, Christ's; W. Begley, Emmanuel.

At the same congregation, the Rev. S. D'Oyley Pashall, M.A. of Worcester College, Oxford, was admitted *ad eundem* of this University.

The Syndics appointed to consult what steps should be taken by the University to provide accommodation for the Fitzwilliam Collection, in consequence of the desire expressed by the Master and Fellows of Caius College, to resume possession of the present building, have reported to the Senate as follows:—

The Syndics find that the site purchased in April, 1823, under the Act of Parliament, for 8,500*l.*, of St. Peter's College, is so nearly out of lease, that they decidedly recommend to the Senate to proceed with as little delay as possible, to build, for the accommodation of the

Fitzwilliam Collection, a Museum, or portion thereof, which, by the will of Lord Fitzwilliam, they were directed in 1816 with all convenient speed to erect, out of the dividends of the Stock left by his Lordship for that purpose.

That the whole site is in length towards the street, about ... .. 360  
and in depth at the centre ... .. 150

That at Michaelmas, 1835, there will be out of lease in the centre of the site a frontage in length, about ... .. 160

And also at the extreme end of the north wing, a frontage of ... .. 30

That at Michaelmas, 1836, there will be out of lease a frontage in the north wing, adjoining to that last-mentioned, containing in length ... .. 23

At Michaelmas, 1837, there will be out of lease a frontage, adjoining to that last mentioned, containing in length ... .. 45

completing the whole of the north wing. And at Michaelmas, 1840, there will be out of lease the whole remainder of the premises, being the south wing, containing in length, about ... .. 96

That in June last, the accumulation of the surplus income of the Fitzwilliam Fund was, South Sea Annuities, 3 per cent. £6,722 18 8  
3 per cent. Consolidated Annuities ... .. 29,531 8 6

Making altogether 3 per cents 36,254 7 2

This accumulation is exclusive of the principal Stock 3 per cent. New South Sea Annuities, £90,000—which remained after payment of one-tenth for legacy duty, and which is to continue to the University, the future dividends of it being applicable to the same purpose.

The Syndics beg leave further to recommend to the Senate, to take immediate steps to obtain plans to be submitted to the Senate, for the erection of such Museum, or portion of a Museum, as may be found advisable; regard being had to the circumstances of the site, and of the funds now in hand; in order that the University may be enabled to commence building as soon after Michaelmas, 1835, as possible.

June 6th.

*Chancellor's English Poem*.—On Monday last, it was announced that no medal was this year adjudged.

*St. John's College Examinations*.—The following is a copy of the first three classes:—

*Senior Sophs*.—Cotterill, H.; Smith, H. W.; Cross, Gibbons, Gippes, H.

*Junior Sophs*.—Colenso, Lane, Haslam, Smith, W. H., Robinson, Collison, Whitelock, Uwins, Cooke, Clarke, T. J., Jones, J., Chapman, Bennett, Varlander, Lawson, Marsh, G. H., Christopherson, Jendwine, G., Davies, Browne, P. U., Phelps, Fellows, Sparling, Jones, W., Pierpoint, Jendwine, W.

*Freshmen*.—Brumell, Griffin, Kennion, Whythead, Ramdén, Gurney, Martin, Rowland, Clarkson, Niven, Harper, Cotterill, G.,

Hickman, Coombs, Osborne, Fisherbert, Browne, J. L., Sharpe, Reynolds, Smalley, Scadding, Baker, Wood, H. O., Smithson, Roberts, Bromby, Tower, Browne, F. H.

The Syndics appointed to consider whether any and what remission of rent ought to be made to Mr. Dunn, for the year ending at Michaelmas last, have made the following report to the Senate:—In consequence of the low price of corn, the Syndics recommend that a reduction of twelve and a half per cent. be made to Mr. Dunn, in his rent due to the University at Michaelmas last, on condition that Mr. Dunn do make a reduction after the same rate to those persons who pay him a money compensation for their tithes.

June 13th.

*Porson Prize.*—On Saturday last, the *Porson Prize* (for the best translation of a passage from Shakespeare into Greek verse) was adjudged to Edward Howes, of Trinity College:—Subject—KING RICHARD II., Act III., Scene 2,—beginning—

K. RICH. "Let's talk of graves, of worms and epitaphs;"

and ending—

"How can you say to me—I am a king?"

*Members' Prizes.*—No prizes adjudged.

At a congregation on Wednesday last, the following degrees were conferred:—

*Honorary Master of Arts*—Viscount Duncan, Trinity.

*Bachelors in Divinity*—Rev. H. Fearon, Fellow of Emmanuel; Rev. W. T. Napleton, Fellow of Sidney Sussex; Rev. J. Bowstead, Fellow of Corpus Christi; Rev. W. Scoresby, Queen's, (comp.)

*Bachelor in Civil Law*—Rev. J. T. Fisher, Jesus.

*Bachelors in Physic*—C. Dudley, Trinity; R. Hinde, St. John's; F. Branson, Caius.

At the same congregation, the following gentlemen were appointed Barnaby Lecturers—

*Mathematical*—Rev. H. L. Jones, Magdalene.

*Philosophical*—Rev. G. Phillips, Queens'.

*Rhetoric*—Rev. S. Fennell, Queens'.

*Logic*—Rev. H. Arlet, Pembroke.

At the same congregation, the following grapes passed the Senate:—

To appoint Mr. Fendall, of Jesus College, Deputy Taxor, in the absence of Mr. Skinner.

To appoint Mr. Snowball, of St John's College, Deputy Taxor, in the absence of Mr. Isaacson.

To create Mr. David Hillcoat Leighton, of Trinity College, Master of Arts, by Proxy, at the approaching commencement, be being detained at Baden by his clerical duties.

To remit to Mr. William Purkis, the Pluiman tenant, 10*l.* from the last half-year's rent.

To confirm the report of the Syndics appointed to consider whether any and what remission of rent ought to be made to Mr. Dunn, for the year ending at Michaelmas last.

To allow Messrs. Burton, Rickman, and

Wilkins 100*l.* each from the University Chest, in conformity with the recommendation of the Syndicate appointed to confer with the Architects who were desired to furnish the University with designs for a new library.

To allow Mr. Trevor, of St. John's College, to be created Master of Arts, by Proxy, at the ensuing commencement, on account of ill health.

## DURHAM.

### Classes Alphabetically Arranged.

#### ANNUAL EXAMINATION, JUNE 18, 1834.

1	7
Cundill	Bennett
Garnett	Elliott
Pollard	Griffith
2	Humble
Bird	Short
Gibson	Treacy
Hick	8
Price	Fauld
3	Fenwick
Errington	Heriot
Stoker	Marshall
Wright	9
4	Erskine
Christie	Hodgson
Harrison	Maddison
Pratt	Murray
Raymond	10
5	Legard
Curwen	M. Thompson
Headlam	F. B. Thompson
Hiles	—
Robinson	—
Siddons	Ferguson
Stephenson	—
Yarker	—
6	EGROTAT.
Skinner	—
Fra. Thompson	Easterley
Watson	Howard
Wilson	—

Yesterday se'nnight, the Lord Bishop of Durham came to the University, and, after attending, with the Chapter, the Greek Professor's Terminal Lecture, dined with the Warden in the College. On Tuesday last, his Lordship arrived at the Castle, and, on Wednesday, entertained in the Great Hall, the resident members—including the Students both in Divinity and Arts—of the University.

The Term closed yesterday. Michaelmas Term commences Saturday Evening, the 25th of October.

*The English Prize*—Compositions to be delivered at the beginning of the Michaelmas Term. Subject,—“The constitution of Rome from the time of Servius Tullius, to the beginning of the first Punic War.”

On Wednesday last, the young gentlemen of the Grammar School were submitted to the half-yearly examination, which was attended by the Warden of the University, Dr. Smith; Sub-Dean, Dr. Prosser, the Rev. Henry J.

Rose, and the Lecturer in Natural Philosophy. The "Trevor Prize" for English Composition, was adjudged to Robert Orasby, for an essay which reflected great credit on his industry and talents; and testimonies of approbation were likewise bestowed upon R. Loughborough, J. Wood, R. Thompson, H. B. Bowley, and J. R. Davison, for their diligence, proficiency, and uniform good conduct.

### DUBLIN.

The examination for the vacant Bellowship was held on Wednesday, the 21st of May, and three following days, in the public Hall of the College. On Monday, the 26th, William Digby Ladleir, B.A., was unanimously elected Fellow of Trinity College. The first Premium, with Madden's Premium, 800*l.*, was awarded to Francis M'Neece, A.B., and premiums of 40*l.* each, to W. Atwell, A.B., and Andrew Stearne Hart, A.B.

The examination for Scholarships was held on Thursday and Friday, the 15th and 16th of May; and on Monday, the 26th, the following students were elected into the vacant places:—Da Hill (James); Todd (Charles H.); Ringwood (Henry Taylor); Wiley (William); Allen (Hugh); Shone (John Allen); Stanley (Thomas W.); Fallow (William); Fitzgerald (Gerald); Lee (William); Clement (Dixie); Woodward (Thomas); Callaghan (Edward); Weir (John); Wilson (Hugh); M'Nulty (W.); Mullins (Robert); Mo Callagh (John).

The examination for Stipendiaries was held on the 27th and 28th of May: ninety-seven Candidates appeared in the Hall on the first morning; and the following were elected into the fifteen vacancies:—Burton (Charles); Mc Dermot (Michael); Faucett (Peter); Thornhill (W. Johnston); Gordon (John George); Sheahan (Timothy); Loneran (Daniel); Tracy (Thomas); Neill (Patrick); Neely (Robt. Fulton); Reynolds (Patrick); G'Connor (William); Murphy (Jeremiah); Ring (Cornelius Percy); Coen (John).

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The Lady of the Rev. W. Sermon, Little Hampton; of Rev. H. Matthie, Worthenbury r., Flintshire; of Rev. W. F. Vane, Hampstead; of Rev. J. E. Trevor, Exeter; of Rev. A. Daubeny, Langford, Somerset; of Rev. C. O. Mayne, Midsummer-Norton v.; of Rev. J. J. West, Winchelsea, Sussex; of Rev. F. Sullivan, Bolton-street, London; of Rev. C. Grant, Bishopwearmouth; of Rev. C. B. Peasom, Werthing; of Rev. P. W. Harman, Peterborough v.; of Rev. H. Hammond, Widdford r.; of Rev. J. Green, St. John's, in Weardale; of Rev. C. F. Clinton, Cromwell; of Rev. H. Hickman, Bell Hall, Worcester.

*Of Daughters*—The Lady of the Rev. W. J. Gheahyre, Lark Hill, Worcester; of Rev. W. G. Bayly, Midhurst, (still born); of Rev. H. J. Sparks, Gunthorpe, Norfolk; of Rev. R. S. Bree, Heworth, near York; of Hon. and Rev. H. Powys, Wandsworth; of Rev. J. C. Whalley, Eaton, Northampton; of Rev. J. Wason, Doddington, Kent; of Rev. J. F. Jowett, Kingston Bagpuze; of Rev. R. Isham, Lamport r.; of Rev. F. Steward, Southwold; of Rev. A. E. L. Bulwer, Cawston r.; of Rev. H. Douglas, Whichham r.; of Rev. D. Wood, Monk-Wearmouth; of Rev. T. Waite, Meddonsley.

### MARRIAGES.

Rev. G. D. Ryder, second s. of the Hon. and Rt. Rev. the Lord Bishop of Lichfield and Coventry; to Sophia Lucy, youngest d. of the late Rev. J. Sergeant; Rev. C. M. Long, to Harriett Mary, eldest d. of the late W. Elliot, Esq.; Rev.

J. Graham, B.D., v. of Hinxton and Swavesey, to Frances Maria, d. of W. Gillson, Esq., of Ullesthorpe, Leicestershire; Rev. F. T. W. C. Fitzroy, M.A., r. of Grafton Regis, Northamptonshire, youngest s. of Lieut.-Gen. the Hon. W. Fitzroy, to Emilia L'Estrange, eldest d. of the late H. Styleman, Esq., of Snettisham, Norfolk; Rev. A. Chester, to Henrietta, only child of the late W. Brown, Esq., of Lisbon; Rev. H. Mackenzie, of Pembroke College, to Elizabeth, only d. of the late R. Ridley, Esq., of Essequibo; Rev. W. H. Bloxsome, M.A., of Wadham College, Oxon, to Sarah, eldest d. of the Rev. W. Davies, D.D.; Rev. F. A. Scroop Fane, B.A., second s. of J. Fane, Esq., of Wormsley, to Joanna, youngest d. of the late Sir B. Hobhouse, Bart.; Rev. F. J. H. Reeves, B.A., of Merton College, to Sophia, eldest d. of J. Unwin, Esq., of Richmond, Surrey; Rev. L. Banks, Second Colonial Chaplain, to Louisa, d. of Lieut.-Col. Fyers; Rev. F. F. Haslewood, eldest s. of W. Haslewood, Esq., of Slougham Park, Sussex, to Charlotte Elizabeth, eldest d. of the late G. Dering, Esq., of Bramham-court, Kent; Rev. T. B. Lancaster, Bart. freestone, Kent, to Emily, third d. of J. Ward, Esq., Collector of his Majesty's Customs at Dover, and Rev. S. G. Osborne, M.A., of Brasenose College, and of Stoke, in the county of Bucks, s. of the Lord Godolphin, to Emily, d. of P. Graftell, Esq., of Taplow House, in the same county; Rev. G. F. Bates, M.A., v. of West Malling, Kent, and of South Mims, Middlesex; to Justina, youngest d. of the late J. Fraser, Esq., of Archingale, in the county of Inverness, N. B.; Rev. W. K. Marshall, B.A., Incumbent of St.

Mary's, Bridgenorth, to Louisa Sophia, third d. of the Rev. W. Marsh, M.A.; Rev. W. Thoms, D.D., of Belgrave Chapel, to Anabel Elizabeth, Countess of Pomfret; Rev. E. A. Claypole, M.A., of Ross, to Elizabeth Mary, eldest d. of the late T. Blunt, Esq., of Chelsea; Rev. E. Vaux, M.A., eldest s. of E. Vaux, Esq., of Upper Montagu-street, Russell-square, to Emily, fourth d. of the Rev. T. Newcome, r. of Shenley, and v. of Tottenham; Rev. C. Rodd, r. of North Hill, Cornwall, to Emma, youngest d. of the late T. Hervey, Esq., of Over-Ross, Herefordshire; Rev. G. G. F. Pigott, to Miss Dixon, of Edward-street, Portman-sq.; Rev. T. C. Colls, of St. Clement's-hill, to

Hannah, eldest d. of J. H. Lewis, Esq., of Wellington-terrace, Lambeth; Rev. J. Parkin, M.A., of Queen's College, and of Oare, near Hastings, to Amelia Elizabeth, eldest d. of the late T. Sharp, Esq., of Silver-street; Rev. R. Webster, M.A., v. of Stranton, to Dorothy, youngest d. of the late G. Skelly, Esq., of Pilmore House; Rev. G. Morley, v. of Newport Pagnel, Bucks, to Martha, eldest d. of W. T. Dawson, Esq., of Leverton Hall, Lincolnshire; Rev. E. N. Braddon, youngest s. of the late H. Braddon, Esq., of Skisdon-lodge, in the county of Cornwall, to Charlotte, the only surviving d. of W. Wright, Esq., of Rochester.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BEDFORDSHIRE.

*Bedford, June 4.*—The Bishop of Lincoln held his Triennial Visitation for this part of his diocese at St. Paul's church, on Thursday last. The Rev. H. Howarth, B.D., rector of Meppershall, delivered a powerful and animated discourse from Jeremiah vi. 16, controverting the arguments which at this day are set up by the enemies of the church against the support of the state to religious establishments. The Charge of the Bishop was in the same strain—maintaining the necessity of a cordial and united opposition to the claims of the dissenters. Both the Sermon and the Charge are to be published, at the unanimous request of the clergy who attended the visitation. On no similar occasion did we ever see so full a church; and we were glad to witness the warm interest which appeared to be felt by the laity in the welfare of the establishment.—*Cambridge Chronicle*.

Preparations are making in St. Peter's church-yard, Bedford, for the erection of a monument to perpetuate the memory of the much-lamented Dr. Thackeray. The design is bold and grand, and, when completed, will form an imposing and highly interesting object in this already picturesque depository of mortal remains.—*Ibid*.

### BERKSHIRE.

On Thursday se'nnight, Mr. Archdeacon Berens held his Visitation at Reading. The sermon was preached at St. Mary's church, by the Rev. R. B. Fisher, vicar of Beauldon. The Archdeacon in his Charge alluded to the pending measure for fixing the church-rate upon the land-tax; to the duties of churchwardens, which extended beyond the mere repairs of the church;

and animadverted on the impropriety of electing for churchwardens persons who were not members of the established church. He concluded by pointing out the duty of the clergy in the present difficult times, and by endeavouring to shew that the calculations of the wealth of the church were overrated; which, if divided, would give the beneficed clergy, on an average, not much more than  $\text{£}10\text{l.}$  a year.—*Salisbury Herald*.

### BUCKINGHAMSHIRE.

A piece of plate has been presented by the congregation of St. Mary's church, Aylesbury, to the Rev. W. Fletcher, evening lecturer, on his retiring from the lectureship, as a token of respect and regard. The article selected on the occasion was a massive handsomely chased silver salver, bearing in the centre an engraving of the church in which he has laboured. With the salver was presented an elegant purse, made expressly for the occasion by the ladies of Aylesbury.

Mr. Bridge, of Ludgate Hill, has received orders from his Majesty for a splendid ornamental piece of plate, representing an exact model of the chapel of Eton College, with the arms of Henry VI., the founder; and H. R. on one side, and the present royal arms, with W. R., on the other. This superb present is intended for the college; and will be given to the Provost and Fellows by his Majesty, with the express desire that the same may be used every year at Eton Anniversary Dinner, in London.—*Bucks. Herald*.

### CAMBRIDGESHIRE.

A very loyal and dutiful address to the King is now in circulation at Wisbeach, and has already received numerous signa-

tures, thanking his Majesty for his most gracious declaration to the prelates of the established church, &c. There is also an address to the Queen, expressive of attachment and veneration to her Majesty's person and character.—*Cambridge Chronicle*.

#### CESHIRE.

*Macclesfield*.—On Wednesday, the 28th of May, a meeting of the members of the established church was held at the National School Room, for the purpose of considering the expediency of petitioning the Houses of Lords and Commons on the subject of the demands of the dissenters. Thomas Grimsditch, Esq., the Mayor, presided; and the *Macclesfield Courier* says—"the meeting was one of the most numerous, and was decidedly the most respectable, ever held within the borough of Macclesfield; and the proceedings throughout were characterized by the utmost enthusiasm and unanimity." Mr. Dickinson, Rev. W. C. Cruttenden, Mr. Brodrick, Rev. F. S. Newbold, Rev. J. Steele, Rev. J. Burnett, Mr. J. S. Beawick, and Rev. W. B. Staveley, addressed the meeting in support of the national establishment; and petitions against "the recent demands of the dissenters" were agreed on, to be presented to the House of Lords by Lord Lyndhurst, and to the House of Commons by John Ryle, Esq., one of the Members for the borough, and William Tatton Egerton, Esq., one of the Members for the county.

We have much pleasure in making known the following trait in the conduct of a clergyman of the established church in this city, who has some glebe lands at Churton Heath. The tenant called upon him the other day, and intimated that his rent was too high, and had been so for some years. The reverend gentleman instructed him to have it valued; and, not only reduced the rent of the glebe according to the valuation, but refunded the amount above the valuation, which had been paid during six years, amounting to 26*l*.—*Chester Courant*.

#### CUMBERLAND.

The parishioners of Workington, duly appreciating the piety and eminent services of the Rev. J. S. Priestman, curate of St. Michael's, in that town, having determined to subscribe and present him with a piece of plate, last week obtained a very splendid offering from London. Mr. Priestman's being at Moffat for the benefit of his health has prevented its immediate presentation. The following is the inscription upon the plate:—"The parishioners of Workington present this piece of plate as a mark of their esteem to the Rev. John Smith Priestman, B.A., Curate of St. Michael's church, in the above parish, in testimony of their approbation and the high sense they enter-

tain, not only of his moral character, but of his unremitting attention to the duties of his sacred calling."—*Carlisle Patriot*.

#### DERBYSHIRE.

The inhabitants of Buxton have presented the Rev. Bernard Moore, B.A., on his retirement from the curacy of that place, with a handsome service of plate, and also a silver portable communion service, as a testimony of the sense they entertain of his truly Christian character, and his unwearied zeal and exertions during his residence among them.—*Ibid*.

#### DEVONSHIRE.

The Venerable Archdeacon Barnes held his annual Visitation in the parish church of Barnstaple, on Tuesday, the 17th of June. The usual service was read by the vicar, the Rev. H. Luxmore, and a sermon was preached by the Rev. John Harding, rector of Goodleigh.—*Exeter Gazette*.

*Visitation of the Archdeacon*.—The Ven. Archdeacon Froude held his visitation court on Friday, the 6th of June, at Plymouth. Divine service was performed at St. Andrew's church—the Rev. J. C. Borwell reading the prayers, and the Rev. S. Courtney, A.M., vicar of Charles, delivered an appropriate sermon from Matt. xxiv. 31. At the close of the service, the Archdeacon delivered his Charge to the clergy, which principally related to the claims set up by the dissenters. The duties of registration, he said, were rather a burthen than a benefit, and would be readily given up by the clergyman. The ministers of the establishment, he said, had no wish to oblige those who objected to the matrimonial ceremony to be married by it; but with respect to the question of dissenters being allowed to bury in the church-yards, it was unseemly and untenable to demand it, when they objected to the service; and he saw no advantage which they could derive from it if it were ceded them. He contended that church-rates and tithes were not personal taxes; they were charges on property which has existed for many ages for the support and maintenance of the church and its ministers, and when property became possessed by individuals, those charges on it followed the possession; it was a portion of property which had been given by former owners for the purposes of the church. With regard to the question of separation of church and state, he believed that the object of many who advocated it was political power and religious ascendancy. The demands of the dissenters to participate in the advantages of the universities called for more resolute opposition than any other claim. The Rev. J. H. C. Borwell is appointed Dean-Rural for the ensuing year.—*Exeter Flying Post*.

The Exeter petition in support of the church of England has this day been for-

warded to London for presentation, having attached to it 3147 signatures. There is no doubt but that, had longer time allowed it, double the number would have been added.—*Ibid.*

The *Exeter Western Luminary* says—“The press of this city, in the past week, has groaned under the multiplicity of copies of the King's Declaration to the Bishops, and it has called forth a feeling of due gratitude all around us, not merely in the rich circuit of Honiton, but likewise west and north of us.”

An Address to his Majesty, and petitions to both Houses of Parliament in support of church and state, have been adopted at Southmolton, and are in course of signature.—*Exeter Gazette.*

*Meeting of the Friends of the Established Church at Tiverton.*—A numerously attended meeting of magistrates, clergymen, gentlemen, and other inhabitants of the town and parish of Tiverton and its neighbourhood, took place at the Guildhall in that town, on Monday, the 19th of June, for the purpose of preparing an Address to his Majesty, expressive of their gratitude for his Majesty's declaration to support and maintain inviolate the established church of England and Ireland; as also of petitions to the Houses of Lords and Commons to protect the church in its union with the state according to the principles of the constitution. John Ware, Jun., Esq., the Mayor, was called to the chair, who having, in pertinent and appropriate terms, opened the business of the meeting, B. B. Dickinson, Esq., of Knights-hays, in an excellent, most manly, and loyal speech, moved the Address, which was seconded by the Rev. Mr. Dicken. The Address was unanimously adopted. The petitions to the Houses of Lords and Commons were moved by the Town Clerk, and seconded by H. Carew, Esq., R.N., and also unanimously adopted. The Address and Petitions, we understand, have been numerously signed.—*Exeter Flying Post.*

#### DORSETSHIRE.

The manly and pious declaration of our beloved monarch, expressive of his determination to adhere faithfully to the established church, has excited a lively sensation amongst the friends of the establishment at Poole. The declaration has been printed and distributed; and we trust that the feeling of grateful attachment entertained towards the King, and a reciprocal resolution to rally round the altars of the church, will be further shewn by a meeting and an address to his Majesty.—*Salisbury Herald.*

(From one of the Churchwardens.)—We have the satisfaction of recording another instance of the attachment of parishioners to their clergyman. On the 18th of June, Peter Cox, Esq., one of the churchwardens

of Beaminster, was deputed by the parishioners to present the Rev. Thomas Evans, on his removing from the curacy of Beaminster to the vicarage of Northover, Somerset, a very beautiful Bible, with this inscription:—“A grateful offering from the parishioners of Beaminster, Dorset, to the Rev. Thomas Evans, their faithful pastor during the period of eight years, June, 1834,” accompanied by the following letter, and a subscription of 120*l.*, as a token of their respect and regard:—

“*Beaminster, June, 1834.*

“REVEREND SIR,—We, the vicar, and principal inhabitants of the parish of Beaminster, Dorset, cannot allow you to resign the cure of this place without expressing to you the high sense we entertain of your very valuable services during your constant residence amongst us for a period of eight years.

“The manner in which you have attended to the spiritual and temporal wants of your parishioners, in a place abounding with poor, has caused us equally to regret our own loss and to congratulate the inhabitants of Northover on the advantages arising to them from your acceptance of that vicarage.

“Accept our best wishes for your health, happiness, and prosperity; and believe us to remain, with every mark of respect and esteem,

“Reverend Sir,

“Yours most faithfully.”

Signed by the Rev. W. J. Brookland, vicar, Sir W. Oglander, and all the other principal inhabitants of Beaminster.

#### DURHAM.

*Winlaton—Triumph of the Church.*—A vestry meeting was held at Winlaton, on the 30th of May, for the purpose of levying a church-rate, upon which occasion the dissenters and radicals of Winlaton and Blaydon mustered all their forces to oppose the rate; and the result was a glorious triumph for the church, as the following analysis will testify:—

	No. of Voters.	Votes.	Rental.
For the rate . . .	36	98	£3277 0
Against the rate . .	26	26	219 10
Majority . . .	10	72	3057 10

The examination of the children in the Central School of the National Society took place on Friday. The performance of the children was highly creditable, and their intelligence excited general admiration; and, from the arrangements made to accommodate visitors, the whole was seen and heard with the greatest convenience.

#### ESSEX.

A meeting of the Clergy of the Arch-deaconry of Colchester was held in the Justice Room of Colchester Castle, on the

17th inst., Archdeacon Lyall in the chair, for the purpose of agreeing to an Address of Thanks to his Majesty, for his late gracious assurances of attachment to, and determination to support the Church. The Address was read, adopted, and signed by those gentlemen present. A meeting of the Laity, for the same purpose, is appointed, at which Sir H. G. Smyth, Bart. will take the chair.—*Chelmsford Paper*.

#### GLOUCESTERSHIRE.

On Monday, the 2nd inst., a numerous meeting was held at Bristol, at which the Mayor presided; when an address to the King was adopted, expressing grateful thanks to his Majesty for his Declaration to the Prelates of his determination to uphold the Established Church of England and Ireland. This address has been presented to the King by the Duke of Beaufort, and was graciously received by his Majesty.—*Felix Farley's Journal*.

We are happy to state that between forty and fifty petitions to the House of Lords against the claims of the Dissenters, and praying for protection to the Established Church, have been sent up from Bristol and the neighbouring parishes.—*Ibid*.

A meeting of the Cheltenham Church-of-England Association was held on Monday, the 9th inst., at the National School Room, which, in point of numbers and respectability, has seldom been exceeded; the purport was to consider the propriety of presenting a grateful address to his Majesty, on occasion of his Majesty's recent Declaration to the Prelates of the Established Church. The Rev. W. Hicks was unanimously called to the chair, and the proceedings being opened, the Rev. W. Kinsey addressed the meeting in an appropriate speech, alluding most forcibly to the cause that called them together; and after strongly adverting to the circumstances of the times, read a most loyal and dutiful address, which, with very little alteration, was adopted.

The inhabitants of Stonehouse, Gloucestershire, have lately presented to their worthy Curate, the Rev. Richard Hodges, a handsome silver salver, bearing the following inscription:—"To the Rev. Richard Hodges, Curate of Stonehouse, Gloucestershire, from his parishioners, in grateful remembrance of his exemplary character and conduct, and especially of his unremitting attention to the interests and comforts of the poor. April, 1834."—*Western Luminary*.

At a public meeting of the laity and clergy of the Borough of Tewkesbury and its neighbourhood, held at the Town Hall, G. Banaster, Esq., high bailiff, in the chair, resolutions were proposed and unanimously adopted, for presenting an address of gratitude to his Majesty, on the occasion of his recent Declaration to

the Prelates of the Established Church.—*Gloucester Chronicle*.

A numerous and very respectable meeting of the members and friends of the Established Church, residing in Cirencester, was held on the 20th of June, at the Town Hall, for the same purpose, and the whole of the resolutions unanimously agreed to.—*Ibid*.

*Society for Propagating the Gospel in Foreign Parts*.—We have great satisfaction in stating that not less a sum than 40*l.* 1*s.* 10*d.*, after the payment of all expenses attendant upon its collection, have this year been transmitted from the diocese of Gloucester alone, in aid of the funds of the above venerable institution; and this chiefly contributed in consequence of the withdrawal of the Parliamentary Grant, hitherto accorded for the support of the Established Church in British North America.—*Ibid*.

An Address, numerously signed by the Unitarian Dissenters of Bristol, has been presented to Earl Grey, in which they disclaim, without compromising their principles, any wish to subvert the Ecclesiastical Establishment of the country.—*Ibid*.

#### HAMPSHIRE.

A very numerous meeting of the clergy of the Archdeaconry of Winchester was held at St. John's House, Winchester, on the 3rd inst., for the purpose of agreeing to an address to his Majesty, and petitions to both houses of Parliament, in opposition to the claims of the Dissenters. The Rev. C. J. Hoare, Archdeacon of the diocese, was called to the chair. The meeting was respectably attended, and a series of resolutions were proposed and seconded by the following gentlemen: The Rev. W. Barter, Warden of the Colleges, the Rev. Dr. Williams, of Winchester College, the Rev. W. Henville, of Portsmouth, the Right Hon. and Rev. Gerard Noel, one of the Prebendaries of Winchester, Sir Thomas Baring, Bart., H. Rose, Esq., of Portsmouth, the Hon. and Rev. H. Thompson, Isle of Wight; the Rev. A. Dallas, of Wonston, the Rev. J. O. Zillwood, of Compton, the Rev. Philip Jacob, of Crawley, the Rev. Mr. Shapcott and others. The whole of the resolutions were unanimously agreed to, and a petition to both houses of Parliament, as well as an address to his Majesty, was agreed to. A Committee was also appointed to watch the interests of the Church, and adopt such measures as they should think proper in furtherance of the views of the meeting.—*Salisbury Herald*.

A meeting of the members of the Corporation of Winchester was held on Tuesday, June 10, at the Guildhall, to take into consideration the recent claims of the Dissenters, when it was unanimously agreed that an address should be presented to his Majesty, and petitions to both houses of

Parliament, in support of the Established Church. The address to his Majesty to be presented by the Duke of Wellington; the petition to the House of Lords by the Bishop of Winchester, and that to the Commons by the Members for the city, who were requested to give it their most strenuous support.—*Hampshire Tel.*

On Thursday, the 5th inst. a deputation from the subscribers waited on their late highly esteemed Minister, the Rev. F. Russell, for the purpose of presenting him with a tribute of their regard, for the very faithful and zealous discharge of his ministerial labours, during his short residence among them, in his official capacity as curate of Romsey. The plate was presented by Joseph May, Esq. The following inscription was engraved on the salver, which was most tastefully and elaborately executed:—"Presented to the Rev. Frederick Russell, by his attached and grateful parishioners, for the zealous, faithful, and conscientious discharge of his duties, during his short ministry in Romsey. May, 1834."—*Salisbury Herald.*

#### HEREFORDSHIRE.

In the diocese of Hereford, petitions against the admission of Dissenters into the English Universities have been signed by above 2000 members of the Established Church. The one to the House of Lords will be presented by the Bishop of Hereford, and that to the House of Commons by Sir R. Peel, Bart.—*Hereford Journal.*

#### HERTFORDSHIRE.

A beautiful piece of plate was last week presented, by the inhabitants of Hemel Hempstead, of various religious denominations, to the Rev. C. Beauchamp Cooper, M.A., of University College, late Curate of the above parish, and Rector of Morley, Norfolk.—*Oxford Paper.*

#### HUNTINGDONSHIRE.

**St. Ives.—Church Rate.**—Last week the Churchwardens called another vestry to grant a Church-rate, and the friends of the Establishment went down in great numbers to support it; but the Dissenters gave up the contest, and the rate was granted without opposition. This is undoubtedly a signal victory to the cause of the Church and good order; and it shews, beyond dispute, that the friends of the establishment are in this turbulent and presuming place by far the stronger party. The previous refusal of the rate, noticed last week, was owing to a concerted opposition on the part of the Dissenters, totally unexpected and in defiance of a statement by a leader of the Dissenters to one of the Churchwardens, that no opposition was intended—aided by the powerful support of a very influential Churchman, who, from avowed feelings of personal hostility to one of the Churchwardens, seceded from his own party, and gave his strength (by

some estimated at 60 votes) to its adversaries. Notwithstanding the serious loss, the Church party were confident that in a fair field they must be victorious; and it is pretty clear that if the opposition, so fully challenged, had been renewed, the Dissenters would have found themselves in a minority of 50 votes. The Dissenters knew this, and chose to give up the fight rather than suffer the severe humiliation which would have arisen from an exposé so much opposed to their boasting asseverations of superior strength.—*Cambridge Chronicle.*

#### KENT.

**Address to the King.**—At a numerous and respectable meeting, holden at the Fountain Inn, Canterbury, on Saturday, June 21. (Sir B. W. Bridges, Bart. in the chair,) it was moved by the Earl of Guildford, and seconded by Norton Knatchbull, Esq., and carried unanimously—That, in the opinion of this meeting, the late Declaration of his Majesty to the Bishops is of the highest importance at the present crisis, and that it is the bounden duty of his subjects to offer him the assurance of their inviolable attachment to the principles which he has asserted, and of their grateful sense of his timely and solemnly avowed determination to uphold those principles in their integrity.

Moved by W. O. Hammond, Esq., seconded by W. H. Baldock, Esq., and carried unanimously, that an address to his Majesty be adopted as the address of this meeting, and left for signatures. (The address was a most able one.)

#### LANCASHIRE.

At a numerous and highly-respectable meeting of the members of the Established Church, held at the Star Inn, on Thursday the 12th day of June, 1834, Thomas Hardman, Esq. in the chair, the following, among other resolutions, were unanimously passed:—

Moved by Dr. Hull, seconded by H. Withington, Esq.—That with every confidence in that gracious Declaration of his Majesty, respecting the maintenance of the Church, which has caused so general a joy amongst his subjects, and with perfect reliance on the firm hold which they are convinced the Establishment has upon the mind of the great body of people, they cannot but feel that the time is now come when the incessant attacks of its enemies call for corresponding activity from its friends, when the co-operation and union of all its members, of every degree, is urgently required, when indifference would be desertion, and inertness would be crime.

Moved by Charles Smith, Esq., seconded by John Kirkman, Esq.—That an address and petitions, founded on the foregoing resolutions, be prepared for the purpose of being presented to his Majesty and both



Houses of Parliament, and that the following gentlemen be appointed a Committee to prepare the same, and to take such steps for obtaining signatures to, and causing the same to be presented as they may think expedient, and that such Committee have power to add to their number; and that they be recommended to consider the propriety of framing an Association for the constitutional defence and protection of the Church, or such other purposes as may appear to them desirable. (Then follow the names.)—*Manchester Chronicle*.

On Monday, June the 10th, the congregation of St. Jude's Church, Liverpool, presented the Rev. Wm. Roe, Minister of that Church, with a piece of plate, and a purse of sixty guineas, as a testimonial of their high regard for his character and attainments, on the occasion of his leaving St. Jude's for St. George's, Everton.—*Ibid*.

A public meeting of the inhabitants of Warrington and its vicinity, was held in the Session's House on Tuesday, June the 10th, Thomas Lyon, Esq., banker, in the chair, when the following resolution was unanimously adopted:—"That this meeting, animated by a deep sense of reverential gratitude and admiration of his Majesty's recent most gracious and excellent Address to the Prelates of the United Kingdom, expressive of his determination to defend the Protestant Established Church, feels called upon to present an humble address of thanks to his Majesty for the same." An address in conformity with this resolution was also agreed to, and the Earl of Wilton and John Wilson Patten, Esq., M.P., were requested to present it to his Majesty at the earliest opportunity.—*Ibid*.

*Oldham*.—On Saturday, June the 14th, a memorial to his Majesty in support of the Church of England Establishment, was forwarded from this place to the Duke of Wellington for presentation to his Majesty. It contained upwards of 600 signatures of the most respectable persons in Oldham.—*Leeds Intelligencer*.

*Christ Church Crescent*.—On Sunday, the 15th, a new organ was opened at the Rev. H. Stowell's Church. The organ was built by Mr. Nicholson, of Rochdale, and the cost (325*l*.) is defrayed by private subscription among the congregation.—*Manchester Advertiser*.

#### LEICESTERSHIRE.

A meeting of the clergy of the Archdeaconry of Leicester was held on the 4th of June, at which resolutions were agreed to against the separation of church and state. An address was also voted to the King expressive of the greatest satisfaction and gratitude at the recent Declaration of his Majesty. So numerous and respectable a body of the clergy never before assembled together in the county for a like purpose.

#### LINCOLNSHIRE.

A meeting of gentlemen educated at Oxford and Cambridge, and now residing in and near Grantham, was held on Thursday, 20th of May, when an excellent address to his Majesty, against the admission of Dissenters to the Universities, was unanimously agreed to.—*Lincolnshire Chron*.

#### MIDDLESEX.

*British and Foreign School Society*.—The annual meeting of the British and Foreign School Society was held on Monday, 12th of May, at Exeter Hall; Lord John Russell in the chair. His lordship alluded to the effects of the parliamentary grant, and observed that the experiment made last session, of granting a sum of money to assist in building school-houses, had been attended with the most beneficial consequences, and had been the means of inducing subscriptions for promoting education to the amount of 60,000*l*. His lordship announced that he had that morning received a letter from the Duke of Bedford, enclosing a donation of 100*l*. to the society.—The Report stated that the number of Schools in this country had increased one-third within the last year, and that they now amounted to 3445, at which 166,600 children were educated. Mr. Allen, the treasurer, Lord Morpeth, and others addressed the meeting.

*The Sunday School Union*.—The anniversary meeting of this institution was held in Exeter Hall, on Thursday, the 8th of May. After a brief detail of the operations of the society in Denmark, Malta, Corfu, New South Wales, Van Dieman's Land, America, West Indies, and the mission in various parts of England, the following summary of the returns of Sunday Schools was given:—In the four London Auxiliaries 528 schools, 7216 teachers, 76,554 scholars; Great Britain, 7479 schools, 108,486 teachers, 913,184 scholars. Not in connexion with the union —the Sunday School Society for Ireland, 2746 schools, 20,156 teachers, 210,135 scholars; the London Hibernian Society's Schools, 973 schools, 27,712 scholars. Total, 11,716 schools, 135,858 teachers, 1,227,515 scholars; being an increase since the last year of 441 schools, 7074 teachers, and 69,150 scholars. The income of the society during the past year had been 7470*l*. 14*s*., being an increase over the year preceding of 103*l*. 14*s*. 11*d*.

*Christian Instruction Society*.—At the ninth annual meeting of this institution, held at Finsbury Chapel, it appeared that the Society has now seventy associations, including 1574 visitors, who at least twice a month entered the abodes of 37,630 families to lend religious tracts. The receipts during the past year amounted to 1225*l*.; expenditure to about 1350*l*.

*Society for Promoting Christianity amongst the Jews*.—The twenty-sixth anniversary

of this society was held on Friday, the 9th of May. The receipts of the Society during the past year amounted to 10,818*l*.8*s*.1*d*. which was a diminution of 1156*l*. 6*s*. 5*d*. as compared with those of the preceding year.

**British and Foreign Temperance Society.**—At the third anniversary meeting of this society, which was held in London, on Tuesday, May 24th, the Secretary stated that the number of persons who had joined the Society was 87,471, being an increase of 34,033 within the year—that since the commencement of the society the consumption of spirits had decreased, and the consumption of the necessaries of life had in a like proportion increased—that in the northern parts of Ireland there had been a diminution in the consumption of spirits to the extent of 40,000 gallons a year—that in America 5000 societies had been established, subscribed to by more than a million individuals; more than 2000 persons had ceased to make spirits, and more than 6000 had ceased to sell them. A Mr. H. Thompson stated that in seven days there entered 14 of the principal spirit shops in London, 142,453 men, 108,593 women, and 18,391 children, being a total of 269,437 persons.

**Metropolitan Charity Schools.**—Thursday, the 5th of June, pursuant to annual custom, the children belonging to the different charity schools of the metropolis and the surrounding districts, attended Divine Worship at St. Paul's Cathedral. The number of children both male and female ranged round upon the vast decagon under the dome could not be less than from 8000 to 10,000; and it was computed that the whole assemblage within the walls of the sacred edifice, comprised about 15,000 souls. The several pews round the pulpit, and the intermediate space between it and the organ, as also a very considerable range in front, were crowded in every part; and it would seem as if, in consequence of recent political events, the upper classes had taken this opportunity of testifying, by an attendance more than usually numerous, their earnest zeal in support of every institution connected with the Established Church. Besides the Lord Mayor, the Lady Mayoress, and their family, there were several visitors in the principal civic pew. The Bishop of Chester preached upon the occasion, taking for his text Matt. xiii. 28. The Right Rev. Prelate, in a discourse remarkable for eloquence and feeling, expatiated upon the import of these words, as referring to a kingdom which "is not of this world," and conjured his hearers never for a moment to lose sight of their duty to their Divine Maker for any earthly consideration. The collection was upwards of 594*l*. being very considerably above the usual average. Several influential friends and supporters of the institu-

tion afterwards dined together at the London Coffeehouse. The Lord Mayor presided; and the spirit that pervaded the company, from the commencement to the close of the festivities of the evening, fully proved that the slightest allusion to the interests of the church, as associated with those of the community at large, found in every bosom the warmest sympathy, both being considered inseparable.

On Wednesday, the 18th of June, at the public distribution of prizes, the pupils of the Hackney Church-of-England School (in union with King's College, London), presented a piece of plate, value sixty guineas, to their late head-master, the Rev. Edward Churton, previous to their taking leave of him on his departure for the rectory of Monk's Eleigh, Suffolk, presented to him by the Archbishop of Canterbury.

During the past year, the receipts of the Society for Promoting Christian Knowledge have been rather more than 74,000*l*. the expenditure 72,000*l*. The publications have amounted to 2,152,000, including 82,000 Bibles.

At the Levee on Wednesday, the 18th of June, an address of thanks to the King for the Declaration of his Majesty's firm purpose to preserve unimpaired to his people the blessings of pure Christianity through the ministry of the established church, signed by 2095 of the nobility, clergy, and gentry, assembled in Oxford at the Commemoration, was presented by the Archbishop of Canterbury; and another from the graduates of the Universities of Oxford and Cambridge, resident in the county of Nottingham, against the admission of dissenters to graduate in either of the Universities, by the Archbishop of York.

#### NORFOLK.

The Right Hon. Lord Wodehouse has been elected Lord High Steward of Norwich Cathedral, in the room of the lately deceased nobleman.—*Norfolk Chronicle*.

The principal inhabitants of the parishes of Necton, Holme Hale, East Bradenham, West Bradenham, Great Fransham, and Great Durham, have forwarded an address of grateful thanks to the King, for his recent gracious Declaration to the prelates of the established church, The *Norfolk Chronicle* states—"It was signed, we are assured by the principal inhabitants, who reside and hold property in a district comprising a population of about 3700 souls, and embracing a fertile line of country of about 16,000 acres.—*Ibid*."

June the 13th, our venerable Diocesan held his visitation at the Cathedral of the clergy for the deaneries of Redenhall, Depwade, and Humbleyard.—*Ibid*.

#### NORTHUMBERLAND.

The Rev. W. H. Stowell preached his farewell sermon to an overflowing and

deeply-affected congregation, in St. Andrew's Chapel, North Shields, on Sunday, the 1st of June. Besides various private expressions of esteem, Mr. S. has been presented with an elegant silver salver, bearing an appropriate inscription, from the teachers of the Sabbath school; and also a purse containing 50*l.*, from individuals connected with St. Andrew's Chapel.—*From a Correspondent of the Durham Advertiser.*

#### SOMERSETSHIRE.

On Tuesday last, a numerous and highly-respectable meeting of the laity of Bath, was held at the Assembly Rooms, for the purpose of petitioning the King and the two Houses of Parliament to preserve to the Established Church all its rights and privileges, as well as to maintain inviolate its union with the State. The company amounted to about 600.

The Mayor having been called to the chair, expressed the gratification he felt at presiding over so numerous and respectable a meeting. If, indeed, the members of the Church could have been contented to remain silent at such a juncture, it would have argued the most culpable apathy, or the basest cowardice. It has, indeed, been said, that out of more than 600 members in the House of Commons, not 30 could be found, at present, to vote for the separation of the State from the Church, and that not a single Peer would vote for such a proceeding. Nevertheless, public demonstration of our feelings and sentiments is necessary to give heart to the friends of the Church, both in and out of Parliament; to shew her strength—to manifest that she reigns in the affections of the great majority of the people of England, however loudly some of her bitter opponents may talk; and to check the spirit of encroachment which is seeking to remove, one by one, the barriers by which she is protected, that she may in the end fall an easy prey to her assailants.

The meeting was addressed in most excellent speeches by Sir W. Cockburn, Sir Thomas Fellowes, J. Borthwick, Esq., J. Gunning, Esq., Wm. Jeffs, Esq., &c. &c. We regret we cannot give the whole of them at length, especially the speech delivered by Colonel Daubeney.

The chairman, after putting the question on the petition, which was unanimously adopted, recommended the gentlemen who were present to urge on the several parishes in which they resided the adoption of similar petitions.—*Bath and Cheltenham Gazette.*

A meeting has been held at Weymouth-House, Bath, to petition his Majesty and the two Houses of Parliament against the passing of the Bill now in progress for throwing open the Universities to persons dissenting from the Established Church. The Venerable the Archdeacon of Bath presided. The Rev. W. D. Willis moved

the adoption by the meeting of a petition which he read, and that it should be strengthened by the signatures of as many University-educated and other friends of the Establishment as might be disposed to sign it. The motion was simultaneously seconded by the Rev. the Rector of Bath, and Sir Wm. Cockburn, Bart. Mr. Pindar supported the motion, and contended that there was at present every requisite facility for the collegiate education of Dissenters, and quoted the instance of Lord Petre being admitted to study at Cambridge, under his own tutor, the Rev. Mr. Eustace. He observed that this was not the first time the question had been mooted, and quoted Dr. Johnson's well-known and bluntly-expressed opinion on the subject. The petition was unanimously adopted, and resolutions passed, that the petition to the King should be transmitted to the Duke of Gloucester for presentation to his Majesty; that to the Lords, to the Duke of Wellington, as Chancellor of the University of Oxford; and to the Commons, by the Right Honourable H. Goulburn and Mr. Estcourt.—*Salisbury Herald.*

We take the following from the Bath Herald:—On Sunday last, the Rev. Mr. Foresaith gave public notice to the Trustees and Deacons of Rook-lane Chapel, in Frome, to meet him on Monday evening, to furnish a public statement of their accounts, there being a dispute between them. Neither the Trustees or Deacons, however, obeyed the summons; but the Reverend Divine attended with a few friends, and attempted to make a statement of his grievances to a very numerous assemblage of persons; but before he had proceeded far the utmost confusion prevailed—parties quarrelling, swearing, and fighting, in different parts of the chapel! The respectable persons present, shocked at these proceedings, made their exit in the best manner they could; and it is not too much to say that such a disgraceful and ridiculous scene never before occurred in Frome, at least in a house set apart for and dedicated to the worship of Almighty God. We understand that the Rev. Mr. Foresaith received for his services last year 170*l.* This, it appears, he did not deem sufficient compensation for his spiritual labours, although, we apprehend, it is more than three times the amount paid to many worthy and pious clergymen of the Church of England.

In Bath a Lay Association has been formed, "for the general purpose of defending and supporting to the utmost of its power, by printed publications or otherwise, the clergy, rights, privileges, and property of the United Church of England and Ireland, as well as its union with the State, against the unjust and unchristian attacks of its enemies, by which not only the property of the Church, but the security of all property whatever, is endangered."

An address has been forwarded from the city of Wells, for presentation to the King, thanking his Majesty for his gracious declaration in favour of the Church. This address emanated entirely from the laity, and contains the signature of almost every person of respectability resident in that borough.

We have a new and local cause for congratulation, in the accession of Mr. Sheppard, the Member for Frome, on the side of the Church: the distinct recantation of that gentleman, as detailed in the Parliamentary proceedings, will be hailed as an indisputable evidence of the ultimate triumph which awaits the cause of truth.—*Salisbury Herald*.

At the annual meeting of the Chard Friendly Society, on the 28th ult., on the health of Mr. Lovell, one of the burgesses of the borough, being drunk, he thus addressed the chair:—"Mr. Chairman and gentlemen, I am not in the habit of speaking in public, but after the handsome manner in which you have drunk my health, I feel it necessary to say a few words; and as there is one toast which has escaped the chairman's notice, and in my humble opinion ought not to be omitted, you will excuse me for proposing it, and as coming from a Dissenter may a little surprise you—I mean 'Church and State.' Now, gentlemen, in the opinion which I have formed on this momentous public question, (the separation of which is now under the consideration of our Legislature,) I have not been actuated by interest or party feeling, but by cool and deliberate consideration. I have read much and thought much on the subject; and the more I have read and thought, the more plainly do I see through the thick veil which conceals the real intentions and opinions of those whose zeal for religious liberty (as they say) prompts them to be so vociferous for a separation of that which alone gives this nation the pre-eminence above all others, viz.—that of being decidedly a Christian country. In comparing the present disturbed times with those of 1688, I fancy I see the seeds of unhappiness and misery, not only sown, but rapidly attaining that strength which loudly call on every genuine Dissenter as well as Churchman, to stretch forth a rescuing hand in defence of that Church of Christ, which our forefathers laboured and suffered so much to establish in our land; and I am fully convinced that separation would prove highly detrimental to the cause of religion."—*Salisbury Herald*.

#### STAFFORDSHIRE.

Last week the members of the Established Church met in the Chancel of the Collegiate Church, Wolverhampton, the Rev. J. Clare in the chair, to petition against the Bill for admitting Dissenters to the Universities; but the Roman Ca-

tholics and Dissenters having assembled to oppose the object of the meeting, the members of the Church adjourned to the Deanery, where they agreed upon the petition; and in the meantime the other party passed resolutions in favour of the Bill.

The Ven. Archdeacon Hodson held his Visitation at Walsall, Stafford, and Uttoxeter, the 1st week in June.

On the 16th inst., a deputation from the inhabitants of Kinfare waited upon the Rev. Thos. Housman, late Curate of that parish, to present him with a farewell offering of affectionate regard, consisting of a set of robes, and a massive silver tea-service, with the following inscription:—

"Presented to the Rev. Thos. Housman, B.A., by the parishioners of Kinfare, as their farewell testimony to the zeal, piety, and faithfulness, which for fifteen years have distinguished his ministerial conduct. A.D. 1834."—*Birmingham Gazette*.

The Lord Bishop of this diocese consecrated last week two large and handsome churches at Shelton and Longton, in the Potteries, built by the Parliamentary Commissioners.—*Ibid*.

The first stone of a Chapel of Ease for the parish of Hampton in Arden, was laid on the 13th inst., in the Hamlet of Nuthurst, between Hockley and Umberslade Hall, on the site of an old chapel, which had for many years past fallen into decay. The principal expense of the erection, it is understood, is to be borne by E. Bolton King, Esq., M. P.—*Ibid*.

#### SUFFOLK.

*Wrentham*.—On Tuesday last (May 27th) this village presented a scene highly gratifying to all true friends of the people. Early in the morning the inhabitants began to crowd to the field which Sir Thomas Gooch has given for the site of the intended National Schools. Soon afterwards the worthy Baronet, who had been invited to lay the first stone, arrived at the spot, accompanied by Lady Gooch, and other members of his family, and their friends, and was received by the Rector and Churchwardens. After the ceremony of placing the stone had been gone through, and the children of the Sunday Schools had sung an appropriate hymn, Sir Thomas addressed the very numerous and respectable assemblage of persons who had collected to witness the interesting ceremony.—*Ipswich Journal*.

#### SUSSEX.

*St. Leonard's on Sea*.—This fashionable town, which has, for the last three years, been rapidly rising into celebrity and general resort, has received an additional and more substantial proof of its increasing popularity by the consecration of its Church, which ceremony took place on Thursday last, the 22nd ult. It was a most interesting and gratifying spectacle. The Right

Rev. the Bishop of the Diocese (Chester), with his official suite, attended by a great proportion of the clergy of the county in their canonicals, performed the appropriate rites for the due consecration of the edifice and the burial ground. The service for the day was performed by our worthy pastor, the Rev. Wm. Greenlaw, and a discourse, suitable to the solemnity of the occasion, was delivered by the Right Rev. Prelate. The Church was filled by the resident nobility and gentry of the neighbourhood, and inhabitants and numerous visitants now sojourning in the town, the principal part of whom, after a promenade on the Esplanade and in the delightful gardens, were most hospitably entertained at an elegant dejeuner, given by Mr. and Mrs. Burton on the occasion.—*Brighton Gazette*.

#### WARWICKSHIRE.

The petition from the members of the established church in Birmingham against the Bill for the admission of dissenters and others into the universities without restriction or test has been transmitted to the county members, W. S. Dugdale, Esq., and Sir J. E. Wilmot, Bart., for presentation to the House of Commons. Upwards of three thousand signatures were attached to it, comprising a great part of the respectability and property of this great town. The High Sheriff also sent up, at the same time, about twenty petitions from as many neighbouring parishes against the same Bill. To several of these parishes, Rowley-Regis, West Bromwich, Handsworth, and Edgbaston, upwards of five hundred names each were attached. The teachers in the Sunday School of St. Thomas's parish, Birmingham, also unanimously petitioned for the preservation of the union of church and state.—*Salisbury Herald*.

*Birmingham Musical Festival.*—The committee of management have announced that this Festival will take place, under the especial patronage of their Majesties, in the second week of October next. The spacious Hall, in which the performances are to be held, is rapidly finishing; and the arrangements for the meeting are making on a scale of magnificence far surpassing all former precedent. The Hall will undoubtedly be one of the finest and best adapted rooms in Europe for the production of grand musical effects; the stupendous organ also, so essential to the solemnity of sacred music, and so well proportioned to the place, is likewise advancing towards completion. The Hall, though of such dimensions as to be capable of holding, upon an emergency, nearly eight thousand persons, is so admirably constructed for the free transmission of sound, that it is believed the voice of a single speaker will be distinctly heard in any part of the vast area.—*Ibid*.

The *Nottingham Review*, one of the recognised provincial organs of the dissenters, has the following paragraph :—"At Lawrence-street chapel, in Birmingham, on Sunday last, after the service was over, the congregation was desired to stay, when two dissenters took the marriage affair into their own hands, in a very short manner. Charles Bradley rose up, and read the following document :—

" 'Before this congregation, I, Charles Bradley, Jun., give you, Emma Harris, this ring, to wear as a memorial of our marriage, and this written pledge, stamped with the impressions of the *United Rights of Man and Woman*, declaring I will be your faithful husband from this time henceforward.

(Signed) " 'CHARLES BRADLEY, JUN.'

"Emma Harris then, in turn, read as follows :—

" 'Before this congregation, I, Emma Harris, receive this ring, to wear as a memorial of our marriage, and give you, Charles Bradley, Jun., this written pledge, stamped with the impressions of the *United Rights of Man and Woman*, declaring I will be your faithful wife from this time henceforward.

(Signed) " 'EMMA HARRIS.' "

This is called "conscientious scruples."

It would be just as rational to term it "holy matrimony."—*Leeds Intelligencer*.

On Saturday, May 3rd, the remains of the late Rev. John Cooke, Head Master of the Free Grammar School, Birmingham, were interred in St. Philip's church. The funeral procession, on its way from the house of the deceased to the place of burial, was joined by the general body of the clergy of the town, the governors of the school, and by a number of personal friends and other respectable inhabitants, who thus publicly testified their estimation of the character of the deceased. The pall was borne by six of the clergy, and the service was read by the Rev. Rann Kennedy.—*Northampton Herald*.

On Friday, the 13th of June, the Lord Bishop of the diocese, attended by the Archdeacons of Coventry and Stafford, held a confirmation at St. Philip's church, Birmingham, when 1003 persons, 369 males and 634 females, were confirmed, in the presence of a large and respectable congregation, composed of the clergy and laity of the town and its immediate neighbourhood. His Lordship afterwards proceeded to Solihull, where he confirmed, the same afternoon, a number of young persons resident in that parish.

At the Visitation at Coventry, on Tuesday, the 10th of June, an address to the King was unanimously signed by the clergy present, thanking his Majesty for his recent Declaration in favour and support of the church.

## WILTSHIRE.

The Lord Bishop of Salisbury will hold a confirmation at Illey, on Tuesday, the 19th, Faringdon, Wednesday, the 20th, Malmesbury, Thursday, the 21st, and at Calne, Friday, the 22nd, days of August next.—*Salisbury Herald*.

The Venerable Liscombe Clarke, Clerk, M.A., Archdeacon of Sarum, will hold his visitation at Sarum, on Tuesday, the 1st, Hindon, Wednesday, the 2nd, Devizes, Wednesday, the 16th, and at Warminster, on Friday, the 18th, days of July.—*Ibid*.

The church of Fisherton Delamere, having been rebuilt by the munificence of John Davis, Esq., of Bampton, was reopened on Thursday, the 19th of June; on which occasion a sermon was preached by the Rev. Archdeacon Clarke to a congregation comprising all the neighbouring clergy and families of distinction.—*Ibid*.

The extravagant demands of the dissenters, and the blustering zeal displayed by their infidel coadjutors, has at length fairly aroused the members of the establishment to action. Even the *Devizes Gazette* is fain to admit that there is "scarcely a village in this county, the inhabitants of which have not come forward to sign petitions to both Houses of Parliament, stating the blessings they derive from the established church, and imploring the Legislature to protect her against the fury of her enemies. Petitions from Bishop's Cannings, Potterne, Rowle, Allcannings, Chirton, Bromham, &c., have been zealously signed."—*Ibid*.

The inhabitants of the manufacturing chapelry of Holt, belonging to the parish of Bradford, are endeavouring, with the sanction of the Bishop of Salisbury, to convert their Sunday School into a National School in union with the Central School in London; a measure which has become the more desirable in consequence of the Act of last Session, prohibiting the employment of their children under the age of ten years in factories; and, as the Sunday-school room is in a ruinous state, it is intended to build new school-rooms sufficient for the instruction of fifty boys and as many girls. Donations to the amount of 106*l.* have been already received, and the promoters of the schools have applied to the National Society for pecuniary aid, as also to the Lords of the Treasury for a portion of the second grant of 20,000*l.* voted by Parliament for the education of the poor. We have little doubt, therefore, that we shall soon be able to congratulate the subscribers on the success of their benevolent undertaking.—*Ibid*.

On Sunday, the 27th of May, after an appropriate sermon by the Rev. J. S. Stockwell, rector of Wilton, the sum of 8*l.* 0*s.* 2*d.* was collected in aid of the Incorporated Society for Building and Enlarging Churches in England and Wales.—*Ibid*.

The bells of the different churches in this city rang merrily on Wednesday last, in honour of his Majesty's birthday. The joyous demonstrations were repeated on Thursday, in celebration of the restoration of church and state in these realms—thus calling to mind an epoch well worthy of remembrance at the present crisis. This latter anniversary was improved in an admirable sermon at our cathedral, by the Rev. Canon Fisher, chaplain to her Royal Highness the Duchess of Kent.—*Ibid*.

*City of New Sarum*.—At a Common Council, held on Friday, the 13th day of June, 1834, it was unanimously resolved that the following loyal and dutiful Address be presented to his Majesty by his Grace the Duke of Wellington.

"TO THE KING'S MOST EXCELLENT MAJESTY.

"We, your Majesty's most dutiful and loyal subjects, the Mayor and Commonalty of the City of New Sarum, in Common Council assembled, humbly beg leave to convey to your Majesty, the expression of our heartfelt gratitude for your Majesty's late Declaration of firm and devoted attachment to the Established Church of these realms, and your resolution to maintain inviolate its rights and privileges.

"We cannot, without grief and apprehension, contemplate the combined attempts openly and undisguisedly made to weaken, if not overthrow the Establishment; and, whilst we remember that its privileges and possessions were secured by the same Act of Parliament which conveyed the Crown to your Majesty's family, we hail with delight your Majesty's fixed purpose, determination, and resolution, being convinced that the appropriation of any portion of the means of usefulness, now possessed by the United Church, to other, and perhaps, adverse purposes, would be a violation of justice, an infringement of the British Constitution, and would shake to its foundations the stability of every kind of property.

"As members of that pure Protestant Church, established by our forefathers with their blood, we fully estimate the value of those blessings, which, in common with all your Majesty's subjects, we enjoy under its mild and tolerant sway; and actuated by that sacred duty which we owe to ourselves, our country, and above all, to our God, most heartily do we respond to your Majesty's Declaration, and openly avow our sincere attachment to our holy religion, and to the Constitution in Church and State; and our determination to support your Majesty in the maintenance of those principles which called your illustrious family to the throne of these realms.

"Given under our Common Seal, this 13th day of June, in the year of our Lord 1834."—*Salisbury Herald*. (Addresses on the like subject have been most numer-

ously signed by the Clergy and Laity of Salisbury.)

We are happy to record several very recent instances of the Marquis of Bath's uniform liberality in promoting religious objects in the several parishes with which he is connected. Within the last few weeks his Lordship has given 100*l.* to the erection of a National School at Cheddar; 200*l.* for a similar purpose at Warminster; 200*l.* to defray the expenses for rebuilding, on an enlarged scale, the Church of Corseley, near Longleat, to which object (happily now accomplished) his Lordship had previously contributed 300*l.*; 500*l.* towards providing a parsonage-house at Imber, a secluded village on the Wiltshire Downs, the inhabitants of which have never had the benefit of any clergyman permanently residing within three or four miles of them.—*Ibid.*

#### WORCESTERSHIRE.

Petitions very numerously signed in favour of the church establishment and against the claims of the Dissenters, have been forwarded from the Parish of All Saints in the City, for presentation to the two houses of Parliament.—*Worcester Journal.*

#### YORKSHIRE.

*Visitation of the Clergy at Leeds.*—The Right Worshipful Robert Markham, Archdeacon of the Archdeaconry of York and the West Riding, held his annual Visitation of the Clergy &c. in the Parish Church of Leeds, on Wednesday 18th. Prayers were read in an impressive and effective manner by the Rev. James Layton Brown, Curate of the Parish Church of Leeds, and an appropriate sermon was preached by the Rev. William Williamson, Incumbent of Faraley, near Leeds, from Acts, xv. 35 — “And some days after, Paul said unto Barnabas, let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.”—*Leeds Intelligencer.*

*Corporation Address to the King.*—On Monday, June 16th, a Court of Mayor, Aldermen and Assistants of the Borough of Leeds, was held at the Court House, for the purpose of considering the propriety of presenting a Loyal Address to the King, thanking his Majesty for his late declared determination to maintain the Established Church. An address to the foregoing effect was unanimously agreed to, ordered to be sealed with the Common Seal of the Borough, and forwarded to the Duke of Wellington for presentation to his Majesty.—*Ibid.*

*Meeting at Leeds on the Church of England.*—A requisition very numerously signed by the friends of the Established Church in Leeds, has been presented to the Mayor, requesting him to convene a public meet-

ing of the members of the Established Church resident in the borough, to give them an opportunity of recording their gratitude to the King for the constitutional and Christian sentiments contained in his reply to the address of the Archbishops and Bishops of the United Kingdom of England and Ireland, and of expressing their unabated attachment to the institutions of the country. The Mayor has promptly responded to the call, and appointed the meeting to be holden at the Court House, on Wednesday, June 25th. We trust that all the friends of our venerated Church Establishment will make it their business to attend on the occasion, and shew that in the hour of need they will not be wanting in the defence of our holy religion.—*Leeds Intelligencer.*

*Visitation at Doncaster.*—On Monday, June 16th, the Ven. Archdeacon Markham held his annual visitation of the Clergy in the Deanery of Doncaster, at the parish church of Doncaster. The sermon was preached by the Rev. H. Markham, Vicar of Conisbro'; and at its conclusion, the Archdeacon delivered a Charge, similar in substance to that delivered in Leeds on Wednesday. A memorial or address to the King, respecting his recent Declaration of attachment to the Church, was signed by the Clergy present, and is intended to be speedily presented to his Majesty. When the business of the visitation was concluded, the Clergymen of the Deanery held a meeting in the vestry of the parish church, to form an association similar to the one established at Ripon, in January last, to support the interests of the Established Church. A provisional Committee was formed to carry that object into effect.—*Ibid.*

The inhabitants of Barton, near Richmond, last week presented the Rev. Wm. ARKINSON, of Hartforth, with a handsome piece of plate, in testimony of respect and esteem, and as a token of the sense they entertain of the services he has rendered in establishing a Sunday School, and officiating for some months past in the duties of the parish, during the illness of his father, the present incumbent.

#### WALES.

*Breconshire Clerical Meeting.*—On Wednesday, June 4th, a monthly clerical meeting was held in the parish church of Ystradvelthe, at which, among a numerous and respectable congregation, there were ten clergymen present. The Rev. Gentlemen who took part in the service of the day, were—the Rev. Mr. Jenkins, Dowlais; Rev. Mr. James, Laleston; Rev. Mr. Jones, Vaynor; Rev. Mr. Hughes, Devynock; and the Rev. Mr. Parry, Llywel. The devout and earnest manner in which the service was performed produced a deep and most salutary impression, and the congregation derived great advantage from the powerful and eloquent sermons which were delivered. After the

owing service it was announced that an address to his Majesty, thanking him for his late firm Declaration in support of the Protestant Established Religion, lay for signature in the church; and it was truly gratifying to witness the readiness with which hundreds thronged to sign this testimony of attachment to the Christian Church, and of loyalty to their King, on his pathetic appeal to his people.—*Merthyr Guardian*.

**Church Petition.**—A petition to the House of Lords against the admission of dissenters into the Universities, signed by the principal gentry in the vicinity of Swansea and Neath, has been forwarded to his Grace the Duke of Wellington for presentation. The petition bears the signatures of the High Sheriff of the county, nineteen magistrates, twenty clergymen, thirty-two gentlemen of the army and navy and of the learned professions of law and medicine, and of thirty-four other gentlemen of high standing in the county, from property and education. The cordial feeling of the well educated and respectable portion of the community has, with few exceptions, been expressed in favour of the petition, which speaks the sense of nineteen-twentieths of the intellect and property of the country. The Rev. Edward Thomas, of Briton Ferry, has been favoured with a reply from the Duke of Wellington, stating that he will present the petition at the earliest opportunity that the forms of the House of Lords afford.—*Ibid*.

The *Carmarthen Journal* says, "We are happy to state that the petition in behalf of the Church has received the signatures of numerous Dissenters in this town, several of whom expressed themselves perfectly satisfied with the privileges they enjoy at present, and intimated their dislike of the violent political courses pursued by many of the dissenting bodies."

A Clerical Meeting was held at Lampeter on the 28th ult., when a declaration was very numerously signed by clergymen and other gentlemen, contradicting in the most unequivocal manner the statement made by John Wilks, Esq. M.P.—"That the Churches in Wales were, generally speaking, so deserted, that when banns were about to be published, in any of these Churches, the clerk or sexton was obliged to go round to collect two or three families."—*Hereford Journal*.

A petition, most respectably signed by the Laity of Cardigan and its vicinity, in favour of the Established Church, has been presented to his Grace the Archbishop of Canterbury, for presentation to the House of Lords.—*Ibid*.

#### IRELAND.

The Archbishop of Armagh presented to his Majesty, at the levee held upon his birth-day, the Address, of which the following is a copy. The address, we are informed, was signed by 17 out of the 20 Irish prelates, and by the clergy, with few exceptions, of those dioceses in which it was circulated: 1441 names are affixed to it. The Archbishop of Dublin and

the Bishop of Kildare, it is understood, objected to the address. The Bishop of Meath approved of it, but did not sign it.

"TO THE KING'S MOST EXCELLENT MAJESTY.

"We, the undersigned archbishops, bishops, and clergy of the Irish branch of the united Church of England and Ireland, dutifully crave permission to approach your Majesty with a declaration of our deliberate, unabaken, and cordial attachment to the polity, the doctrine, and worship of the church, as by law established.

"Admitted, as we have been, to the ministry of that church, on the faith of our avowed adherence to its principles and institutions, such a declaration on our part might be deemed superfluous in ordinary seasons.

"But the times in which our lot is cast are not of an ordinary character. We trust, therefore, that it will not be deemed unbecoming in us if, actuated solely by a sense of duty, we openly make profession of our sentiments, hoping that we may thereby contribute, under the Divine blessing, to check the prevailing fondness for innovation, to give mutual encouragement and support to each other, and to remove that disquietude and distrust which have been produced by the apprehension of ill-advised changes in the minds of those who are committed to our spiritual care.

"We conscientiously believe that the polity of our church is modelled, as closely as diversity of circumstances will permit, on the ecclesiastical institutions founded by our Lord's apostles, and transmitted to us by their successors; that the system of our doctrine embodies the 'faith once delivered unto the saints;' and that our liturgy is framed after the pattern of the best remains of primitive Christianity, conveying at all times the fundamental truths of the Holy Scripture, and not seldom in its express words.

"In a church thus pure in doctrine and apostolical in formation, whose religious services are endeared by long usage to the devotional feelings of its members, and whose polity harmonizes with the institutions of the state, to which it has ever proved itself a faithful and judicious ally, we deprecate the introduction of undefined changes and experiments; and we humbly trust that no alteration will be made in the discipline and services of our church, but by the sanction and recommendation of its spiritual guardians.

"Should, however, abuses be found to exist in our ecclesiastical establishment, we profess our readiness to co-operate for their removal.

"But we humbly submit to your Majesty, in the language of the preface to our Book of Common Prayer, that 'experience sheweth, that where a change hath been made of things advisedly established, no evident necessity so requiring, sundry inconveniences have thereupon ensued, and those more and greater than the evils that were intended to be remedied by such change.'

"That accordingly it is wiser to submit to small and questionable inconvenience, than by impatiently attempting its removal to expose



ourselves to the risk of great and undoubted evil.

"That if it be 'reasonable,' as in the language of the same Preface we admit it to be, 'that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made in our forms of divine worship, and the rites and ceremonies appointed to be used therein, as to those that are in place or authority should from time to time seem either necessary or expedient—it is no less reasonable that such alterations as are at any time made should be shewn to be either 'necessary or expedient;' and that we do not apprehend this to have been done in respect of the changes which various persons, widely differing among themselves, are understood to have in contemplation.

"That a general agreement as to the things requiring correction, the nature and extent of such correction, and the mode of applying it, may be reasonably demanded from the persons desirous of change, as an indispensable preliminary to the concurrence of others with their views.

"That an opening once made for innovation gives occasion to alterations not limited to the particulars which were supposed to stand in need of redress, but indefinitely extended to others which were previously esteemed to be free from all objection.

"And that thus incalculable danger, arising from comparatively small beginnings, may accrue to our apostolical form of polity, and to

the purity of the Christian doctrine incorporated in our public services.

"All which is dutifully submitted, &c."

Lord Headley and the Protestants of Aghadoe have, by memorial, acquainted Bishop Knox of the inconvenience they suffer by resorting to the distant Church of Killarney, which is insufficient to accommodate its own congregation, and praying to have a Church built in the parish of Aghadoe. His Lordship has promptly expressed his intention to forward the views of the memorialists by every means in his power; and Dr. Forster, the new Archdeacon, has signified his determination to appropriate two years' income to this laudable object.

His Grace the Archbishop of Tuam held a visitation in the Church of Ardsare, at which, with but one or two exceptions, every individual possessing a spiritual charge in that jurisdiction was present. A numerous and respectable congregation was also in attendance to witness the interesting ceremony. The Rev. Joseph Verschoyle read the morning service, and the Rev. George Birmingham, Vicar of Lackan, preached an admirable sermon; immediately after which, his Grace the Lord Archbishop ascended the reading desk, and delivered an eloquent and affecting address, which was listened to with intense interest.

Henry A. Herbert, Esq. of Muckross, Killarney, has determined on building a church at his own expense, for the Protestant villagers of Cloghereen, Kerry, and endowing the clergyman with 100*l.* a year from the Muckross estate.—*Limerick Chronicle.*

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## NOTICES TO CORRESPONDENTS.

THE Editor regrets that he has not room for two excellent communications on the Administering the communion to many together. One refers to an excellent letter of Bishop Dehon, in reply to his ventry, who wished to introduce the custom; and the other to two extracts from Burrow's letters to Mr. Marsh.

"H. Y." is quite right as to Paley, but the subject cannot be discussed in a few lines. Mr. Coleridge, Mr. Hamlett, and others have handled it at length.

A "Radnorshire Correspondent" is informed that there would be great difficulty in giving long reviews of sermons. Those are *strongly* praised which are thought worth buying on the whole, though there may be faults in them.

When "G. P." makes a complaint of the occasional "Ultra-High-Churchery" of the British Magazine, he may probably guess that he does not take the ready way to gain attention to his other criticisms.

The Editor will be glad of the list.

"M. A." is received. Can he state any facts as to Ceylon?

The MS. from *Leamington* is most acceptable, and shall be used. The writer will, perhaps, see by the present Number that the "Notices of the Olden Time" have only changed their name, as being somewhat affected, but that they appear as usual.

The account of *Burlington Church* is, likewise, most acceptable.

"Amicus's" advice as to the *Parisian Greek Press* cannot be taken. It is very certain that a religious periodical cannot be made so *amusing* as *stories*, and the aid of Mr. Cruikshank, may make other works. But really there is something beyond amusement to be looked to. The article on the *Parisian Greek Press* goes to this point, *What is the value of the received text of the Greek Testament?*—a question, surely, of first-rate importance. If "Amicus" can refute Mr. Huiyhe, the pages of this journal are quite open; but surely, on reflexion, he would not discourage the discussion of a point of such moment because it does not *amuse* him. As to enlarging the Notices and Reviews, the Editor has before observed that it is impossible without increasing the bulk and cost of the Magazine. Indeed, for himself, he must say that he should be rather sorry to undertake the care of such a department. "Amicus" can form no idea of the vulgar passion displayed in the letters of some authors reviewed, where even a *doubt* or a respectful remonstrance is ventured on, in commenting on their works.

It will be satisfactory to those who are interested in the welfare of this Magazine to learn that one of the correspondents of the *Record* speaks of it as the *Popish Magazine*. Considering what *Popish* must mean in that vocabulary, how could a higher compliment be paid? This gentleman writes to censure the Editor of the *Record* for expressing satisfaction at the late proceedings at Oxford. "He purposely refrained," he tells us, "though an M.A., from being present at that assembly of carnal persons." The purposely *refraining* from the strong temptation of travelling 50 or 100 miles in order to avoid carnal persons gives one undoubtedly a high idea of this gentleman's "abnegation of self," as the following sentence does of his literary abilities! "Was the Church of Christ advanced by the exaltation of one whom I believe, on his own shewing, is not vitally attached to the invisible Head of the Church?" If this gentleman is an M.A., it would seem that the examination, in his case, was very good-natured.

A note should have been attached to the interesting Letter on Clerical Vestments, referring the author to Bishop Wren's Reply to the Articles of Impeachment against him, which, by the way, contains more curious information as to *practice* in officiating than any other document. The Editor will give an abstract of it as soon as he finds space.

"A. H.'s" two communications have been received, and shall be used.

Since the last Number was published, in which allusion was made to the fact, a copy has reached the Magazine Office of a most interesting address to Sir H. Oakeley, on his leaving the vicarage of Ealing, and of his reply. These documents, which do equal honour to both parties, are not only gratifying, as proofs of the good feeling existing among the sounder classes of the community towards the beneficed clergy, but add one to many evidences of the advantage arising from the residence of men of family and fortune, as well as of high character, on parochial preferment.

Several very interesting books for Review (especially a very pleasing sermon by Mr. Bowles) are omitted for want of space.

THE

# BRITISH MAGAZINE.

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AUGUST 1, 1834.

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## ORIGINAL PAPERS.

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### NOTICE OF THE CHASIDIM, A FANATICAL JEWISH SECT.

THE long-continued unbelief of the Jews might furnish a plausible argument against the truth of Christianity, if they appeared in their history as a sober-minded people, never moved except by weight of evidence, which they had carefully examined. But this is not the case. Their whole history shews that, with all their shrewdness in worldly dealing, and all their genius and acuteness in scholastic argumentation, they are a credulous and superstitious people in the highest degree. The delusions of their false Messiahs, in past ages, are well known. But the modern history of the Jews has attracted but little attention; and few persons are acquainted with the fact, that there is at this present moment, amongst the Rabbinical Jews, a numerous and powerful sect, whose fanaticism almost exceeds the bounds of belief. In Poland, the cradle and chief seat of this sect, the attention is soon attracted by a class of Jews whose dress bespeaks a studied slovenliness, and whose features express a ferocious wildness, almost indicative of insanity. These are the *Chasidim*, or Saints, as they call themselves. The name of the founder was Rabbi Israel, with the epithet *Baal Shem*, "possessor of the name," that is, the mysterious name of God, which enables him that knows it to work miracles, and to attain the knowledge of all mysteries. Rabbi Israel's real history is enveloped in utter obscurity. The orthodox Rabbins say that he was an ambitious man, of mean talents, and no acquirements; and that, as he could not distinguish himself by learning, he took the shorter and easier road to fame and power, by pretending to superior sanctity and a more profound knowledge of mysteries. His followers, on the contrary, as we shall see hereafter, describe him as a prodigy of learning and piety from his very childhood. All that is certain is, that he appeared about the year 1740, at first in Hussti, and afterwards

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R

at Medziboze, in Podolia, as the head of a small sect, which he had previously collected in privacy. He was most probably a man of devotional and enthusiastic spirit, who felt the insufficiency and lifelessness of Rabbinism, and thought he had discovered the essence of true piety in the mysticism of the Cabbalistic system. This natural turn of his mind led him to this study, as he hoped thereby to attain an intimate union with God, which his followers still regard as the acme of piety, and the one great object of all their fastings, ablutions, and prayers. Whether he himself laid claim to supernatural powers cannot now be ascertained, but, as the Rabbinical Jews generally believe that an intimate knowledge of Cabbala bestows them, and enables the soul to roam at large amidst the worlds of angels and separate spirits, it is probable that he did at least pretend to the same sort of intercourse with the other world which Swedenborg believed himself to possess. However that may be, his fame soon spread, in spite of the most determined opposition on the part of the Rabbins; and in a very short time his followers were numbered by tens of thousands. As long as he lived, the sect formed one great whole, of which he was the head. After his death, which happened in 1760, it was divided into separate congregations, each of which had its own Rabbi, or, as the Chasidim call him, Tsaddik, or righteous man; the most distinguished of whom were R. Israel's grandchildren. The death of the founder in no wise retarded the progress of the sect. His successors went through all Poland, teaching the new religion; and as they far surpassed the other Jews in fasting and daily ablutions, and the other external signs of Rabbinic piety, they everywhere found followers. There was nothing to shock the prejudices of the people, but everything to attract them. They appeared as possessors and teachers of the Cabbala, the most revered part of Judaism; and they naturally found crowds ready to receive what they promised to impart. Dr. Jost, a learned reformed Jew, says,\* that Chasidism is the religion of nine-tenths of the Jews in Galicia, South Hungary, West and South Russia, and Wallachia. He might also have added, that it has extended to the East, and has followers in Jerusalem and Safet, and two synagogues in Constantinople. Though in reality they differ but little from the other Rabbinical Jews, there exists between them a complete wall of separation. The Chasidim have separate synagogues, use the prayer-book of the Spanish Jews, which is more cabbalistic, and have their own Rabbies. They reverence the Talmud less, and the Sohar more, than the other Jews, and especially profess to strive after a perfect union with God, as their great object. To

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\* Geschichte der Israeliten, vol. ix. p. 160.

effect this, they spend much time in contemplation; and, in prayer, use the most extraordinary contortions and gestures, jumping, writhing, howling, in order to exalt their mind, and do certainly succeed in working themselves into a state little short of phrensy. Before their devotions, they indulge freely in the use of mead and even of ardent spirits, to promote cheerfulness, as they regard sorrow and anxiety as peculiar hinderances to the enjoyment of union with God. Their chief means of edification is the spending the Sabbath-day with the Tsaddik. On Friday afternoon and evening, before the approach of the Jewish Sabbath, waggon-loads of Jews and Jewesses, with their children, pour in from all the neighbourhood, from a distance of thirty, forty, or more miles. The rich bring presents and their own provisions, of which the poor are permitted to partake. The chief entertainment is Saturday afternoon, at the meal which the Jews call the third meal,\* during which the Tsaddik sagt Torah, that is, he extemporises a sort of moral-mystical-cabbalistical discourse, which his followers receive as the dictates of immediate inspiration. For the benefit of those who are too far removed to come on the Saturday, the Tsaddik makes journeys through his district, when he lodges with some rich member of the sect, and is treated with all the respect due to one who stands in immediate communication with Deity. He then imposes penances on those whose consciences are burdened with guilt; dispenses amulets and slips of parchment with cabbalistic sentences written on them to those who wish exemption from sickness and danger, or protection against the assaults of evil spirits; and pronounces on the sick and the barren his benediction, which is supposed to remove all infirmities, and to procure the fulfilment of every wish. The writer of this notice once saw one of the most famous of these Tsaddikim, the Tsaddik of Medziboze, or Mezbesch, during one of these periodical visits to a large congregation in Russian Poland. His antechamber was crowded with Jews and Jewesses, anxiously waiting for admission. The Tsaddik himself was seated in an inner chamber, in an arm-chair. He wore a long robe, something like a cassock, of sky-blue silk, a white girdle and cap. He was a fine-looking, portly old man, with a long white beard. His attendants all stood around him, attired in the usual costume of the Polish Jews, excepting the cap, which was not black velvet, but white cotton. His conversation was that of a shrewd, sensible man; and with us he certainly shewed nothing either of the mystic or fanatic. The Jews said, at his departure, that his receipts in this town alone were 2000 silver rubles, or about 330*l*.

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\* The Jews are bound on the Sabbath to have three meals—the first on Friday night, the second when they come from the synagogue on Saturday morning, and the third on Saturday afternoon.

Another of the most famous Tsaddikim of our times was the Tsaddik of Kisharoff, in the kingdom of Poland, now some years dead. His fame for healing the sick and working miracles extended far and wide. He was in consequence visited by multitudes of Jews, and, as they say, by not a few Christians, who experienced the beneficial effects of his supernatural power. A very few years since his grave was still visited as a means of help in all sorts of trouble. But perhaps the most satisfactory way of exhibiting the genius and creed of this sect is to give extracts from their own writings. Their excessive credulity may be seen in their history of R. Israel, as published by themselves, from an original copy, of which I will translate a few passages, prefixing some of their religious tenets, as given by Dr. Jost, in the place quoted above\* :—

“ A man should have no other will but the will of God. Every man should look upon himself as the object for which the world is created. Do good, without looking to any other reward than that of finding new opportunities of fulfilling your duties. Fly from worldly honour. Receive insults in silence. Faith and truth are inseparable. Pride is idolatry. Cheerfulness in suffering, and obedience from a principle of love, unite us with God. Covetousness must be annihilated. The visit of many to the Tsaddik should surround and unite all with love, and strengthen them in the service of the Most High. Pursue worldly business only for the sake of the soul. The difference between life and death exists in the case of worldly men ; but the pious man, who triumphs over the wants of the body, even then, when no duty compels him, lives always, and experiences no difference between life and death. Sadness and sloth arise from want of faith. He that is firm in faith is hurt by nothing ; he fears no man, he regards no obstacle, but does his duty in the service of God. Faith in the wise men, that their words and deeds are not to be understood as they appear, but contain mysteries, entitles to salvation. *The most important of all principles is unreserved devotion to the Tsaddik ; never to turn aside from his precepts ; to reject wisdom and science, yea, one's own understanding, and to receive only what the Tsaddik says. Even when one thinks that the Tsaddik is acting contrary to the law, he is still to believe that the Tsaddik is in the right ; he must therefore reject his own understanding, and rest confidently on that of the Rabbi.* It is a duty to get away as far as possible from philosophy, for through philosophy many bring themselves and others to sin. Natural philosophers shew that all things happen according to the course of nature ; but they are wild beasts, who tread down many of our people. Their

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\* He quotes from the Kitsur Likkute Moharan of R. Nachman, grandson of R. Israel, and the Sepher Hammidoth of R. Nathan, a disciple of the former.

souls are like birds caught in a net: let every cautious person beware. To read books of this kind, even when written by learned Israelites, is forbidden, for there is no evil greater. When there is a difference of opinion in heaven, it is settled according to the opinion of the Tsaddik. When any one is judged above, the judgment refers only to his name; the messengers of death sometimes mistake this, and thus kill somebody else through inadvertence. God often sends misfortune to a man, that he may go to the Tsaddik and get him to pray for him. He that is in grief, let him give presents continually to the Tsaddik. They that travel to the Tsaddik acquire a large portion of merit by that very act, even though they learn nothing from him."

This specimen of their tenets may serve to shew the implicit faith which the Chasidim place in their leaders, and the general tendency of their opinions. The extent of their credulity will appear from the following extracts from a quarto pamphlet, in the Polish Jewish dialect, entitled, "The Praises of Israel Baal Shem Tor," printed in 1817, without the name either of place or printer\* :—

"The father of Baal Shem, R. Eliezer, lived on the frontiers of Wallachia, whence he was carried away by robbers to a distant land, where he was sold as a slave to one of the king's ministers. The king was then engaged in a war that threatened the destruction of the kingdom, when suddenly the means of averting the calamity were revealed to R. Eliezer in a dream. A second dream raised him to a dignity equal to that which Joseph enjoyed in Egypt, and he received the king's daughter in marriage. His piety prevented him from living with this Gentile woman: he, however, revealed to her his history and religion, which was altogether forbidden in that land, and she assisted him in escaping with great riches. On his road home, he was robbed of all he had, but was comforted by the appearance of the prophet Elijah, who said, Because of thy great merits thou art found worthy to have a son, who will enlighten the eyes of Israel, and in him will be fulfilled the verse, 'Thou art my servant, O Israel, in whom I will be glorified;' Isa. xlix. 3. On his return home, R. Eliezer found his wife, and in their old age, for they were both one hundred years old, Israel Baal Shem Tor was born. The child grew and was weaned; and when the time of the father's death drew near, he took him in his arms, and said, 'I see that thou wilt shine as a great light: remember, therefore, all thy life long, that God blessed be: He is with thee, and as He is with thee, be afraid of nothing.' After his father's death, the town's people, out of respect for him, took care of the child, and engaged for

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\* Most probably in some place where the opponents of the Chasidim had most influence at the Censor's office.



him a melammed or tutor. His talents were great, and he made rapid progress. But as he was in the habit of studying only a few days at a time, and then ran away into a wood to enjoy private study and prayer, the people thought him a hopeless youth, and withdrew their support. Poor Israel was then obliged to accept a situation as belfer or helper in a school. His business was to call for the children at their homes, and to convey them to school, and to repeat with them certain prayers. When he sung the words, and concluded with the Amen, his voice pierced the heavens, for it was such a song as the Levites used to sing in the Temple, and in heaven it was a time of great favour and acceptance. Satan observed this, and, fearful of the consequences, determined to stop this devotion. For this purpose he changed himself into a wild beast called a *wohl-klak*,\* and when Israel was conducting the children to school, he so terrified them, that they were afraid to go any more, and thus the praying and singing were interrupted. Israel then remembered the dying command of his father, to be afraid of nothing; and went about begging the parents to entrust the children to him, for that he would protect them. The parents were persuaded, and Baal Shem again set out with his charge. The beast again made his appearance, but Baal Shem, with one blow of his staff, laid him lifeless at his feet. After this, Baal Shem became a *shomer*, or watcher, in the Beth Hammedrash (house of learning), and, to all appearance, neglected his studies. His custom was to sleep whilst others studied, and when the others slept he spent that time in diligent study and prayer.

"At this time there lived a Rabbi of great learning and piety; his name was R. Adam (where he lived we are not told), who possessed certain mysterious manuscripts which he had found in a cave, and from which he had learned the great secrets of the law, and the names of God. It appears that though he lived in great poverty in this world, that he might be rich in the world to come, that he had, notwithstanding, by virtue of his mysterious knowledge, great influence with the Emperor (which Emperor we are not told, but suppose the Emperor of Austria). He once asked the Emperor to come and dine with him, and the Emperor accepted the invitation, to the no small surprise of the court. On the appointed day the Emperor set out for the little town where R. Adam resided, attended by a numerous suite of counts and princes, who used all their eloquence in dissuading the Emperor from proceeding, because, as they said, R. Adam lived in a small house, and had no place to receive the imperial court. The Emperor, it seems, was better instructed as to R. Adam's capabilities,

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\* This word is neither German nor Hebrew. The nearest word that I can find is *Warchlak*—in Polish, a wild boar.

for he turned a deaf ear to all their insinuations. When near the place, his Majesty sent forward a courier to see whether the due preparations had been made, but he returned with the news that R. Adam's cottage looked just as usual. The nobles again entreated the Emperor to return, but he persevered in his intention ; and, when they arrived, they were astonished at the sight of one of the most splendid palaces that the eye ever beheld. The Emperor and the court were entertained with a magnificence worthy of royalty, and dismissed with presents. R. Adam had requested of each to express a wish, and then put his hand into his pocket, where the object of his desires was found safely lodged. To have a clue to this mystery, the Emperor took with him two golden cups from the sideboard, which he kept until the intelligence reached him that the palace of a neighbouring king had disappeared for a season, and had as unexpectedly returned. After such a display of power, no one can doubt that the manuscripts were of rare value, or that R. Israel Baal Shem Tor was the worthy heir of such a treasure. On his deathbed, R. Adam commanded his only son to go to the town of Okkiff, and search for a youth named Israel, for that the manuscripts belonged to him and to his soul. The son set forth, and with great difficulty discovered Israel. He engaged him first as his servant, and having ascertained by various trials that this was *the* Israel, he delivered the manuscripts, and thought himself highly honoured in being permitted to study with this wonderful personage. Israel now advanced rapidly in all mysteries, many of which he communicated to R. Adam's son, on condition that he never would reveal the history of the manuscripts or their contents to living soul. His fellow-student was, however, not satisfied with the information thus obtained : he besought Baal Shem to bring down the angel who is called the Prince of the Law, as he could reveal mysteries still more profound. After much hesitation, and often refusing, Baal Shem at length consented. They fasted and bathed themselves every day for eight days, and on the appointed evening the angel was summoned to descend. But hardly had the summons gone forth, when Baal Shem broke out into the most bitter lamentations—' Alas ! alas ! there has been some mistake ; for I see not the Prince of the Law, but the Prince of Fire, about to descend and to burn the town. Run home and save your father-in-law and family.' Down the Prince of Fire accordingly came, and the town was burnt, but Baal Shem and his friends escaped. The sad result of this attempt by no means cooled the curiosity of R. Adam's son. Baal Shem was again persuaded. The fasting and bathing were again gone through ; the summons was renewed, and Baal Shem again cried out in agony, ' Woe is me ! there has been a mistake. It is the Prince of the Pestilence that is coming. The sentence of death is gone forth against us both,

unless we spend the night in watching and study.' They opened their books in all haste, and read with diligence. But soon after midnight, R. Adam's son was overcome with sleep. Baal Shem tried in vain to keep him awake : sleep prevailed ; and the Prince of the Pestilence executed his commission. R. Adam's son died. Baal Shem now removed to a small town near Brody, in Galicia. He subsequently married, and for many years lived privately in a village, devoting all his time to study and prayer, and carefully concealing his supernatural powers. He now and then wrought a miracle to extricate himself or his wife from a difficulty, or to help a friend. And sometimes Jews on a visit with him, if they happened to awake in the night, were alarmed at seeing the room full of fire ; but when they got up to escape, found that it was only a supernatural glory which surrounded Baal Shem at his midnight studies. Such persons were, however, always sworn to keep his secret until the time of his public career should arrive. Israel at length attained the destined age of thirty-six, and then publicly appeared as a Baal Shem, or possessor of the sacred name, and took up his abode permanently at Medzibozze, or, as the Jews pronounce it, Mezbesch."

The above is an abstract of the history contained in the first six leaves. The remainder of the book is a mere collection of anecdotes and fables, utterly destitute of the appearance of probability, and in many cases devoid even of the marvellous ; as, for instance, that several persons, on their deathbed, requested Baal Shem to pray for them ; that he refused, and that they died in consequence. One or two may be admitted for the purpose of throwing light on the opinions of the sect, and their state of mind :—

" I have heard, says the author, from the great Rabbi of the holy congregation of Miseritz, that once, on the day of atonement, Baal Shem was late in coming to prayer, and the people waited for him a long time. At length he came, sat down in his own seat, and laid his head upon the desk. After lifting up his head several times, he made signs to begin prayer. The celebrated R. David stepped forward, for he always read prayers on solemn occasions. But no sooner had he reached the amrud, or reading-desk, than Baal Shem began to pour forth upon him a torrent of abuse, which he continued for half an hour, putting him to shame in the presence of all the people. R. David, afraid that Baal Shem saw some sin upon him, began to retreat, but was stopt by a loud cry from Baal Shem, commanding him to stand still and pray. He commenced the prayers with weeping and sobbing, and hardly knew what he was about, for his heart was well nigh broken. When the day of atonement was over, R. David went to Baal Shem, and asked him what wickedness he had seen on him, thus to shame him before the congregation ? ' I saw no

wickedness,' replied Baal Shem, 'but I perceived Sammael, the accuser, in the path by which the prayers ascend to heaven : therefore I delayed the prayers until I could find out another road for them ; but I was afraid lest there should be any vain thoughts in you, and on that account I wounded your heart to keep away all strange imaginations.'—Fol. 6, col. 4.

"On another occasion, on the eve of the day of atonement, there was a great accusation (in heaven) against Israel, the object of which was to take away the oral law. Baal Shem went about the entire day in great agitation. In the evening, when the whole town went to him to receive his benediction, he blessed only one or two, so great was his sorrow. He then went into the synagogue, leaned into the ark of the covenant, and spoke words of reproof, crying out, 'What shall we do if they take away from us the holy law? We shall not be able to exist among the nations for half a day.' He was particularly severe against the Rabbies who teach false doctrines. He afterwards went into the Beth Hammedrash, and said the prayer beginning 'Kol nidre.' But the accuser grew more violent ; and Baal Shem hurried all the men of prayer to make haste with their prayers, that he might be able to begin the prayer called 'N'ilah' in good time. Before this prayer he again exhorted the people to repentance, and wept. He then laid down his head upon the reading-desk, and sobbed and cried aloud, and then began to pray with a loud voice. His custom was not to look into the book. R. Yenkel, from Mezbesch, repeated the words first, and he answered. R. Yenkel began as usual. He said the words once : he said them again ; but as Baal Shem answered not, he stood silent. Baal Shem then began to make the most wonderful movements, and bowed down his head even to his feet. The congregation feared every moment lest he should fall, and yet they were also afraid to lay hold of him. They therefore made known the matter to R. Wolf Kotzis. He came, and, looking into Baal Shem's face, made signs that no one should touch him, for his eyes were turned, and he uttered sounds like a wounded ox. This lasted for two hours, after which he stood upright in his place, and soon finished the prayer. As soon as the day of atonement was over, all the people went to Baal Shem to pay their respects, and to ask what was the end of the accusation. He related to them how, during the prayer 'N'ilah,' he went from world to world without delay, until he arrived at the sanctuary, from which place, said he, 'I had only one gate to pass, in order to come to the name Blessed-be-He. In the sanctuary I found prayers which had been waiting for the last fifty years, and had found no entrance. But to-day, by means of our great devotion, all these prayers were admitted, and shone as bright as the morning star. I said to the prayers, Why do you wait here all this time? They replied, We had orders to

wait for you to be our guide. I said, Come along, for the gate was open (now the gate was as big as the whole world); but when we approached, an angel came and locked it; the lock was as large as the whole town of Mezbesch. I tried to open the lock, but was not able. I then ran to my Rabbi, the author of the book Toldoth Jakob Joseph, and said to him, Israel is now in great trouble, and I am not permitted to enter: at another time I should not insist upon entering, but now it is necessary. My Rabbi said, I will go with you, and, if it be possible, they will certainly open the gate. But when he came, he could do nothing with the lock. I began to weep and cry before the Rabbi, and to say, Will you forsake me in the time of trouble? He said, I can do nothing more; but come, let us go to the sanctuary of Messiah,—perhaps we shall find help there. When Messiah Righteousness saw me yet afar off, he said, Cry not, and gave me two letters,\* with which I went back to the gate, and, by the help of God, it opened. I then introduced all the prayers; and as soon as ever the prayers entered, the accuser held his peace, the decree was changed, and nothing but a note of it remained. There was, however, a great commotion in the world. Many had sent away their books to the province of Wallachia; for the accuser was of the sect of Sabbathi Tsevi, (may their name be blotted out!) and the Bishop of Kaminietz had burnt two copies of the Talmud, one of which he had taken from a Jew by force, and laid upon the fire. This bishop did not go unpunished: he was so injured by the fire, that he died on the road home. Afterwards there was a public disputation in Lemberg, before the bishop there, but he was struck with terror, and did not condemn the law. On the contrary, the whole of the wicked sect were shmadded† (baptized), for the bishop commanded them to shave off half their hair and beard, to shew that they were neither Jews nor aliens. To avoid this disgrace, they consented to be shmadded. Thus may all the wicked of the earth perish!"

This last story is highly characteristic of the Chasidim. To this day they are still engaged with the world of spirits, either bringing down blessings or averting judgments. It also illustrates the general character of their miracles, which mostly rest upon the testimony of him who works them, and are not submitted to the scrutiny of the senses. The ground-work of the above story is found in the history of the celebrated Frank, a cotemporary of Israel Baal Shem, and the pretended prophet of Sabbathi Tsevi, who settled in Podolia about the year 1757. He was really a man of great cabbalistic learning; and, as he professed faith in

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\* Cabbalistic letters of the Alphabet.

† Shamad is a Hebrew word, signifying to *destroy*, which the Jews use for baptism, as they look upon baptism and destruction as synonymous.





the Trinity, and drew up a creed in many points agreeing with Christianity, he obtained the patronage of the Roman catholic Bishop of Kaminietz, whose attempt to destroy the Talmud is ascribed to his influence. The death of his patron, and the intrigues of the hostile Jews, led to the public disputation in Lemberg, of which a most marvellous account is given in another Chasid book, entitled, "The Book of the Dreadful History." The opposers of Frank triumphed; and Frank and his followers were really baptized, and formed a sort of judaizing Christian sect, still known by the denomination of Frankists. The Chasidim ascribe the death of the bishop and the baptism of Frank to the prayers of Baal Shem. Their own sect, however, is now also on the wane. Within the last ten years several of their greatest Rabbies have died, and the survivors, it is said, have lost much of their influence, as they promised to reverse a decree, relative to military service, which the Russian government issued six years ago, but were utterly unsuccessful. The decree was executed, and the Tsaddikim lost their credit. It is, however, much to be feared that the transition from fanaticism will be to infidelity, unless proper means be used to lead them to the truth.

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#### PARISH CHURCHES.

##### NO. XIX.—BURLINGTON CHURCH, YORKSHIRE.

[With an Engraving.]

THIS church belongs to a class, by no means common, which has not hitherto received the attention or illustration they well deserve from the lovers of ecclesiastical architecture. The greater part of them are mere fragments of larger buildings formerly appropriated to the rich monasteries which were dissolved in this kingdom at the period of the Reformation. For very few indeed remain entire\* which are not included in the number of the collegiate churches. But parts of several of these noble structures, which rivalled our cathedrals in grandeur of design and delicacy of workmanship, were at that time converted into parochial chapels. Sometimes the choir, sometimes the nave of the Abbey church, with or without the tower and transepts, has been spared by the hand of the destroyer, and preserved for sacred uses.†

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\* St. Alban's, Herts; Beverley Minster, York; Selby, Yorks.; Tewksbury, Gloucester; Christchurch, Twynam, Hamps.; Romsey, Hamps.; Shrewsbury Abbey Church; Great Malvern, Worcester.

† The following list is extracted from the churches named in Rickman's Gothic Architecture:—Malmesbury, Wilts.; Dunstable, Beds.; Thorney, Camb.; Lanercost, Cumb.; Melbourne, Derb.; Waltham, Essex; Sempringham, Lincoln; Crowland, Lincoln; Tutbury, Stafford; New Shoreham, Sussex; Winchelsea, Sussex; Pershore, Worcester; Bolton, Yorks.; Howden, Yorks.; Old Malton, Yorks.



Many causes have contributed to prevent such parish churches from becoming objects of public admiration. As fragments of larger edifices, they cannot be expected to present to the eye of the inexperienced observer so attractive and well-proportioned an exterior, as many of smaller dimensions and architecture much inferior which possess the advantage of constituting an entire whole; besides, both the exterior and interior of such churches have, in most instances, suffered material injury from the inadequate and injudicious attempts of churchwardens and other guardians of the building to accommodate it to its present use.

In almost all such parishes, the livings belong to the number of perpetual curacies, as they are called; the great number of which throughout the country seems to have long been one of the main sources of the evils which impede the efficiency of our national church; nothing having given such frequent occasion to pluralities and non-residence as the sacrilegious spoliation of tithes committed in Henry VIII.'s time, by which act these perpetual curacies were created. For, while the monastic estates and rectorial tithes were swept away together into the hands of the laity, the impoverished minister was left to perform, without needful assistance, the duties of a rector, in large and laborious parishes, and, with no parsonage house, and no more than a curate's stipend, to meet the calls of charity, and to maintain the respectability of his arduous station.

It is almost incredible how inadequate the provision for the support of the minister of Burlington has continued for three centuries, in spite of the operation of Queen Anne's Bounty. In Queen Elizabeth's grant of the rectorial tithes, no more than eight pounds *per annum* is reserved to be paid by the impropiator as "the salary of a curate or priest who should perform divine service and have the charge of souls;" and this appears to have been actually the whole amount of the stipend for more than 150 years after the dissolution of the monastery.\* Since the beginning of the last century, the living has been augmented several times by Queen Anne's Bounty, so as to be now valued in the Parliamentary Returns at 83*l.* 10*s.* *per annum*; and this, in a parish with a population of more than 5000 souls, is the endowment of the only place of worship belonging to the national church!

Surely it would have been a most righteous application of the public money, long ago, by means of national grants, to have accelerated the augmentation of the poorer benefices. The question of the propriety and necessity of national establishments of religion seems to be generally admitted, notwithstanding no little clamour

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\* Speed makes the annual revenue of the dissolved monastery in 1537, 682*l.* 13*s.* 9*d.*; and Dugdale, 547*l.* 6*s.* 11*d.* The rectory of Burlington was then valued at 36*l.* 6*s.* 8*d.* In Queen Elizabeth's time, it was let for 40*l.* *per annum*, and in Charles I.'s, for 180*l.* *per annum*.

has been raised upon the subject; but it is hard to conceive how the principle can be separated from another, which binds the nation, as a whole, to contribute to the support of the national church. It appears impossible to entertain the notion of a national establishment being suffered to exist at all without being also publicly maintained, and, where necessary, extended; and it would be more worthy of a Christian nation to contribute generously to the augmentation of the poorer livings from its own funds, than to talk of effecting this most desirable object by some unjust and sordid measure, which would go to equalize and reduce all the better benefices. It is indeed an ungenerous and unchristian argument, that, because more than 4000 benefices were wantonly despoiled of their rights and privileges three centuries ago, to the no small detriment of the means of national religious instruction, the remainder should now be subjected to a similar process, in order to remedy the evils flowing from a former act of injustice. This acknowledged evil has, however, been too long a fruitful source of somewhat unavailing regret to the best friends of the church.

Burlington, or Bridlington,\* is a market-town and seaport in the East Riding of the county of York, lying about half-way between Beverley and Scarborough. Its spacious and beautiful bay, completely protected from the northern gales by the bold promontory of Flamborough Head, seems to have been considered as an important station on the coast in very early times. The Romans, Danes, Saxons, and Normans, successively occupied the same spot; and the remains of huge mounds and dykes in the neighbourhood, as well as Roman military roads, which have been traced in this direction, warrant us in assigning to the settlement a very high antiquity. The church and town are sheltered by high ground, except on the east side, which is open to the sea. A narrow valley follows the course of a rivulet, which rises about five miles to the westward, in the fine range of chalk hills, called the Yorkshire Wolds; and to the south is the extensive district of Holderness, in former ages one vast marsh; but now improved, by draining and cultivation, so as to furnish some of the best grazing land in England.

At the time of the Norman survey, there was a church in existence at Burlington, although no part of the architecture of the present fabric can lay claim to so remote a date. The manor had formerly belonged to Gilbert Tyson, and afterwards to Morcar, the Saxon Earl; and there is some reason to think that a nunnery of Saxon foundation may have been destroyed here in the general ruin brought by the Danes upon the Saxon monasteries in the kingdom of Northumbria. Be this as it may,

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\* Anciently Brellington, or Berlinton, or Bridlinton.

the manor of Burlington, after the Norman Conquest, was bestowed upon Gilbert de Gant, or Gaunt, who came over with the Conqueror, and was by him created Baron of Falkingham, in Lincolnshire. He was also the Lord of the Manor of Hunmanby, near Burlington, and had a castle there. His son, Walter de Gaunt, in the reign of Henry I., founded at Burlington a priory of Canons Regular of the Order of St. Augustine; and, by a munificent donation, appropriated the manor and rectory to their use. Hence it is that, for the four succeeding centuries, the history of the place is little more than a history of the monastery: for, by a grant of King Stephen, the custody of the port and harbour was confirmed to the prior and convent; and, by a charter of King John, the privilege of holding an annual fair and market was also conferred upon them. They were thus constituted lords of trade and commerce as well as of the soil, and this combined with the civil jurisdiction which they exercised to secure to them the undisturbed possession of all civil and ecclesiastical power in the town and neighbourhood, which indeed appear to have been reduced into complete subordination to the influence of the monastery. Several of the brethren—Robert, the Scribe, Gregory of Bridlington, William of Newburgh, John de Twenge, John de Bridlington, Peter of Langtoft, and Ripley, the Alchymist—were celebrated either as monkish writers, or as patterns of monastic virtue.

The approach to the church is by an ancient gateway of decorated character, the arch mouldings and roof of which, boldly groined with bosses, are still in tolerable preservation; but the exterior of the building is sadly mutilated. Of the conventual church nothing but the nave remains. The choir and transepts are entirely demolished along with the central tower; and the two towers, which once adorned the magnificent western front of the edifice, are now reduced to the level of the side walls. Owing to this, the building is seen to much disadvantage from a distance. The south-west tower is *perpendicular*, and, judging from the massive and bold projecting buttresses of its remaining lower stories, must have been of great height, and a striking object to the surrounding country. It is now disfigured by an octagonal brick bell-turret, with a leaden cupola, erected in 1763, and containing three bells. The north-west tower is of more early date than the rest of the west front, and communicated with the north aisle by a plain low door-way with semicircular arch, the only one of that form now remaining about the building; but this tower is now unroofed, and its fine interior arches walled up.\*

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\* The great west window is of noble dimensions, (about 50 feet high and 30 feet wide;) the head is filled with excellent perpendicular tracery, and the lower part is divided by a transom into two compartments of nine lights each. The lowest of

The interior of the building consists of nine arches, exclusive of the western towers. The eastern end is not perpendicular to the side walls, and is merely an unsightly mass of buttresses piled from the ruins of the demolished choir and transepts, of which unhappily not a vestige now remains. So long ago as the year 1591, Queen Elizabeth permitted John Stanhope, Esq., the lessee of the rectory, "to take all *the old stones* remaining on the site of the late monastery, and not yet sold or laid out, for the purpose of repairing the piers and harbour, then in great ruin and decay." Ever since that time, while any materials were left that could be converted to building purposes, the ruins were resorted to as a convenient stone-quarry, and, at last, the very foundations dug up and burnt into lime. The clustered piers of the church are very handsome, each consisting of twelve shafts upon a quadrangular base—four larger ones at the angles, and eight smaller, in pairs, between them. The capitals are plain, but the arch mouldings very bold and numerous. The triforia, which are very handsome, and the clerestory windows, are mostly of decorated character of an early kind, the tracery consisting chiefly of various combinations of trefoils and quatrefoils. The windows and buttresses of the north aisle are early English; but in the centre is a porch highly enriched, in which *the toothed moulding* is a prominent ornament; and the open work of the foliage on the capitals of the columns is really exquisite—different from and superior to anything else to be found about the building. Owing, however, to the monastic buildings formerly occupying the ground east and south of the church, the ancient cemetery was entirely on the north side, and the earth has been suffered to accumulate on that side to the depth of four or five feet, so that there is now a descent of several steps into this beautiful porch, which is seldom used as an entrance. Some attempts have recently been made gradually to clear away the soil, which must be most injurious to the edifice by undermining the foundations of the walls, and filling the interior with damp. In time, there-

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these, about fifteen feet high, is the only part now glazed; but, were the whole opened, few churches could boast of so splendid a window. Its great size, filling the whole space between two very bold buttresses, formerly crowned with pinnacles rising above the edge of the roof, and the highly enriched character of the principal entrance underneath, give to this front a peculiarly imposing effect. The church is generally of decorated character, except some good early English work in the north aisle. Three of the clerestory windows on the south side, adjoining the south-west tower, are perpendicular insertions; and the piers below them, instead of being clustered, are quadrangular, and covered with ornamental panelling, like the interior and exterior wall and buttresses of the west front. The original folding-doors of oak, at the western entrance, remain, and are covered with beautiful perpendicular work in a state of great decay. The enrichments both of this door and the smaller one of similar character on the south-west are extremely fine. And there is a beautiful range of canopied niches, with crocheted pinnacles, on either side these doors, over both of which rises an ogee canopy with crochets.

fore, it is hoped this fine porch may be displayed to more advantage.

The length of the present building in the interior is about 185 feet; and the distance of the farthest pillar of the ancient choir, whose foundation has been discovered, from the east wall is 152 feet. The ancient priory church, therefore, seems to have been about 333 feet in length; its breadth, 68 feet; and height, 70 feet. Among the records in the Chapter House, Westminster, a very minute and curious survey of all the buildings of this monastery, taken by Henry VIII.'s Commissioners, was discovered by Mr. Cayley, and printed in the 19th Vol. of the "*Archæologia*." Some idea may be formed from it of the structure of the ancient choir.

The interior of this church has been terribly disfigured by pews and galleries of a most irregular and indescribable sort; but it is gratifying to be enabled to state that an era of better taste has commenced. The western gallery has been rebuilt, and ornamented with Gothic panelling in a style more corresponding with the original character of the building; and an organ, the liberal gift of a private individual, at the cost of 200 guineas, being placed in an elegant Gothic case, has added materially to the appearance of the interior as a place of public worship.

The font is entirely without ornament—a massive circular bason, on a short circular pedestal, with square plinth. Its material is a dark-coloured species of marble, called *turbinated madreporite*, of which it affords a remarkably fine specimen. It has been removed from its ancient position, in the centre of the middle aisle, opposite the western entrance, between the two first piers, where it was elevated on two very broad square steps of stone. Near it, supported on two pieces of modern stone-work, is a most curious specimen of very ancient sculpture, carved on a slab of black marble, in the shape of a coffin-lid. Two dragons are represented fighting; below them the front of a building of Norman character; the fox and the crow, with a pitcher between them, and at their feet, a lion.

No monuments of ancient date now remain in the church, but it was formerly the burial-place of many families of note, amongst which are recorded the names of Gaun, Manley, Constable, Sywardby, and Arden. The shrines of some eminent ecclesiastics, Prior Gregory, Prior John de Twenge, Prior John de Bridlington, and Canon Ripley, are also noticed.\*

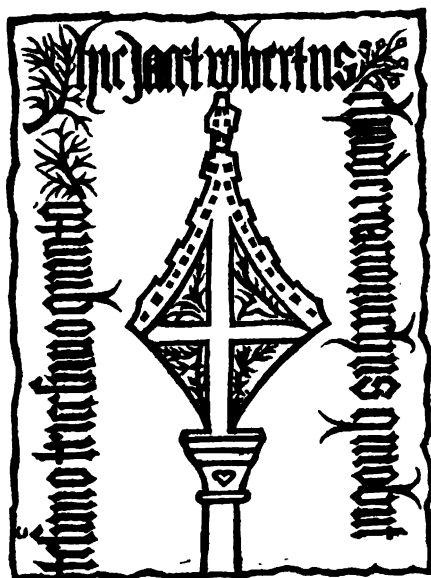
Two slabs of chalk-stone, found in digging east of the church, are preserved in the vestry, with the following inscriptions:—  
"Hic jacet Robertus Bristoyk quondam Prior hujus loci, qui

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\* Very curious drawings of two of these shrines, and of two other monuments, to which no name can be assigned, are preserved in the British Museum—H.N. MSS. Vesp. E.

obiit anno Domini milesimo quadragesimo nonagesimo tertio, cujus animæ propicietur Deus. Amen." "Hic jacet Robertus Charder Canonichus, qui obiit [anno Domini milesimo quingentesimo tricesimo quinto." There is also another tablet of free-stone, with a cross elegantly raised upon it, but no inscription, which was found below the floor of the church near the north porch.

The engravings below may give a better idea of the ancient tombstones referred to.



This inscription is on the margin of a slab like the above, but, no cross in the centre :—

Hic jacet dñs Robt bexleyk.  
quod da prior hnt loci q obiit  
ano dñi m ccc nonagesimo in  
cur sue ppter de amicu

The Parish Register commences in 1564, but, though well preserved, contains no remarkable entries. The Register of the

priory, however, a very curious MS. book, in the possession of Sir W. Ingilby, of Ripley, Bart., furnishes a list of thirty-one priors, from the year 1124 to 1531; and much minute information has been derived from it respecting the ancient extensive possessions of this monastery, which the reader will find published in Burton's "*Monasticon Eboracense*." X.

[There is also a very pleasing and learned History of Burlington by Mr. Marmaduke Prickett, of Trinity College, Cambridge.—*Ed.*]

#### ANCIENT GALLICAN EXPOSITIONS OF THE CREED AND LORD'S PRAYER.

It was the custom, in the ancient church, to deliver to the people, every Lent, an exposition of the Creed and of the Lord's Prayer; designed chiefly for the use of the candidates for baptism at the ensuing Easter. The creed expounded was sometimes the Nicene, as appears in the Sacramentary which goes by the name of Gelasius, and which was published by Thomasius, 1680, from a manuscript in the Queen of Sweden's library, (as he supposed) of the latter end of the eighth century, where the Nicene Creed (without the filioque) is rehearsed,—first, in Greek, and then in Latin. In the Gallican church the Apostles' Creed was used, as appears by the Gallican Missals and Sacramentary published by Thomasius and Mabillon. The precise time for delivering the exposition varied in the different churches. The learned Lesley, who published the Mozarabic Missal, informs us, in a note, (p. 513,) that, at Rome, it took place on the Wednesday, and in Africa, on the Saturday in the fourth week in Lent; at Constantinople, on Good Friday; in the Gallican and Spanish churches, on Palm Sunday; and at Jerusalem, throughout the whole forty days of Lent.

The two expositions of the creed which follow were used in the Gallican church, and are taken from Missals published,—the one by Thomasius, from a manuscript in the Vatican; the other by Mabillon, from a manuscript in the Abbey of Bobio. The exposition of the Lord's Prayer, which is given, is found both in the first of the two Gallican Missals here spoken of, and also in the Sacramentary of Gelasius, of which mention has been already made.

They are presented to the reader on account of the interest which attaches to every Gallican remain, from the circumstance of the same forms having been observed in this country and in France prior to S. Augustine's Mission, (whether the Gallican custom was introduced here by S. Germanus, when he came over to oppose the Pelagian heresy, A.D. 429, as Archbishop Usher

supposes, or whether it was co-eval with the planting of Christianity in this island, as Mr. Palmer, with fair reason, inclines to think, in his "*Origines Liturgicæ*," whence it appears by no means improbable, that we have here expositions of the Creed and Lord's Prayer which were made to our British ancestors 1400 years ago. The probability of this is heightened (if Archbishop Usher's opinion be right as to Germanus having introduced the Gallican course, or order, into this country), in the case of the first of the two expositions of the Creed: for the only saint's office which the Missal, in which it is found, contains, is one for Germanus himself, of whose pious labours in Britain mention is made. Whence it has been not unreasonably supposed that it was written for the church of Auxerre, of which he was Bishop, which would be likely to preserve the expositions unaltered which had been used by so faithful a servant of God.

*From the Missal published by Thomasius.—Missale Gallicanum Vetus.*

Here begins the Exposition or Delivery of the Creed.

DEARLY beloved brethren, the discourse and sacrament of the whole creed is the faith and life of a Christian man—faith for the present, life in futurity; faith in the way, life in the country; faith in hope, life in reality; faith in the contest, life in the kingdom; faith in operation, life in recompense. And so whosoever shall have had faith with works in this world, receives life eternal in the next; and, therefore, in the very beginning of the creed, it is thus:—*I believe in God*; and afterwards, at the conclusion of the creed, *the life everlasting*. So then, beloved, the creed is, as it were, a beautiful building well-begun, which hath at once a most firm foundation, and an immortal summit, since it begins with *God*, and ends with *life everlasting*. God is the foundation, and eternal life the summit. Faith, dearest brethren, is the gate of life, the beginning of the way, the foundation of salvation. Whoever thinks that he can receive divine mysteries better by the understanding than by faith, acts like one who should leave the high-way for a pathless tract; or like one who constructs a building without foundation, or seeks an entrance through an opposing wall. Therefore the salutary comprehension of belief is to be employed when the weak mind is unable to contain the secret of heavenly things. Let us throw open, then, the full bosom of belief to the oracle of the divine Hymn.

Here the Apostles' Creed is given at full length.

The creed, dearest brethren, is not written on tables, but, being received into the heart, it is retained by memory; and therefore it is expedient to repeat that which ought never to be forgotten.

Here the creed is repeated.

As your charity well knows, beloved, the faith of all Christians consists in the Trinity; and, therefore, also a third time we repeat to you the text of the creed, that the very number of the repetitions may serve in sign of the Trinity.

Here it is repeated the third time.

Receive, with the utmost attention, dearest brethren, the creed which you have heard; that the seed of the word may find the furrows prepared, in



which it may safely be deposited, and fix its roots firmly, and bring forth, at the day of retribution, the abundant fruits of righteousness. The beginning of the creed is in this wise :—*I believe in God, the Father Almighty.* When you hear God spoken of, understand a substance without beginning and without end. When you hear the word “Father,” understand the Father of the Son; for by the very name which calls God the Father, the Son also is proved to subsist equally with the Father. How, indeed, God the Father begat the Son, I would not that you should inquire. God, then, is to be believed to be the Father of his only Son our Lord; but the matter is not to be made the subject of discussion. Nor is it lawful for a servant to dispute concerning the birth of his Lord. The Father has borne witness from heaven, saying, “This is my beloved Son, in whom I am well pleased; hear ye him.” The Father says that he is his Son, and bids us hear him: who is there that denies that to be true which the Truth itself has pronounced? It follows, *And I believe in Jesus Christ, his only begotten and Eternal Son.* Jesus is the Hebrew for the word which, with us, signifies Saviour. He is called Christ from the Chrism, or anointing. *Only begotten*, it says, for Christ is One to the Father as brightness to fire; as valour to the brave; as wisdom to the wise. *Conceived*, it says, *by the Holy Ghost.* The Holy Spirit, then, is declared to be the Creator of the Lord’s flesh, and temple. Begin now from hence to understand the majesty of the Holy Ghost; for so saith the Gospel—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.” Observe, then, the Trinity co-operating with itself in turn. Would the Holy Ghost be said to come upon the virgin, and the power of the Highest, if this were not the very Christ who is “the power of God, and the wisdom of God?” For the present, if you will, let what has been said satisfy your charity; and to-morrow, according to your holy custom, you shall deliberately hear the rest by the ministry of our brethren. It says, *Born of the Virgin Mary; conceived by the Holy Ghost; suffered under Pontius Pilate.* Let us inquire, beloved, why the framers of the creed thought it necessary to insert the name of Pilate himself? On this account then—because there were to be many Antichrists, (i.e. false Christs;) that no heresy might assert there was another Christ; when it should thus appear that there was only One, whom the creed declares to have suffered under Pilate. *Crucified, dead, and buried: the third day he rose again.* The Gospels have borne the clearest testimony concerning the open resurrection of our Lord, an event which was proved by many; yet also the apostle preached concerning it, saying that the Saviour rose from beneath on the third day: (for if he had risen at once, the same day he died, or the night following, hardly any would have believed that he had been really dead. You see how the delay of his resurrection establishes his death; and, on the other hand, the truth of his death is an authority for the matter (of his resurrection.) For you cannot prove that any one has been raised up unless you can shew that he was lying down before; and, on the other hand, you may easily prove that a man has been asleep, if you prove the fact of his being awakened.) And that he was seen of Cephas, and after that of the Eleven; then he was seen of above five hundred brethren at once. O the wonderful and inestimable love of our Lord! He thought it little to confirm the faith of the church, that all the apostles saw him, unless he exhibited himself also to the sight of the crowds who stood by. It follows in the creed :—*He ascended into heaven; he sitteth at the right hand of God, the Father Almighty.* The right hand of God is not here spoken of in a bodily sense, for the Divine Majesty is not represented as sitting according to human fashion. The Son is, therefore, said to be at the right hand of the Father because in them no left-handedness or evil favour is found. For, as in the sacred Scriptures, the right hand always refers to that which is better, and the left hand to that which is worse; therefore, in speaking of God, the right hand signifies there are good things; when the left is spoken of, we may suspect

what is evil. *From thence*, it says, *he shall come to judge the quick and the dead. I believe in the Holy Ghost.* For the exclusion of all the sad devices of the heretics, the creed, at the conclusion of its text, now honours the Holy Ghost, with the same word of belief with which, at the beginning, it honoured the Father and the Son, when it says, *I believe in the Holy Ghost.* Lest, then, he should perchance suffer the indignity of an inferior, it rightly shews that he claims to himself, on the score of equality, both the fulness of the Godhead and the dignity of the Father and of the Son. Because, in the Divine Trinity, there is nothing which is to be believed greater or less. Where one is said to be greater in any respect, the less is shewn to fall short in something. If, therefore, in respect of the Divinity itself, any one should assert one thing greater and another less, he offers insult to that Majesty which he considers the greatest, because, when the power and dignity of the Trinity is equal, whatever is taken from one of the Persons in it, without doubt, is equally withdrawn from the whole Godhead.

*I believe*, it says, *the holy catholic church; the communion of saints; the resurrection of the flesh; the life everlasting. Amen.* It has well added everlasting life at the end of the creed, because the belief of the creed itself is the reward of eternity; and thus the order of the creed is the ascent of salvation, because whosoever shall faithfully attain its summit, shall, most certainly, possess the end of eternal life, under the dominion of our Lord Jesus Christ, whose is the honour and the empire throughout all ages.

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*From the Missal published by Thomasius.—Missale Gallicanum Velus.*

Here beginneth the Preface to the Lord's Prayer.

OUR Lord and Saviour Jesus Christ, when his disciples asked him how they ought to pray, not only gave them a form of prayer, but also shewed them with what intention and purity they should pray, as the holy lesson has just pointed out—"Then when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father." When he speaks of a closet, he does not mean some hidden room, but the secret recess of the heart; that is, he would have us shut our breasts from every evil thought by the mystical key of faith; and, with closed lips, address God by an uncorrupted mind. For our God is the hearer of our faith, not of our voice. Therefore He, from whom speech that is wisdom proceedeth, Christ our Lord, has taught us this prayer, that we should pray thus:—

*Our Father which art in heaven.* This is the voice of liberty, and full of confidence. Therefore it behoves us to live in this manner, that we may be the sons of God, and brethren of Christ. For with what temerity shall he presume to call God his Father, who basely departs from his will? Therefore shew yourselves worthy of the Divine adoption, for it is written, "As many as believed in him, to them gave he power to become the sons of God."

*Hallowed be thy name.* Not that God, who is ever holy, can be hallowed by our prayers; but we pray that his name may be sanctified in us; that we, who are sanctified in his baptism, may persevere in that which we have begun to be.

*Thy kingdom come.* For when does our God not reign, whose kingdom especially is immortal? But when we say, "Thy kingdom come," we pray that our kingdom may draw near, which has been promised to us by our God, and obtained by the blood and passion of Christ.

*Thy will be done as in heaven, so in earth.* That is, may thy will be done so that we may, without blame, perform on earth that which Thou wilt in heaven.

*Give us this day our daily bread.* Here we ought to understand spiritual food; for Christ is our bread, who said, "I am the living bread which came

down from heaven." Inasmuch as he calls it "daily," he warns us always to be free from sin, that we may be fit to receive the heavenly nourishment.

*And forgive us our debts as we forgive our debtors.* This is a condition, signifying that we cannot otherwise be worthy to receive the pardon of sins, unless we first grant pardon to those who have offended against us; as our Lord speaks in the Gospel, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

*And lead us not into temptation.* That is, suffer us not to be led into sin by him who tempts us, the author of evil. For the Scripture says, God is (not) the tempter of evil men; but the devil is the tempter. In order to overcome whom, our Lord said, "Watch and pray, that ye enter not into temptation."

*But deliver us from evil.* This, therefore, he says, as the apostle said, "Ye know not what ye ought to pray." Wherefore Almighty God is to be entreated by us that he, our Lord Jesus Christ, may favourably deign to grant us (protection from) that which our human weakness is unable to shun and to avoid, who liveth and reigneth with the Father and the Holy Ghost throughout all ages.

*From the Sacramentarium Gallicanum, published by Mabillon.*

Here beginneth the Exposition of the Creed.

THE divine Sacraments, dearly beloved brethren, are not things to be discussed, but to be believed, and not only to be believed, but to be feared; nor can that man preserve the discipline of faith who has not the foundation of the fear of God, as Solomon saith, "The fear of God is the beginning of wisdom." For he, who fears God in all things which are spoken of God, is both wise and faithful. Ye are, therefore, this day to hear the creed, without which neither can Christ be declared, nor faith be retained, nor the grace of baptism be celebrated. The creed is the sign of the catholic faith, the sacrament of eternal religion. Do ye then, *competentes*, prepare your senses with all reverence; and listen to the creed which the holy catholic church, with maternal voice, this day delivers unto you.

Here the Apostles' Creed is given at full length.

The order of the creed must be repeated to you, beloved, that what we teach may be the better implanted in your senses:—

*I believe in God.*

Therefore the third time the order of the creed is to be gone through that we may more faithfully attain to receive the remainder.

*I believe in God.*

Observe thou hast added the word "Almighty," and thou hast done so with truth. Doubt not of the promise, but confidently expect it if thou believest that He which promiseth is Almighty.

*And in Jesus Christ, his only Son, our Lord.* This is that sacrament of faith. Unless with all thine heart thou believest in the Son of God, thou canst not confess the Father. Believe, then, that the Son of God is the only begotten of the Unbegotten, the living of the living, very God of very God.

*Who was conceived of the Holy Ghost, born of the Virgin Mary.* Thou hearest that the Holy Ghost was the author,—doubt not that a virgin was able to conceive. This is what the Angel Gabriel spake to Mary, saying, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Why dost thou not believe that He, whom thou believest to have made man out of the ground, took the form of man in the womb of the Virgin? Nor doubt but that Mary remained a virgin after her delivery, of which, a long time before, the prophet Isaiah sang, saying, "Behold a virgin shall conceive, and bear a Son." This is to be believed on the authority of the Divine saying.

*He suffered under Pontius Pilate, was crucified, dead, and buried. Let no hesitation disturb thee concerning thy Lord's passion; fear nothing concerning his cross, nor of his burial. There was no frail weakness in Him who redeemed thee; but it was the labour of love. His cross is thy kingdom, his death thy life.*

*He descended into hell: the third day he rose again from the dead; he ascended into heaven; he sitteth at the right hand of God the Father Almighty. If the three days' burial of thy Lord disturb thee, let his eternal resurrection the more confirm thee. Whatsoever of weakness thou hearest to have been in Christ is a mystery. But at this it behoves thee to wonder, that He, to whom the heaven was justly due, despised the cross that he might bear it for thee. If thou believest the things which thou seest, believe also those things which He cannot deny in glory.*

*From thence he shall come to judge the quick and the dead. Lo! He, who was judged by wicked men upon earth, cometh from his heavenly throne to sit in judgment. If thou despisest Him who was judged, yet fear Him who is to be the Judge.*

*I believe in the Holy Ghost. If by faith thou believest God the Father and his only begotten Son, it is necessary that thou shouldest also confess the Holy Ghost as God. For this is the Holy Ghost which proceedeth from the Father, concerning whom the Saviour said to the blessed apostles, "Go ye, baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." He cannot seem separable in power who cannot be separated in name.*

*The holy catholic church; the forgiveness of sins; the resurrection of the flesh; and everlasting life. Unless thou believest the holy church of God, thou canst not partake in the gifts of God which are in the church. For which cause, together with the Father and the Son, thou hast professed the Holy Spirit to be God; that through the grace of baptism forgiveness of sins may be granted to thee, and the resurrection of thy flesh be restored to thee for ever. For unless thou believest that thy sins are remitted, thou canst not be forgiven. Unless thou believest that thou art to be restored after death by the resurrection of the flesh, thou canst not attain to the fruit of everlasting life.\**

\* The omission of all mention of the procession of the Holy Ghost from the Son in this exposition argues a very high degree of antiquity. When first the addition of "filioque" (which began in the Gallican and Spanish churches) was made, we do not know with any certainty. That it was used in the chapel of Charlemagne prior to the year 808, we learn from the letter which was sent to Pope Leo III. by the monks of Mount Olivet, at Jerusalem, upon this subject, one of whom mentions his having heard the creed, with this addition, in the Emperor's chapel. And although Pope Leo, in answer to the deputation which waited upon him from the Council of Aix la Chapelle, 809, (partly for the sake of uniformity throughout Christendom, and more out of deference to the fathers at the Councils of Nice and Constantinople, whom he considered guided by the Holy Ghost to omit this and other points which were beyond the capacity of the generality of men,) strongly advised, with a view to get rid of the addition throughout the dominions of Charlemagne, that it should not be used in the Emperor's chapel, (in conformity with which, in his own chapel, he had the creed engraved on silver tables, in Greek and Latin, without the addition;) yet we have no reason to believe, even if his advice was adopted, that it availed to get rid of the custom in the Gallican churches; and, at all events, it did not lead those churches to keep the doctrine itself in the back ground, for we find the fathers at the Council of Arles, in their first canon, professing it in these words:—"Spiritus vero Sanctum, nec creatum, nec genitum, sed procedentem ex Patre et Filio profitemur." Under these circumstances, the lowest date which can possibly be assigned to this exposition is the early part of the eighth century. The Missal itself, or Sacramentary, into which the exposition has been transcribed from some much earlier work, is probably of the date of Pepin or Charlemagne, the Gallican offices in it being adapted for the reception of the Canon of the Romish Mass, (which is given at the beginning of the book,) but not yet supplanted by the Gregorian

## ANTIQUITIES, ETC.

## CHURCH AND PARISH BOOKS OF DARTINGTON, DEVONSHIRE.

(Continued from p. 25.)

[Then follow payments.]

In pmis sol p̃ uno novo pixide de argent p̃ corpõrbus dict . xvij<sup>s</sup>.Et p̃ feñro ejud<sup>m</sup>.Et p̃ prostratione unũs querc in silv Domine iij<sup>s</sup>.Et p̃ secatne et carr ejus<sup>d</sup>. videlt ꝥcc. xxx. ped pt C xvij<sup>s</sup>.It Johi William p̃ . . . . . lavacione ecclesẽ et campan. ix<sup>s</sup>. vi<sup>s</sup>.Et Plumbario p̃ emendatione ffont viij<sup>s</sup>. viij<sup>s</sup>.Et dcto Plumbõ p̃ emende le guttere in boreal pte ecclie viij<sup>s</sup>.

Et p uno gutt ex ligno fact ij.

[Five pages of payments for labour, lead, wainscot, stone, and other charges for extensive repairs.]

Et p̃ iij. viij. l et dẽ metall empt xxxij. iij<sup>s</sup>.Et p̃ careage ejusd<sup>m</sup>. de London usq̃ Exon. . . . . ij<sup>s</sup>. x<sup>s</sup>.Et p̃ careage ejud<sup>m</sup>. de Exon usqu Toton viij<sup>s</sup>.Et p̃ emendatione gradal ecclesẽ xxv<sup>s</sup>. viij<sup>s</sup>.

Et p̃ speculatoribus . . . . . fenestrum eccles.

Pulpit. It<sup>m</sup>. in expensis apud Stoke ad supervidend le polepitt iij<sup>s</sup>.

[This pulpit is still in existence, and is very richly ornamented with niches; and a running pattern of vine leaves, carved in good taste, at every break of the octagon.]

[It seems about the 5th of Henry VII. that the receivers of the parish rents used to let out their brewing utensils to hire, as credit is annually given *pro locatione Chitelli*. Thus :—]Itm : r̃ comp̃ de xi<sup>s</sup>. ij<sup>s</sup>. p̃ locatẽ Chitelli cum cuvã et crivis hoc anno.Missal. They stop at the *Contestatio*, "It is very meet, right," &c. ; and then go on, and conclude with the Roman canon.The other Missal, from which the first exposition of the Creed and that of the Lord's Prayer is taken, is of a much earlier date. The offices are purely Gallican; and, though in one or two there are some passages borrowed from the Roman canon, the beginning and ending of these are Gallican, and even the borrowed passages are not as they stand, or ever stood, in the Roman canon, but altered and interpolated as if the author had merely borrowed the idea from some Roman Missal, and thought he could improve upon it; or else had merely made use of it according to his memory. Thomasius and Mabillon refer the "*Romanum Imperium*," which occurs in one collect, to that empire before its destruction. There is nothing to hinder this but a collect for S. Gregory, (*probably of Tours*,) and this may possibly have been added.

[The anvil also makes a regular annual return.]

Itm de vi<sup>r</sup>. viiij. rec de Domino Will<sup>m</sup>. Bonchmouth p<sup>r</sup> uno c<sup>er</sup>vo  
• dāt ecclie p<sup>r</sup> Rectorem.

Et de vij<sup>r</sup>. per una vacca dāt ecclie p<sup>r</sup> Wm Veale et vend Johi  
Veale.

Et de iij<sup>r</sup>. iiij<sup>d</sup>. red. de d<sup>cto</sup> Rect<sup>o</sup> dāt parochianis ad potand<sup>u</sup> tabernā.

[*Dona et Legata* is another head under which stands a variety  
of receipts for the reparation of the church.]

[In this year there was a visitation of the Suffragan Bishop in the  
adjoining parish of Harberton, as appears by the following entries :—]

Et in expensis apud Hurbearn.

Et in carnibus bovinis empt<sup>u</sup> p<sup>r</sup> servientibus suffragani.

Et p<sup>r</sup> pañ et p<sup>ot</sup> pr eisdm iii<sup>d</sup>.

Et p<sup>r</sup> feod<sup>u</sup> Episcop<sup>i</sup>.

Et pr feod Suffragan<sup>u</sup>. Et in rewardo servient<sup>u</sup> suffragani.

Et homin<sup>b</sup>. pr.....et p<sup>r</sup> pulsatione pr suffragan.

E Inventories.

#### Ornamenta ecclesie de Dartington.

fyrst, xj payre of Vestymētys, and hole sute  
of grene vestymētys.

iiij Copys : a lente cloth, a cloth for the high  
crosse.

xiiij auter towlys.

ij howselyng towlys.

ij dex towlys ; a clothe for the fonte.

ij towlys for y<sup>e</sup> sepulkyr : and a shete for y<sup>e</sup> sepulkyr.

ij lavyter towlys : ij kercherys for y<sup>e</sup> crosse.

iiij lyn clothys ov<sup>r</sup> y<sup>e</sup> hye auter.

vj surplys and v rochetys.

iiij nu portas bokys notyd.

ij old portus bokys notyd.

ij Manuelys : a scñ<sup>e</sup> boke.

iiij masse bokys : ij graylys.

iiij P<sup>r</sup>ffefner bokys.

ij ymner bokys be notyd ; ij py bokys.

iiij baggys w<sup>it</sup> iiij corpys.

iiij Chalys of Sylv<sup>r</sup> & gylt.

On crosse of Sylv<sup>r</sup> & gylt : ij cruetyts of sylv<sup>r</sup>.

On sens of Sylv<sup>r</sup> ij of latyn . a box of sylv<sup>r</sup>.

On strem<sup>r</sup> of sylke : ij cruetyts of tin.

A nu sute of grene  
vestments, gold bete,  
w<sup>t</sup> a cope of y<sup>e</sup> same  
coste xiiij. vi<sup>r</sup>. viij<sup>d</sup>.

ij crosse ban<sup>m</sup> of sylkē : a ban<sup>r</sup> of cloth.

On shyp of sylv<sup>r</sup> : a pax of sylv<sup>r</sup> : a ball of sylv<sup>r</sup>.

ij peloyes on blac & on red.

On anvylt w<sup>t</sup> Thomas Smyth of Totnes p̃ año.

On auter cloth of fyne sylke.

ij chandelers of sylv<sup>r</sup>.

On box of evere w<sup>t</sup> loke and gymys of sylv<sup>r</sup> oṽ y<sup>e</sup> auter

iiij leche bellys, iiij sacryng bellys.

ij grete chandelers of latyn, ij of yar.

iiij lytyl chandelera.

On ffine shete ex dono Crystyn Wattys.

On pall of velvytt . on pall of cloth.

On ryng of sylv<sup>r</sup> ex dono Annys Haryson.

A whytt ban<sup>r</sup> w<sup>t</sup> a red crosse in the myds ffor y<sup>e</sup> warre.

#### Dartynton ornament ecclie ibidm.

A bibell & a *pafres*, ij commiõn bookes, iiij saulters, on boke yma,  
i regester boke, iiij boks of Natyffis<sup>q; nativites.</sup> . on Chalys of sylv<sup>r</sup> gylt w<sup>t</sup> a  
coṽ, ij cruyts of silv<sup>r</sup> . The Agones within y<sup>e</sup> chansell, vij aperens,  
iiij board towyls for the commiõn bourd, ij diap̃r towells, ij towells  
silked, vij pere of serples.....ij clothes for y<sup>e</sup> desk of selke, a  
chope of blu velvet brothur wyth gould, a pawle of blak velvett, one  
cloth of grene selke franged for the commiõnyon bourd, j fante clothe,  
ij grete candellstcks of laten, ij littel candells<sup>k</sup> of latten, a sens of  
latten, ij litell candellstyck of tyn, a mattyeke & a shovell, a littel  
bukett of.....iiij heeds for moresh peks, ij belles & on pol exe,  
a payre of ledd iiij fete long, a leche bell, iiij littel belles, iiij dõs of  
tranchers—itm ij Chattels, iiij measshen keves, j bering keve in y<sup>e</sup> p̃sh  
howse—itm ij callivers & xx pole x<sup>t</sup>. att the church hous—ij longe  
bowes in the hands of, .....

#### Dertynton ornament ecclie ibid<sup>m</sup>.

ffyrst, a hole sute of grene w<sup>t</sup> a cope of the same.

Itm a payre of rede Damaske. Itm ij payre of whyte w<sup>t</sup> lyonys

Rampyons. Itm a payre of rede and branchyd w<sup>t</sup> grene. Itm a

paye of blak. Itm a payre of rede w<sup>t</sup> lyonys.

Itm a

palle. Itm a leynte cloth. Itm a cloth for the y<sup>e</sup> hey crosse. Itm

viiij auter towyllys & ij houselyng towellys.

Itm ij dex towellis of nu clothe—Itm a old cope.

Itm ij towellis for y<sup>e</sup> sepulchre.

Itm v Syrpelys & iij Rochettys.

Itm a cloth for the vaute . Itm a schete for y<sup>e</sup> spulkre.

Itm a blake cloyth for y<sup>e</sup> hesse.

Itm iij leche bellys, iij sacryng belles, ij candelstykyes of latyn & ij of tenne . it<sup>m</sup> ij of yron long atte y<sup>e</sup> hey aut<sup>r</sup>, ij lytell candelstykyes, oon of latyn & oon of yron.

Itm iij masse bokys, ij graylys, iij Portons.

Itm j antyfeners, an olde legent . Itm ij sawters, iij *peoffenerys*, a manuell. Itm vi baggys w<sup>t</sup> iij corpis . Itm a sens of sylv<sup>r</sup>, ij of latyn, vij crewetts. Itm iij Chalys of sylv<sup>r</sup> & gylte—Itm a croke of sylv<sup>r</sup>. Itm ..... Itm ij kerchers for ye crosse. Itm y<sup>e</sup>

P<sup>er</sup>son of Hempston hath geve to the churche vj aut<sup>r</sup> towellys. Itm l schete geve to the church by Johna Uscher. Itm ij schetes geve to y<sup>e</sup> churche by Sair Thomas Plummer. Itm j kercheff geve to y<sup>e</sup> churche by Johna Torrynge ..... by Alice Dyer ij pelewys, oon blac, oon rede.

Itm a new payr off vestyments off rede velvytt with a coope of the same off the pah byyng . Itm a nu payr off vestymetts off whyt chamlett & Blew off the gyft of Willm Jenys . Itm a per of vestymetts off blew damask with *stpyng* on the bak . Itm an autr cloth off red sylke with a fronte of domak w<sup>t</sup> baublys off lyonys rampyns . It a stremer of grensylvke . Itm a crosse baner of <sup>Yellow.</sup> yewilluf sylke . It a box of sylv<sup>r</sup> . It a pax of sylv<sup>r</sup> . It a chaffer of brasse off the parson's gyfte . Itm a brassyn croke . It a senē boke . It a ball of sylv<sup>r</sup> . It a shyppe of sylv<sup>r</sup> for y<sup>e</sup> frankensens . It a payr of sylv<sup>r</sup> chandelers of y<sup>e</sup> gyfte of Will<sup>m</sup> Usser, mercer, of London . It ij sylv<sup>r</sup> cruyettys of y<sup>e</sup> gyfte of John Anyer att Dyttseam . It a box of evere wyth gymys & lok of sylv<sup>r</sup>.

Itm a payr of blak vestymetts of velvytt of y<sup>e</sup> gyft of Mastrys Jane Curne w<sup>t</sup> a auter cloth & ij guyrtyns.

#### ON THE USE OF BRAZEN EAGLES IN CHURCHES.

PREVIOUS to the Reformation, eagles of brass were to be found, not only in our cathedral and collegiate churches, but also in several of the larger and more wealthy description of parish churches. They are now of rare occurrence, chiefly confined to college chapels and cathedrals; and, lest the few which have escaped the double dangers of reforming zeal and the reign of puritanism should either be removed



in a spirit of innovation under the name of improvement, or rudely destroyed under another visitation of puritanism, it may not be amiss to make some inquiry into the introduction of them in churches, and their use, illustrated by the history of some known examples.

That they were used as *Lecterns*, from whence the epistles and gospels\* were sung or read, is apparent from various authorities; and according to Du Cange, the eagle designated St. John the evangelist. The same writer describes one that was re-gilt as being situated "in medio chori," and he records the bequest of one to the church of Amboise, as early as 1014.

Durandus refers to the 10th verse of the xvii. psalm, "et volabit super pennas ventorum" as a reason for the Gospels being read from the eagle, and (strangely enough) adds as follows—"Et aquila ipse, seu locus in quo legitur, in diebus festis, aliquo panno linteo vel serico cooperitur, ad significandum mollietatem cordium Christianorum, unde Dominus per Prophetam Esek.: 'Ecce cor carneum dabo vobis, et scribam legem meam in cordibus vestris,' locus vero, in quo epistola legitur, non cooperitur, ad significandum duritiam cordium Judæorum."

There was formerly an eagle of brass in St. Michael's church, at Coventry, which, according to the MS. annals of that city, was given in 1359, by William Botoner, and stood "in the little quire just at the entrance into the chancel, and in the centre of the aisle." In the churchwardens' accounts are these entries:—

1564. It'm pd. for shoreinge the egoll, vj<sup>d</sup>.

1602. pd. for settinge up another desk upon the back of the egle, viij<sup>d</sup>.

The charge for scouring or cleaning the eagle occurs annually until 1645, when the font and eagle were condemned by the Puritans, and the latter sold for old metal.

"1645. Rec<sup>d</sup>. of Chamberlayne Smyth for y<sup>e</sup> eagle and foote, sold by order of vestry, for 5<sup>d</sup>. the lb., 8<sup>l</sup>. 3s. 4<sup>d</sup>." Consequently it weighed 392lbs.

A better fate has awaited the eagle in Trinity Church in the same city, although it was in some danger in 1654. The first mention of this eagle occurs in an inventory of church goods and plate, 1558—"It' a greytt eyggoll of braus in y<sup>e</sup> queyr;" and the following are extracts from the churchwardens' accounts:—

1560. Payd for skowryng y<sup>e</sup> egle and candellstyckes, x<sup>d</sup>.

It'm for mendyng of y<sup>e</sup> eagles tayle, xvj<sup>d</sup>.

It'm payd for makyng y<sup>e</sup> place for y<sup>e</sup> egle, xvij<sup>d</sup>.

1561. It'm payd for groudillyng and makyng y<sup>e</sup> quere, vj<sup>d</sup>. viij<sup>d</sup>.

It'm payd for setting up y<sup>e</sup> egle, xij<sup>d</sup>.

In 1560, the high altar, which had been restored at the accession of Mary, was taken down, and its removal seems to have caused the eagle to be displaced, but in the following year it was set up in the

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\* According to Davies, certain services of the dead were also read from the Lecterns; but Durandus seems to assign another place for reading the Epistles.

"quere," and there continued until 1644, as the regular annual charge of 12*d.* for cleaning it shews.

In 1650 occurs a payment of 10*s.* "for setting up the eagle and scowryng it;" and by the ensuing extract from a vestry book, it seems probable that the eagle was removed into the vestry :—

"1654, 13 July, Mr. Abraham Watts made a motion, that, whereas he was informed that this house had an intention to sell the brazen eagle, standing in the vestrie, that he might have the refusal thereof when such shall be made. Agreed, that if it be sold, he shall have the refusal thereof."

The sale, however, did not take place; and at the Restoration, the eagle appears to have been attached to the reading-desk; and in 1662, occurs a charge of 6*s.* "for scouring the eagle." In this situation it remained until 1832, when the reading-desk was taken down for the purpose of displaying to more advantage the beautiful stone pulpit, and the eagle removed into the middle aisle, where it serves for reading the service, and is seen with greatly improved effect, disencumbered of the carpentry work of the old desk. Z.

*Leamington, June, 1894.*

## SACRED POETRY.

### THE WISH FULFILLED.

1 Kings, i. 31—"Then Bathsheba . . . . . said, Let my lord king David live for ever."

"MAY the king live for ever!" Thus she speaks  
Who knows, yea, owns, the hour is drawing nigh  
When Israel's crown that king must cease to wear—  
That mortal man must die!

Fall not full coldly on the closing ear  
The words of form and state, and seem at last  
But poor and faint memorials of the days  
Of rule and triumph past?

Yet, though perchance the speaker's thoughts soar not  
Beyond the phrase of courtly homage, still  
The wish unto its amplest, utmost terms,  
Jehovah shall fulfil.

The penitent sincere, the pious king,  
Through heaven's eternal years shall live and reign;  
Nor he alone—a countless host of saints  
The same bright prize shall gain.

For David's mighty Son hath by his death  
O'ercome death's empire; and he saith to all,  
"Come unto me for everlasting life!"  
Obey, my soul, the call!

J. G.

*Sheldon, near Birmingham.*

## ON VISITING ST. ALBAN'S ABBEY.

I DID not come to worship at thy shrine,  
 Blest Alban, though for many a studious year  
 My spirit hath dwelt upon this spot. Our vine  
 Planted, and by thy blood first water'd here,  
 Shot its green branches down to either main.  
 Oh, as I stand upon thy grave, the heart  
 Of life to this thy proud sepulchral fane,  
 Whence breathes to me thy spirit from every part,  
 Thankful and reverent I bow the knee,  
 My hands upon my throbbing breast I smite,  
 And, clasp'd in prayer, lift upward—not to thee,  
 But in fond memory of thee. The fight  
 Of spirit that with mighty spirits strove,  
 Mightiest below, and won,—the deep-felt joy  
 Of duty yielded to thy Lord of love,  
 Through blood, through fire, through mockery's fierce annoy,  
 In thee began, and on this hallowed ground.  
 Oh, in this fearful hour of ebbing hope,  
 A portion of thy spirit in us be found,  
 With hell and powers of hell unquell'd to cope.  
 Yea! numerous as the fanes which from this one,  
 Rais'd o'er thy bones, have whiten'd all our land,  
 Be thy meek followers. At each altar-stone  
 Stand one resolv'd like thee, blest saint, to stand,  
 Nor loth, if truth require, like thee to fall.  
 And many have stood, and many have fallen as thou!  
 Cranmer, and Latimer, and Ridley—all  
 Our martyr'd host, following in glittering row,  
 Here handed down to us the lamp of fire  
 Which here thou first didst kindle. Shall the night  
 Quench it? Oh, no! still broader, brighter, higher,  
 Shall burn, through thickening gloom, its sacred light.

R.

**Lyra Apostolica.**

Γνωίτεν δ', ὡς δὴ δερὸν ἐγὼ πολέμοιο πίπτουμαι.

No. XV.

1.

"I saw all Israel scattered upon the hills, as sheep that have not a shepherd."

POOR wanderers, ye are sore distress'd  
 To find that path which CHURCH has blest  
 Tracked by his saintly throng;  
 Each claims to trust his own weak will,  
 Blind idol!—so ye languish still,  
 All wranglers, and all wrong.

He saw of old, and met your need,  
 Granting you prophets of his creed,  
 The throes of fear to swage;  
 They fenced the rich bequest He made,  
 And sacred hands have safe conveyed  
 Their charge from age to age.

Wanderers! come home! When erring most,  
 CHRIST's church aye kept the faith, nor lost  
     One grain of Holy Truth;  
 She ne'er has erred as those ye trust,  
 And soon she shall shake off her dust,  
     And ERREN as in her youth!

## 2.

WHEN I would search the truths that in me burn,  
 And cast them into rule and argument,  
 A hundred reasoners cried—"Hast thou to learn  
     Those dreams are scattered now, those fires are spent?"  
 And did I mount to simpler thoughts, and try  
 Some theme of peace, 'twas still the same reply.  
 Perplexed, I hoped my heart was pure of guile,  
     But judged me weak in wit to disagree;  
 But now I see that men are mad awhile,  
     And joy the AGE TO COME will think with me.  
 'Tis the old history:—Truth without a home,  
 Despised and slain,—then rising from the tomb!

## 3.—ATHANASIUS.

WHEN shall our northern church her champion see,  
     Raised by divine decree,  
 To shield the ancient Truth at his own harm? . . .  
     Like him who stayed the arm  
 Of tyrannous power, and learning's sophist-tone,  
     Keen-visioned Seer, alone.

The many crouched before an idol-priest,  
     Lord of the world's rank feast.  
 In the dark night, mid the saints' trial sore  
     He stood, then bowed before  
 The holy mysteries,—he their meekest sign,  
     Weak vessel, yet divine.

Cyprian is ours, since the high-souled primate laid  
     Under the traitorous blade  
 His silvered head. And Chrysostom we claim  
     In that clear eloquent flame  
 And deep-taught zeal in the same woe, which shone  
     Bright round a Martyr's throne.

And Ambrose reared his crosier from the tomb,  
     Though with unequal doom,  
 When in dark times our champion crossed a king,—  
     But good in every thing  
 Comes as ill's cure. Dim Future! shall we NEED  
     A prophet for Truth's Creed?

## 4.

TIME was, I shrank from what was right,  
     From fear of what was wrong;  
 I would not brave the sacred fight,  
     Because the foe was strong.

But now I cast that finer sense  
And sorer shame aside ;  
Such dread of sin was indolence,  
Such aim at heaven was pride.

So, when my Saviour calls, I rise  
And calmly do my best ;  
Leaving to him, with silent eyes  
Of hope and fear, the rest.

I step, I mount where he has led ;  
Men count my haltings o'er ;—  
I know them ; yet, though self I dread,  
I love his precept more.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
of his Correspondents.

### PETITIONS FOR THE CHURCH.

SIR,—Parish petitions have lately been presented *from many places to the two Houses*, For want of a little thought, these petitions have often been wanting in what was important ; occasionally they have contained what was positively objectionable.

I have seen some, for instance, in which it was stated that those who signed felt convinced “ that the saving truths of the Christian religion were taught under no system in such purity as under that of the established church of this country.”

It was bold to assert such a negative at all. But what would such a petitioner say in answer to Bishop Hobart or Bishop Skinner ? For my own part, I regard the church in Scotland (I need not say I mean the episcopal one) as the purest in Christendom.

These words, however, may have been united carelessly ; but it is a proof of great inattention to a very important principle that many of these petitions contain no reference to the claims of our church as an apostolic institution. They speak of it as though it were the creature of the state. Now when the clergy call on their people to express their sentiments, how important is it that they should suggest such words as may now form a healthful exposition, and hereafter a useful witness of their thoughts ! How important is it that those whose opinions are in an embryo and unformed state, but who hold the faith, though clouded by uncertainties, should be induced to commit themselves on the side of truth.

You would therefore, Sir, confer a general benefit on your country readers, if you would give them two or three forms of petition fit to be employed. I have just been spending an hour, which I could ill spare, in fabricating one for myself ; but it is a species of composition in which I am not at home. Most of my brethren, I apprehend, would

make the same objection The petitions which I have seen might in general be characterized by—

Πολλὰ δ' ἄναττα, κάταντα, πάραντά τε, δόχμιά τ' ἤλθον.

To prevent such faults, therefore, as well as the more serious error of an Erastian spirit, I call upon you to succour, Your's, B. P. M.

#### VIOLATION OF THE RUBRIC IN THE COMMUNION SERVICE.

MR. EDITOR,—Whether it be expedient, or not, literally and strictly to abide by the Rubric in every part of the church service, I will not take upon me to say. I mean only at present to notice a glaring violation of it, which is common not only in most parish churches, but even in some cathedrals. Not to mention any thing about the neglect of catechizing and baptizing after the second lesson, and that of reading generally but a part instead of the whole of the Warning for the Communion (and that at the wrong time and place)—the instance to which I allude is this: on comparing the last rubric after the Nicene creed with the first rubric after the communion service, it appears that in the morning service, instead of pronouncing the blessing in the pulpit immediately after the sermon, the priest should return to the Lord's table and begin the offertory, say the prayer for the church militant, and one or more of the collects at the end of the communion service, and conclude with the blessing. But it is well known that this order is now generally disregarded. I know not how we are justified in thus transgressing the rubric, and yet I am aware that the beginning *now* to observe it (especially in the instances above-named) would breed much dissatisfaction and division in many congregations. Is it not, then, much to be wished that the rubric should be somewhat revised, and made more generally practicable, and then that its observance should be uniformly and strictly enforced by our ecclesiastical superiors?

I am, your obedient servant, B.

#### LETTERS ON THE CHURCH OF THE FATHERS.

##### NO. VIII.

ONE of the more striking points of Basil's character was his utter disregard of mere human feelings when the interests of religion were concerned. This admirable trait, which is so great a desideratum in our present ecclesiastical temper, appears in his history with a clearness and determinateness which is called harshness by weaker minds. Not only his private substance, but his episcopal revenues, were given up to the service of the poor and the church. He wore the coarsest apparel, and lived on the cheapest food, that he might erect colleges and almshouses. In the midst of his dispute with Anthimus, he was engaged at home in building the cathedral of Cæsarea, which he surrounded with other structures for the bishop's dwelling and the inferior

ecclesiastics. To these were added apartments for the reception of foreigners, whether passing through the country or afflicted with sickness; and schools for the education of the young. The institution of hospitals is justly considered the legitimate fruit and the boast of Christianity; and Basil seems to have provided for their establishment in all his suffragan dioceses. His own, at Cæsarea, was so large as to be even called "the New Town." It was principally intended for the use of persons afflicted with leprosy, a miserable complaint, as occasioning their banishment from the cities to which each of them properly belonged.

This self-sacrifice, which he observed in his own case for the good of the church, he scrupled not to extend to the instance of those to whom he was related, and for whom he had to act. His brother and his intimate friend, the two Gregories of Nyssa and Nazianzum, felt the keenness and severity of his zeal as well as the comfort of his affection. Discerning in each of them gifts which were bestowed for the good of the community, he suffered them not go to waste, but consecrated them, in spite of the reluctance of the possessors, to the service of God. Each of them was raised to the fearful honours of the episcopacy against his will. Nazianzen, too, was placed in an especially arduous and ungrateful post, as if he had been a mere instrument of the church instead of the friend of its ruler; and, not being strong-minded enough to take the same view of the case as Basil, he committed himself to the unhappy quarrel of which I spoke in my last paper.

And yet, in spite of his deficiency in moral force and stability, and the hastiness of his temper, there is in Gregory a beauty of character, an affectionateness, an amiableness, and an ardent zeal, which must ever recommend him to the love and reverence of the apostolical Christian. His was not that amiableness which is the outward garb of idleness, insipidity, and lukewarmness about great and stirring purposes; nor that, again, which dishonours itself with the embrace of the heretic, the schismatic, and the unbeliever. Bear witness, Constantinople, the imperial city, and the church of Anastasia, which he founded, to the strictness and ardour of his orthodoxy! This is the historical subject which I now wish to approach; though at present I shall not have room to do more than to give the reader some insight into Gregory's character.

First, however, it may be right to mention that his difference with Basil soon came to an end, though he certainly thought, even after the death of the latter, that he had not been treated with sufficient consideration. After his ordination, he had fled from the scene of his active duties; but, in a short time, he returned; and the discourse is extant in which he apologizes to his father and his friend for his extravagance.

Nothing, [he says,] has more constraining power than age; nothing is more authoritative than friendship. These are they which have led me hither to you, a prisoner in Christ, not with iron chains, but with the inextricable bonds of the Spirit. Hitherto I have considered myself my own master, nor took advice (foolish I!) even of these my loving friends and brethren; so might I attain a free leisure from worldly engagements and follow wisdom in quiet;—letting the world do as it would towards me, so might I speak to myself and the Spirit. I set before me the Carmel of Elias, and the desert of John, and the high unearthly life of others like them; and I deemed things present like the sea-surge, and looked about for rock, or headland, or fort, under which I might find shelter. "Let others," I said, "have

labours and honours—others, wars and victories. It is enough for me to look to myself instead, and to make shift to live as I best can, voyaging over my brief sea in a humble bark, and, by this poor sojourn on earth, gaining me some lowly place of rest hereafter. A grovelling ambition perhaps, but, on that account, safer—to be removed at once from rising and falling.” Such were my wishes, while I yet had leave to dream, and to banquet my mind with vain imaginings.....It is altered now. Friendship has defeated me; the grey head has taken me captive;—the aged wisdom of a father, in his tranquil winding-up of life, and the friendship of one who is rich unto God, and makes many rich.....Now, then, I cast away my anger, (hear, O ye meek men, and be cheerful of heart!) and I look mildly upon that ordaining hand which was my tyrant, and I can smile upon the Spirit’s work, and my heart is quieted, and reason returns to me; and friendship, as a flame that has burned low, again rekindles from its embers. My soul refused comfort, and my spirit was overwhelmed within me. “Never again,” cried I, “will I trust friendship; and why should I hope in man?”..... There is no profit in relating all the thoughts and feelings of my grief, and of my troubled, or rather darkened, mind.....Now I recant my words, for what is truer and more becoming?..... In truth, exalted prelate, thou hadst not the heart to make the cause of the Spirit second to thy friendship; and, as I was more precious to thee than other men, so the Spirit far more than I. Thou hadst not the heart to let the talent he buried in the earth; to let the light remain within the bushel, as thinking that occupation was my light and my province. Thou art Paul, and thou makest search for thy Barnabas.....So thou bringest me into the midst, and stayest me when I would flee, and placest me beside thee, as if thou saidst, “See what sort of wrong it is I shew thee!” And so thou makest me to share thy cares and thy glory.

Gregory does the same justice to Basil’s conduct towards him in his sermon on the death of his friend, while, at the same time, he declares his own feelings upon it. After expressing pain at what he still accounted want of consideration in Basil, he adds, “unless, indeed, I may be suffered to make this excuse for him, that, having views beyond this earth, and having departed hence even before life was over, he did every thing for the Spirit’s sake; and, knowing well to reverence the claims of friendship, yet slighted it whenever the things of God required his duty. And his future hope withdrew him from interests which perish.”

On the other hand, Gregory was quite aware, and on his guard against, the hastiness of his own temper; allusion to which is made in his poems, e.g.—

I lost, O Lord, the use of yesterday;  
Anger came on, and stole my heart away.  
O may I find this morn some inward-piercing ray!

Again,

The serpent comes anew! I hold thy feet,  
O David! list, and strike thy harp-strings sweet!  
Hence! choking spirit, hence! for saintly minds unmeet.

The same besetting infirmity is alluded to in his verses for morning and evening:—

#### MORNING.

I rise, and yield my clasped hands to thee!  
Henceforth no deed of dark shall trouble me,  
Thy sacrifice this day;  
Calm stationed at my post, and with free soul  
Stemming the waves of passion as they roll.  
Ah! should I from thee stray,  
My hoary head, thy table where I bow,  
Will be my shame, which are mine honour now.  
Thus I set out;—Lord! lead me on my way!

#### EVENING.

O Holiest Truth! how have I lied to thee!  
This day I set apart, thy feast to be;  
Yet I am dark ere night.



Surely I made my prayer, and I did deem  
That I could keep in me thy morning beam ;  
Ah ! my unreal night !  
My feet have slipped ; and, as I lay, he came,  
My gloomy foe, and robbed me of heaven's flame.  
Help thou my darkness, Lord ! till I am light.

In the verses on Morning a reference may be observed to his priesthood. It was a just and oppressive sense of the dignity of the holy office which made the early Christians averse to undertake it. The following is on the same subject :—

In service o'er the mystic feast I stand ;  
I cleanse thy victim-flock, and bring them near  
In holiest wise, and by a bloodless rite.  
O bounteous blaze ! O gushing Fount of Light !  
(As best I know, who need thy cleansing hand,)  
High office this to wash the dimmed soul bright.  
Attend, ye shepherds of the church, and fear !

Though Gregory did not retire into the solitudes of Pontus with his friend, and had perhaps more of what is now called a domestic character, yet he was not less devoted than Basil to that state of life which, in the primitive church, was considered the highest, though not imperative on any one. There is frequent evidence of this in his poems ; and it is necessary to be aware of it in order fully to enter into the child-like and heavenly simplicity of his mind. For instance :—

As viewing sin, e'en in its faintest steps,  
Murder in wrath, and in the wanton oath  
The perjured tongue, and therefore, shunning them,  
So deemed I safe a strict virginity.  
And hence our ample choir of holiest souls  
Are followers of the unfleshy seraphim,  
And Him who mid them reigns in lonely light.  
These, one and all, rush towards the thought of death,  
And hope of second life, with single heart,  
Free of the rule and clog of marriage-vow.  
For I was but a captive at my birth,  
Sin my first law, till its base discipline  
Revolted me towards a nobler path.  
Then Christ drew near me ; and the Virgin-born  
Spoke the new call to join his virgin train.  
So now towards highest heaven my innocent brow  
I raise exultingly, sans let or bond ;  
Leaving no heir of this poor tabernacle  
To ape me when my proper frame is broke ;  
But solitary with my only God,  
And truest souls to bear me company.

It so happens that we have a vast deal of Gregory's poetry, which he doubtless never intended for publication, but which forms the recreation of his retirement. From one of these compositions, the following playful extract, on the same subject, is selected :—

As when the hand some mimic form would paint,  
It marks its purpose first in shadows faint,  
And next its stores of varied hues applies,  
Till outlines fade, and the full limbs arise ;  
So the Lord's holy choice, the virgin heart,  
Once held in duty but a feeble part,  
When the law swayed us in Religion's youth,  
Spelling, with lustre pale, the angelic truth.  
But, when the Christ came by a virgin-birth,—  
His radiant chariot-course from heaven to earth,—

And, spurning father in his mortal state,  
 Did Eve and all her daughters consecrate,  
 Solved fleshly laws, and in the latter's place  
 Gave us the Spirit and the word of grace—  
 Then shone the glorious Celibate at length,  
 Robed in the dazzling lightnings of its strength,  
 Breaking earth's spell, excelling marriage-vow,  
 As soul the body—heaven this world below,  
 The eternal peace of saints life's troubled span,  
 And the high throne of God the haunts of man.  
 So now these circles round the King of Light,  
 A heaven on earth, a blameless court and bright,  
 Aiming as emblems of their God to shine,  
 Christ in their heart, and on their brow his sign,  
 Soft funeral lights in the world's twilight dim,  
 Seeing their God, and ever one with him.

Ye countless brethren of the marriage-band,  
 Slaves of the enfeebled heart and plighted hand !  
 I see you bear aloft your haughty gaze,  
 Gems deck your hair, soft gear your limbs array,  
 Come, tell the gain which wedlock has conferred  
 On man ; and then the single shall be heard.

The married many thus might plead, I wean ;  
 Full glib their tongue, full confident their mien :—  
 “ Hear, all who live ! to whom the nuptial rite  
 Has brought the privilege of life and light,  
 We, who are wedded, but the law obey,  
 Stamped at creation on our blood and clay,  
 What time the Demiurge our line began,  
 Oped Adam's side, and out of man drew man.  
 Thenceforth let children of a mortal seed  
 Honour the law of earth, the primal law of God.

“ List, you shall hear the gifts of price that lie  
 Gathered and bound within the marriage-tie.  
 Who taught the arts of life, the truths that sleep  
 In earth, or highest heaven, or vasty deep ?  
 Who raised the town ?—who gave the type and germ  
 Of social union and of sceptre firm ?  
 Who filled the mart, and urged the vessel brave  
 To link in one far countries o'er the wave ?  
 Who the first husbandman, the glebe to plough,  
 And rear the garden, but the marriage-vow ?

“ Nay, list again ! who seek its kindly chain,  
 A second self, a double presence gain ;  
 Hands, eyes, and ears, to act or suffer here,  
 Till e'en the weakest gains both love and fear—  
 A comrade's sigh, to soothe when cares annoy—  
 A comrade's nudge, to elevate his joy.

“ Nor say it binds to an ungodly life ;  
 When want is urgent, prayers and vows are rife.  
 Light heart he bears, who has no yoke at home,  
 Scant need of blessings as the seasons come.  
 But wife, and offspring, and the treasured hoard,  
 Raise us in dread and faith towards the Lord.  
 Take love away, and life would be defaced,  
 A ghastly vision on the mountain-waste,  
 Hearthless, and stern, bereft of the soft charm  
 Which steals from age its woes—from passion's sting its harm.  
 No child's sweet pranks once more to make us young ;  
 No ties of place about our heart-strings flung ;  
 No public haunts to cheer ; no festive tide,  
 Where harmless mirth and smiling wit preside ;  
 A life, which scorns the gifts which Heaven assigned,  
 Nor knows the sympathy of human kind.

" Prophets, and teachers, priests, and victor kings,  
 Decked with each grace, which heaven-taught nature brings,  
 These were no giant offspring of the earth,  
 But to the marriage-promise owe their birth.  
 Moses and Samuel, David, David's son,  
 The blessed Tishbite, and more blessed John,  
 The sacred twelve in apostolic choir,  
 Strong-hearted Paul, instinct with seraph-fire,  
 And others, now or erst, who to high heaven aspire.  
 Bethink ye ; should the single state be best,  
 Yet who the single, but my offspring blest ?  
 My sons, be still, nor with your parents strive,  
 They wedded in their day, and so ye live."

Thus Marriage pleads. Now let her rival speak ;  
 Dim is her downcast eye, and pale her cheek ;  
 Untrimmed her gear ; no sandals on her feet ;  
 A sparest form for austere tenant meet.  
 She drops her veil her modest face around,  
 And her lips open, but we hear no sound.  
 I will address her :—" Hail ! O child of heaven,  
 Glorious within ! to whom a post is given  
 Hard by the throne, where angels bow and fear,  
 E'en while thou hast a name and mission here,  
 O deign thy voice, unveil thy brow, and see  
 Thy ready guard and minister in me.  
 Oft hast thou come heaven-wafted to my breast,  
 Bright Spirit ! so come again, and give me rest !

" Ah ! who has hither drawn my backward feet,  
 Changing for worldly strife my lone retreat ?  
 Where, in the silent chant of holy deeds,  
 I praise my God, and tend the sick soul's needs ;  
 By toils of day, and vigils of the night,  
 By gushing tears, and blessed lustral rite.  
 I have no sway amid the crowd, no art  
 In speech ; no wont in council or in mart ;  
 Nor human law, nor judges throned on high,  
 Smile on my face, and grant my words reply.  
 Let others seek earth's honours ; be it mine  
 One law to cherish, and to track one line ;  
 Straight on towards heaven to press with single bent,  
 To know and love my God, and then to die content."

&c. &c.

It would take up too much time to continue the poem, of which I have attempted the above rude translation ; nor is it to the purpose to set before the reader of the present day a formal defence and recommendation of celibacy, though there is no reason why Gregory should not have his own opinion about it as well as another. I end with the following specimen, which is of a different character :—

#### THE DEATH OF A YOUNG MAIDEN.

Painful to lose ; but twice our pain, bereft  
 Of what is dear ; and thrice, of maiden young ;  
 More hardly still the mourner's heart is wrung,  
 Should she be fair ; and it is throughly cleft,  
 If she have promised love, and then her pledge have left.

#### REGARD DUE TO THE OPINION OF THE EARLY FATHERS IN THE INTERPRETATION OF SCRIPTURE.

It is obvious that the Bible, consisting as it does of histories, prophecies, psalms, and letters, does not propose Divine truth in the

simplest form, and that, in many cases, it requires a very accurate judgment to separate a general truth from the particular circumstances in which it is involved. We find in the inspired volume no creeds and catechisms, but declarations made in certain cases, or the history of God's dealings with certain nations or individuals, and from these it is required to make a general inference which may be applied to any given case. Now, if we merely look at the various sects by which we are surrounded, all claiming the support of Scripture, it is manifest that different minds may build out of these Divine materials very different edifices.

To a person considering this state of things, it must be satisfactory to recollect that our Lord and his apostles authorized certain men to teach, and provided means for their perpetuation as a separate class; that the earliest of the men thus authorized, heard the Gospel from the mouth of the apostles, applied to themselves in the simplest form, and that many writings composed by these favoured persons and their disciples are still extant.

The sentiments and admonitions of these men afford a clew to the right interpretation of Scripture which no sober person ought to disregard: much as they are overlooked now, there was a time when the Christian world gave them their true value. The following passage from Irenæus, bishop of Lyons, in the 2nd century, (Euseb. Eccles. Hist. iv. 14) may probably surprise some persons, but yet it is merely a single illustration of the views which then prevailed.

“ — and Polycarp, having not only been instructed by the apostles, and been in the society of many who had seen the Lord, but having been stationed by the apostles in Asia, as bishop of the church in Smyrna, whom we also saw in our first youth, for he remained a long time and at a great age, having been a glorious and most illustrious martyr, departed this life, having always taught those things, which also he learned from the apostles, which also the church hands down, which also alone are true. To these doctrines the churches in Asia bear witness, and those who up to this time have succeeded Polycarp, a martyr to the truth much more worthy of credit and more certain than Valentinus and Marcion and the other ill-judging people. This Polycarp, having been at Rome in the time of Anicetus, turned many of the afore-named heretics to the church of God, having proclaimed that he had received from the apostles the one only truth—namely, that handed down by the church.”

H. Y.

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#### CHURCH-OF-ENGLAND SOCIETY.—REGISTRATION BILL.\*

SIR,—I perceive, by a notice in the “Advertiser” of your last number, that a Society is to be formed, called “The Established Church Society,” “to ward off the dangers with which the united church is

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\* There are many points of this letter from which the Editor entirely dissents; but there is very much which deserves particular attention.

threatened ;" and, without knowing any thing about the peculiar objects and character of this Society in particular, or pledging myself to its approval, I still think that a Society of such a nature is essential to the very existence of the establishment in the present day. So long as the government were the *bonâ fide* protectors of the church, acting in concert and communication with its bishops, such a Society would have been superfluous ; but now that the government has undertaken the patronage of dissent, and acts not only *not* in concert with the bishops, but in *direct hostility* to and contempt of their official character, it is absolutely necessary that something should be done to produce that security which a union of councils alone can give. I have been more convinced of this by a complaint which I lately heard made by a valuable member of parliament, respecting the want of communication and co-operation which there was between the heads of the church and its lay friends\* in the House of Commons, owing to which there were bills of the most vital importance brought into the house every week, which were either not contested at all, or contested ignorantly, and therefore feebly and ineffectually, by laymen who did not know, and could not be supposed to know, what the wishes and interests of the church really were ; the result of which was, that the battle was to be fought in the House of Lords, to the great increase of the odium which already rests upon that branch of the legislature, the spiritual part of it in particular. The case particularly instanced was the parochial registration bill, which was unexpectedly brought on in a thin house, when only one member was present who seemed to know any thing about it ; and this bill, I do not hesitate to say, is *nearly* as insulting and injurious to the clergy as even Lord Brougham's notorious residence bill could be. It proclaims to the nation that the clergy are no longer thought worthy of being the national registrars, and appoints the tax-gatherer as their worthy substitute. It separates registration from baptism, and will thereby tend to unchristianize the land. It affronts the religious prepossessions of the pious, by forcing those who have always identified registration with baptism, (? are there such people?—Ed.) to go to the tax-gatherer for registration, under the mild and merciful penalty of 10*l.* ; and fosters the irreligious prejudices of the ungodly by telling them that when once registered by the tax-gatherer, that part of the business is complete, and that the sacrament of baptism is no longer necessary to insure the benefits of civil registration. The motive of this is plain—hatred to the clergy ; its object, to separate the people from the clergy ; its end, to destroy the clergyman's influence, and thereby promote dissent. Not but that the clergy, in some measure, deserve this. They said they would not act as civil registrars ; they set up their backs against the humiliation, as they called it ; and in this respect shewed, I think, very little of the wisdom of the serpent. Had they been willing to register

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\* The correctness of this opinion may be very much questioned ; but, if correct, where does the fault lie ? Can the *friends* of the church doubt for a moment of the anxiety of the church to afford them every information on every occasion ?

the baptisms of those who came to be baptized, and the births of those who only came to be registered, they would, in most cases, have had both baptisms and registrations, and the labours of the tax-gatherer might have been spared. The same would have held good with regard to marriages. Had they been willing to register the marriages of those who came to be joined by them in a religious contract, and the marriage declaration of those dissenters who, objecting to our forms, came merely to declare their marriage as a civil contract, the degradation would only have been in their own imaginations, and the mischiefs and difficulties which now threaten us might have been averted. But this is now too late; our enemies are in power, united against us without, while we are splitting straws within.\* But to revert to the registration bill, which the clergy ought to be well acquainted with. Clause 5 appoints the tax-gatherer registrar; clause 13 compels every house-occupier to give notice to the said tax-gatherer of every birth† or death that happens in his house, under a penalty of 10*l.*! clause 14 compels all parents or next of kin to give particulars of birth or death to the said tax-gatherer when required,‡ under penalty of six months' imprisonment!! clause 15 says, births are not to be registered after fourteen days, under penalty of 50*l.*!!! clause 16 says, no burial shall take place without certificate from the tax-gatherer, under penalty of 10*l.*, so that, if a corpse comes (as it will in nine common cases out of ten) without certificate, the friends must be kept in the church or churchyard till the fugitive tax-gatherer is found, and his license obtained. Clause 17 says, that if a child has been registered without a name (as in the poor man's case it will generally be), the name may be added on payment of a 20*s.* fee!—a nice provision this for a day-labourer! Clause 18 settles the payment as follows:—5*s.* each for the first ten entries; 2*s.* 6*d.* each for the next ten; and 1*s.* for the remainder,—so that one hundred entries will cost 50 + 25 + 80 shillings, or 7*l.* 15*s.* In my parish church we register all our births for 6*d.* a-head, so that, with us, 100 baptisms cost 2*l.* 10*s.* The new mode, therefore, will cost 5 guineas a hundred more than the old one. So much for economy. Clause 11 compels the clergyman to keep the tax-gatherer's duplicates in his parish chest; clause 21 enacts that they shall be deemed to be in his keeping; and clause 24 very kindly enacts, that if he shall wilfully allow the said duplicates to be injured, he shall be liable to be transported for his natural life, or for any number of years not less than fourteen. How kind and considerate to the spiritual pastors of the land! and what a glorious prospect for informers does

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\* Surely they who cannot or will not take higher ground might ask themselves whether it is not wise to resist the first attempt to impose mere civil duties on the clergy. Can Clericus even guess, in these days of economy, where this may end? Why should not the clergy, who are so rich and have so little to do, save the national purse by being the tax-collectors, &c. &c.?—Ed.

† Thus, if a fraud (for purposes of altering inheritance) is intended, a birth which has never taken place may be registered, for the child need not be shewn to the collector.—Ed.

‡ But why and when will the collector require such particulars, especially in large parishes?—Ed.

this hold forth ! It is the beau-ideal of utilitarian legislation incorporated in the form of a registration bill, warm from the plastic hand of Mr. William Brougham. These precious clauses may no doubt be altered in committee ; but the animus of Brougham, who conceived, and Russel, who adopted them, is everlastingly embodied in them, and ought not to perish from the memory of the clergy. They ought to know who and what their legislators are. Clause 23 enacts, that if the clergyman *carelessly* allows the duplicates to be injured, he shall forfeit 50*l.* ! This again is very pleasant to the poor hapless incumbent. He is forced by law to take charge of nobody knows how many folios of registers sent to him by the tax-gatherer, and then told that if he *carelessly* allows one line to be injured he shall forfeit 50*l.* Clause 25 enforces correction of errors, under a penalty of 10*l.* ; and clause 30 empowers distress and sale of goods in case of non-payment, and for want of distress inflicts one month's imprisonment—(most of this thunder and lightning of legislation being directed, be it remembered, against tax-gatherers and *clergymen*) ; and clause 35 enacts, that the 11th, 12th, 13th, and 14th sections shall be read four times in the first year, and once in the three following years, in every parish church and dissenting chapel throughout England and Wales,—to the great edification, no doubt, of the respective congregations. Finally, this precious act creates three penalties of 10*l.*, two of 50*l.*, one of 20*l.* ; one six months' imprisonment ; one fourteen years' transportation or for life. In order to relieve dissenters, it compels churchmen to be registered by a tax-gatherer ; it robs the clergy of their registration fees, and compels them to keep the tax-gatherer's registers, under penalties of 10*l.*, 20*l.*, and 50*l.*, with liability to six months' imprisonment and transportation for life ; and all this for the good of the subject and the relief of scrupulous consciences.

Trusting that you will be able to find room for this in your next, I remain,  
Your very obedient servant, CLERICUS.

#### ON DISSENTERS BURYING IN OUR CHURCH-YARDS.

SIR,—One of the many grievances dissenters complain of, is their not being permitted to bury their dead as they like. In what manner this is to be remedied, has not yet been clearly developed. It may be fairly deduced, however, from the tone and tenor of the numerous petitions that have of late been presented by the complainants, what they would be at, if they could get every thing their own way. They do not desire to bury their dead, it ought to be remarked, *out of the church-yard*, as they crave to be permitted to *marry* and *register* those who belong to them *out of the church*. If they *knew* anything of law, equity, or common right, this is an absurdity which such knowledge would have hindered them from falling into. The church-yard, they ought to know, is just as real a part of the church establishment as the Liturgy which they so much dread, and as those forms and ceremonies they so much despise. They dislike to be married before the altar in the church,

because the pagans and papists, they allege, have a sort of veneration for such things not consistent with true religion ; and so their consciences are touched when they are required, both by word and act (that of kneeling), to acknowledge the presence of God in a place desecrated by superstitious usage and idolatrous associations. They think it a hard thing to be bound to pay a shilling to a clergyman of an opposite party for the entrance of a child's birth in a parish register, instead of giving the trifle to their own minister. Hence they demand that they may be permitted to marry and register their own people, without lying under the tyrannical persecution of the church any longer. If it be no advantage to them, as a portion of the community, to have these things done by the established clergy, it may well be given up. But their demands respecting burial cannot be conceded. For what is it that they ask?—not to be allowed to bury their dead without the pale of the church-yard, without the boundaries of that ground which has received consecration as a burial place from the hands of a bishop. They do not desire this. They plead a right to the church-yard, because they pretend that they would find it a difficult matter, in some places, to procure a piece of fresh ground as a place of interment unconnected with the church. Nothing but this difficulty would induce them to seek a grave in a spot which had been consecrated by a bishop—by a person holding opinions so different from their own. Yet they can hardly expect that, while they are thus solicitous to rob the church of her legitimate privileges for the sake of throwing money into the hands of their ministers, their unreasonable wishes will be granted. If they think themselves aggrieved because they cannot be buried in the church-yard without having the burial-service of the church repeated over them, let them request of the legislature—not the privilege of burying *how* they like, in a piece of ground appropriated by our forefathers for the interment of the dead according to a certain form, but an allotment of land, to bury as they like, out of the church-yard. There would be no injustice in *making* such a demand as this. Experience, however, may have persuaded them that the way to obtain a redress of grievances—or what they call grievances—is to appeal to those who will not weigh their claims in the scales of justice towards the church, but in those of a servile expediency. Such a surrender of the church-yard would, however, be a manifest outrage of the rights of the established church,—an act of robbery committed against the lay members as well as the clerical, too daring, too iniquitous to be borne with. It would be an alienation of church property that none could comply with, except those who care not whether the church stands or falls, whether her temporalities are taken from her by the hands of plunder, or her spiritualities invaded and trampled down by the feet of infidels. The laity of the church will probably, however, have something to say before a measure be carried which is as much at variance with the law of the land as with moral justice. As for the clergy, it is certain what part they will take should such a measure receive the sanction of the State. No arguments can ever prevail upon them to submit to sit still and view an entrenchment thrown up for the destruction of their church, without offering resistance. They cannot



but perceive that there is but one step between seizing the church-yard and seizing the church itself. Allow the different sects to have the common use of the one, and it will be difficult, if not impossible, to find any reason, in a short time, to deny them the same kind of use of the other.

I am, dear Sir, yours very truly, R. B.

#### EASTERN AND WESTERN ANTICHRIST.

SIR,—In Bishop Horsley's treatise of "the Prophetic Periods," published in your Supplement, he says (p. 740), "*Antichrist, according to the Fathers, is to consist of two branches—an eastern and a western.*"

Having taken a good deal of pains to ascertain the doctrine of the church respecting Antichrist, from the apostolic age to the Reformation, and having never met with any such idea as the Bishop suggests in the works of the Fathers, or of any other writers of that long period, I should feel obliged if you would inform me, or would allow me to inquire, through you, of the gentleman who has the Bishop's papers, whether he gives any reference in support of his statement, or whether any of your correspondents can furnish any. Had the assertion come from a writer of less eminence, I should have paid no attention to it, and have felt quite satisfied that the author had been mistaken or misled by some modern interpreters of prophecy, whose scheme requires them to make out two Antichrists.

I am, Sir, your obedient servant, S. R. MAITLAND.

#### ON THE ABROGATION OF THE LAW OF MOSES.

(See vol. v. page 677.)

SIR,—In the communication of "E. B.," it is observed that the Jewish converts "had never been *distinctly and authoritatively forbidden* to continue their observance of Mosaic customs. The decrees of the apostolic council already referred to related *only to the Gentiles*; it appears still to have been left open to the Jews to 'walk after the customs,' or not, as they pleased. There was no obligation to do so, but there was no *law* against it clearly rendering their doing so sinful." The writer of these sentences evidently conceives that, at the time of our Lord's mission, or at some time shortly subsequent, and long anterior to the destruction of the city and temple, all the religious ceremonies and customs ordained by God to the Israelites had ceased to have any legitimate force among them, and were merely parts of that Judaism which had rejected the Messiah. Nay, that they had been so entirely abrogated as to make the observance of them a matter of bare excusability. This I conceive to be a great error, and, if such, not an unimportant one.

The first and most glaring objection to it is, that the apostolical council there referred to did itself arrive at a different conclusion; and, while it imposed *even on the Gentiles* two regulations purely

Levitical (the observance of which was necessary, to avoid exciting disgust among their Jewish brethren), expressed their concern that St. Paul should have been accused of seducing the Jewish proselytes from their laws, especially from that of circumcision, and were desirous that he should shew his readiness to walk orderly and keep the law. To what higher authority can we look for information? It is to little purpose labouring to vindicate St. Paul against the charge now brought up against him: the writer must vindicate from the same charge that whole council, who themselves called upon St. Paul to vindicate himself from the diametrically opposite charge.

The ordinances given by God to Moses could only be abrogated by some act of repeal almost as solemn as their enactment, or else by such a *material* abrogation, as, by taking away both their instruments and their subject-matter, the temple with its appurtenances, and the nation *as a nation*, could leave no doubt upon the point. But Christ never repealed the law, or said a word to that effect. All points of the law were observed in him when a babe, and by him afterwards. He respected the sabbath, and kept the passover. A rejection of the law would have been interfering with the existing state of government and society in Judæa. For Judæa had no law except her religion, and no statute-book but the inspired Scriptures of Moses. Had our Saviour promulgated any doctrines so offensive to the Jewish and Roman authorities, the former would not have laid hold of theological subtleties, incomprehensible to Pilate, in order to bring him within their net. They would have come to the plain point, "that he was openly preaching the invalidity, and the abrogation, by his own authority, of all the laws and institutes of this land." And if such a charge had been preferred with manifest truth, a Roman governor would not have thought it a light matter. But above all, had such things been true, our Saviour would not have denied them before Pilate. For so in effect he did. Charged with making himself a king, he explained to Pilate that his kingdom was not of this world; and as there was no guile in Him, he must have meant it in the sense in which Pilate was permitted to accept it—viz., that no temporal jurisdiction or interference with the affairs of the state was contemplated in his mission. Satisfied that such was the case, Pilate esteemed him faultless. "E.B." and his precursor, "A.C.," esteem that those who became his disciples (to become which *all Israel* was earnestly invited), had no more to do with Levitical custom or ceremony than the Christian nations of our day have. The former indeed thinks, but the latter does not think, that Christ left them the bare permission to conform. Can they believe that the Roman governor would have called that *no fault*? Can they believe that he would have acknowledged a claimant of kingly dignity, who used it to shake to their foundations the concerns of this world, as established in his province, for a king *not of this world*?

The patriarchs worshipped on hills, and under trees, and where-soever the Spirit moved them. Christians worship God ceremonially and ritually in their various places of worship. But it was a Levitical ordinance, that God should be worshipped ritually by Israelites in

one temple only. From the death of Christ, to its destruction by Titus, it either was or was not a place to which the Christian Jews were required to resort. It was the temple where Caiaphas, the murderer of Jesus, was high-priest, and where most of the congregation were men upon whose heads the blood of Christ had alighted by their own imprecations. There was little to attract a Christian (in the modern sense of that word) to the sanctuary of those blood-stained infidels, if Mosaical worship had really become a matter barely permissible. Yet, after our Saviour's ascension, "they were *continually in the temple*, praising and blessing God;" and again, after the gifts of the Pentecost, there was no change, but they "continued daily with one accord in the temple." To the same temple St. Paul resorted, by the command of the council of Jerusalem. The apostles and disciples, like their Master, observed the seventh day or sabbath, as consecrated by Moses. (See Acts, xiii. 14, 42; xvi. 13; xviii. 4. The sabbath of the Christians was instituted amongst them subsequently.

If it be asked *when* it was instituted\* by the inspired apostles for the use of the primitive church, the answer has little difficulty. It happened when there remained not one stone of the temple upon another, and every tittle of the Levitical law was done away, and "the people of the prince that was to come had destroyed the city and the sanctuary, and the end thereof had been with a flood." Then the Jewish sabbath was replaced by the Christians' day of commemoration and rest; and then, in all probability, the baptism of infants replaced, in the families of Jewish proselytes, that other ceremony which their apostolical church had previously upheld.

Having shewn how this matter was, from the circumstances of the trial of our Lord, we may shew it more especially in those of the martyrdom of Stephen. That prophet foretold the destruction of Jerusalem, and he pointed out that specific and still future time as the time at which the Jewish rites were to be abolished by the sanction of Jesus. "We have heard him say, that this Jesus of Nazareth *shall destroy this place, and shall change* the customs which Moses delivered us." Had he ever intimated that Jesus *had changed* them, and had he, consequently, exhorted all people to renounce a cancelled ordinance, they could never have failed to press so much graver a charge against him. Graver, indeed, it might not be, according to their notions of blasphemy, but it would have been more immediately alarming to the zeal of the bigots, and to the personal interests of the priests and scribes. Stephen, therefore, had taught that the city was to perish, and the customs to lose their sanction at one and the same time, *still future*. The same Stephen, in his answer before the high-priest, when he poured forth his soul without fear or reserve, said not one syllable in disparagement of their rites and ceremonies, considered as valid ordinances; but he merely complained of their blindness of heart, in confounding form with substance, and law

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\* H. must use *instituted* here as he does *abrogated* above. The Christian Sabbath was in use before, as many passages shew.—ED.

with spirit, *in texts cited from the Old Testament*, and he ended his discourse with rebuking them for their imperfect observance of the law, "who have received the law by the disposition of God's messengers, and have not kept it."

Nothing that we read in St. Paul's epistles (or elsewhere) in disparagement of the ritual law, and of "his own righteousness, which is of the law," or in exaltation of "the righteousness of God, which is by faith," has any application to this topic, or can be cited without proving so far too much as to establish nothing. For the pretended abrogation was by Christ, or by his apostles immediately after him, and was a matter *strictly Christian*. But the above is a doctrine only Christian in the largest and most liberal sense, and quite independently of Gospel chronology. God ordained various and minute ceremonies of sacrifice, and, when circumstances permitted, it was the bounden duty of the priests and others to offer them. But he rejected all those who made their offerings in the Pharisaical spirit of formality, and not in the righteousness of God by faith. Sacrifice and offering he did not desire, but he opened the ears of the faithful. He would not eat the flesh of bulls, nor drink the blood of goats, but he desired the voice of thanksgiving, and to be called upon in trouble, that he might deliver the faithful, and that they might glorify him. He desired not sacrifice, nor delighted in burnt-offerings, but his sacrifices were a broken spirit, a broken and a contrite heart. As to the new moons, and sabbaths, and calling of assemblies, and appointed feasts, and oblations, and incense, *all ordained by himself*; he hated them; they troubled him, they were iniquity in his sight, and he could not away with them. But he desired them to wash away their sins, and cease to do evil. St. Paul never said more, for language will not go farther. It was no discovery reserved for the apostolic age, that God is not mocked. Any one who resorts to this comprehensive topic of theology, in order to shew that the Christian Jews had no Mosaical customs between Christ and Vespasian, is in peril of proving the absurd proposition, that none were binding in the days of David and Josiah. But why speak we of them, when the doctrine of the law, sacred and heaven-descended, but intrinsically full of sin and death, is almost as old as the world? It was *by faith alone* that Abel offered a more acceptable sacrifice. The type of the passover of the world slain from its foundation by the hands of its protomartyr, was accepted by God only by reason of the clean and contrite heart of Abel.

The law had a twofold nature. First, it was a series of injunctions and prohibitions, which it behoved all pious Israelites to observe. And, secondly, it was a series of types or predictive imagery, exhibiting (to them whose ears and eyes were opened by prayer, and whose bulls and goats, therefore, became acceptable) a shadow of good things to come. In short, it was both a law and a prophecy. Christ said, "the law and the prophets were till John; since that time the kingdom of God is preached;" Luke xvi. Did John, then, abrogate its injunctions and prohibitions? By no means. But, when John came in the power of Elias, fulfilment began and prophecy ended. And so Matthew explains it; "for all the prophets and the law pro-

*phesied* until John ;" c. xi. So our Lord says of the law, not as a law, but as a prophecy, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

A miraculous vision was sent to St. Peter, in order to make known to him that certain strict Levitical prohibitions were remitted, and a more free intercourse with Gentile brethren laid open to him. If the whole law was esteemed to have passed away by Christ, why then this especial relaxation of peculiar observances? If the whole had passed away, but was not so esteemed, owing to the prejudices still cherished, why this partial revelation of a general truth, so framed that, by excepting a portion, it seems to recognise the remainder? But if the customs were not at that time annulled, it must have been done subsequently, and I ask—when?

Having shewn, to the best of my ability, that the body of the law and customs was not done away either by Christ on his mission, or by the apostles, but only by the sword of the Lord and Titus, I will inquire, whether the law contained *any thing* which a Jew, as a Jew, had been bound to observe, and which, by any dispensation of our Lord, he neither need nor might continue to observe. Sacrifice, with effusion of blood, was a law of enactment and a law of prophecy. As the latter, it was fulfilled when the Lord offered up himself as one sacrifice to put away sin; as a law, it was observed by him in his lifetime. But the flesh and blood of the paschal lamb, the sin-offering, the peace-offering, &c., were not the only adumbrations of the perfect sacrifice known within the compass of the old covenant; nor was the priesthood of the sons of Aaron the only priesthood to which Moses bore testimony. Melchisedech, king of Salem, was the priest of God, and he administered *bread and wine only* to the father of the covenant, and the latter paid tithes to Melchisedech, and, having seen the day of Jesus, rejoiced. But how did he see that day? He had seen the day when a priest, after the order of Melchisedech, and not of Aaron, (being about to do once perfectly, that which the priests of the law did daily, by offering up himself,) should replace the prophecy of blood by the commemoration of bread and wine. Christ, when he had partaken for the last time of the paschal lamb, according to the law, gave bread to his disciples, and declared it to be his body (*i. e.* as much so, and in the like sense, as the flesh of the passover had been), and gave them wine, which he declared to be his blood of (or according to) the new covenant; that is, as much so as the aspersed blood of the passover had been, according to the old. This he not merely then did, but established it as an ordinance in future, for he said, "this do in remembrance of me," and nothing can be done *in remembrance* of a person present. Christ did therefore fulfil that which was foreshewn to Abraham—he substituted the bloodless eucharist for the mystic rites of sacrifice. But substitution\* is abrogation. It is not to be credited, that two inconsistent

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\* The sabbath of creation was not abrogated, nor was circumcision. Accordingly, we find no grounds for supposing that the sabbath of resurrection and the baptism of new-born babes were substituted thus early.

types—that of expectation of the future with hope, and that of grateful remembrance of the past—were to be kept up together. Being inconsistent, they are incompatible. St. Paul avers it to have been so; “for the priesthood being changed (into that of Melchisedech), there is made, *of necessity*, a change also of the law;” Heb. vii. 12. The Christian Jews did therefore, from thenceforth, offer no sacrifice, nor partake of any, *as such*, (though they might eat even the idolothyta, *not as such*,) except what has, for other purposes, been since termed the sacrifice of the mass. In this instance, again, we meet with the argument already once used—viz., *expressio unius facit cessare tacitum*. For the epistle to the Hebrews evinces and explains, that a certain portion of the ceremonial law was unavoidably abandoned, for specific reasons; all which would be superfluous to the well-informed, and to the ill-informed *deceivingly insufficient*, if it were indeed true, that all the Mosaical customs and ceremonies had been cast away into the lumber-room of antiquity, and were but barely excusable as a venial weakness, in such Jewish proselytes as were imperfectly weaned from the predilections of their youth. The exceptions which have been pointed out tend to prove the rule which is here supported; and while the first of them condemns Peter, when Paul also condemned the whole tenour of the argument, goes to shew that the council of Jerusalem, and, under them, St. Paul, did nothing amiss, and that the data upon which “E. B.” contents himself with a somewhat timid apology for the letter, are not to be conceded.

H.

## ST. BARTHOLOMEW'S DAY.

SIR,—I lately met with the following observations on the Act of Uniformity, which came into operation Aug. 24th, St. Bartholomew's Day, 1662, and as that day will fall on a Sunday in the present year, it appears to me that you will confer a favour on the lay members of the church by giving them a correct view of the facts of the case. I have extracted the observations referred to from the late Rev. Richard Hart's masterly tract, entitled, “Dr. Gill's Reasons for separating from the Church of England calmly considered, in a Letter to a Friend,” which were published, and with excellent effect, at Bristol, in the year 1801.

I am, Sir, yours, &amp;c.

A CONSTANT READER.

In reply to Dr. Gill's cavils on the subject of the Act of Uniformity, Mr. Hart says:—

“It is grievous to see the ghost of the Bartholomew Act in 1662 forcibly brought on the stage, for the purpose of inscribing anew an indelible stigma on the forehead of the church of England, after a long lapse of near 140 [now almost 172] years; for, if it were delineated in all the glaring colours that even the most furious bigot could employ, how can it constitute a reason why any man should withdraw himself from the communion of our church in the present day, or vindicate the conduct of those who withdrew in the reign of Queen Elizabeth?”

“But that Act of Uniformity did not deserve to be blackened with all that

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atrocities of character in which it is now exhibited to public view; for many of the 'two thousand godly and faithful ministers (as they are styled) were turned out of their livings, not because they were determined to give honour to Jesus Christ as king in Zion,' but for this reason, among others—because they had been unjustly inducted into them, during the late troubles and confusions, by the expulsion of those clergymen who were the lawful possessors of them. As one illustration of the cruelties exercised on the regular clergy at that time, we refer the reader to a book intitled 'Hard Measure,' written by Bishop Hall,—a man whose deep piety, extensive erudition, and exemplary conduct ought to have secured him from every outrage, and whose memory will inherit the veneration of the latest ages. 'We have a tragical account,' says the historian (Echard), 'from some writers, of the great mischiefs that happened to the church, and to Christianity itself, by the loss of so many eminent preachers and divines; and it is represented as a case not to be paralleled. But, after all, if it be remembered how many of them have been unjust intruders, how many have been trumpets and incendiaries in the late miseries of the nation, and how many have been unmerciful persecutors of the legal clergy of England, and likewise how few were willing to disown their seditious practices, it is no wonder that they met with no more favour from the parliament and convocation.'"—(pp. 15, 16.)

#### A LEARNED CLERGY.

\* Utinam diu sonent in Synodis *eruditis* conciones. Quid enim moliantur hostes doctrinæ videtis. Sed Deum oremus, ut Ecclesiæ suæ reliquias servet, nec sinat extingui doctrinæ lucem."—*Melanethon, Epp. Lib. i. p. 85.*

SIR,—It is painfully ominous to observe that persons of station and influence should venture as they do to encourage the opinion,—that it is well for the interests of religion to be without a learned clergy, and that, in fact, the tendency of a superior education is to unfit men for the pastoral office.

There are plainly two classes of persons by whom such an opinion would be hailed with delight. In the first must be comprehended, I fear, a large proportion of our nobility and gentry, who almost unconsciously, and with suicidal infatuation, are disposed, if not cordially to agree in, at least to regard with complacency, the hope said to be recently expressed by a noble lord (not one of his Majesty's ministers) whose life has been devoted to the cause of ultra reform:—"The time is drawing on, I trust," said his lordship, "when the clergy shall take their proper place, at the side-table." In what is called religion, as in other worldly matters, fashion is the deity practically most honoured; and if fashion direct that the clergy shall be despised, or treated with semi-respect,—not perhaps expelled the room, but placed at the side-table,—doubtless such an edict will be readily obeyed. Nor can any measure be devised better calculated to hasten such a consummation than to cry down learning, or, in other words, if you please, to cry up ignorance in the Christian ministry. It may indeed be answered, that if a clergyman is pious and holy, that is enough, and he is sure to be respected, whether he be learned or no. But this, as a general rule, I beg leave to deny,—first, because it is (in most instances at least) a clergyman's *plain duty* to be well learned; and what becomes of piety and holiness where plain duty is

neglected? And, secondly, ignorance and vulgarity do *naturally* tend to produce disrespect in those who witness them, and, *so far* as they influence the character and conduct of any minister, must neutralize the just influence of his piety and holiness, be they what they may.

The other class of persons who are professedly pleased at the increase of the opinion above referred to, are those who are called *καρ' ἔλεον*, 'pious', whether church folks or dissenters, especially in the middle and lower ranks. To them there is something quite delightful and overpoweringly convincing in seeing and hearing an uneducated man in a pulpit, with zeal and fervour, and a manner, as far as possible from embarrassment or self-distrust, (the true secret of "a flow of language" in such cases,) setting forth what they have been taught to think the vital truths of the Gospel. To teach such a preacher learning would be as bad as teaching him to stammer: a knowledge of Greek and Latin would destroy his "gift." The plain account of this seems to be, that when the principal object is to awaken curiosity or excite the feelings, truth, reason, and good taste must, for the time, be laid aside as incumbrances. And certainly *if* it be the *principal* work of the Christian preacher to awaken curiosity and to stimulate the feelings, then I do not see how it can be denied that such studies as chiefly tend to make men skilful in the investigation of truth, accurate in stating it, and refined in taste, are not merely superfluous, but even prejudicial to the cause of God and his Gospel.

But if, on the other hand, every candid person must confess that it is the duty of *all* Christians to "think on [*λογιζεσθαι*] (duly to value?) whatsoever things are TRUE, VENERABLE, JUST, PURE, LOVELY, and of GOOD REPORT," then how can the growth of ignorance, coarseness, awkwardness, or bad taste in the clergy be hailed as increasing the means of edification, or be contemplated with other feelings than those of apprehension and disuay.

Hoping that some of your more able correspondents will enlarge on this exceedingly important subject from time to time, or that you yourself, Mr. Editor, will give us some of your thoughts on it, I will not trespass farther on your pages than to ask room for three brief extracts,—the first from the works of the ever-memorable Hales, and the others from those of the no less memorable bishops, Sanderson and Taylor; the two former written when puritanism was struggling to get into power, the latter when it had been triumphant.

"If in the apostles' times, when as yet much of Scripture was scarcely written, when God wrought with men miraculously to inform their understanding, and supplied by revelation what man's industry could not yield; if, I say, in these times St. Paul required 'diligent reading,' and expressly forbade greenness of scholarship, much more then are these conditions required in our times, wherein God doth not supply by miracle our natural defects, and yet the burden of our profession is infinitely increased. *All that was necessary in the apostles' times is now necessary, and much more.* For if we add unto the growth of Christian learning, as it was in the apostles' times, but this one circumstance (to say nothing of all the rest) which naturally befalls our times, and could not be required at the hands of those who guided the first ages of the church—that is, the knowledge of the state and succession of doctrine in the church from time to time, a thing very necessary for the



determining the controversies of these our days—how great a portion of our labour and industry would this alone require.”—*Hales, Sermon on 2 Pet. iii. 16.*

“As the times now are, wherein learning aboundeth even unto wantonness, and wherein the world is full of questions and controversies and novelties and niceties in religion, and wherein most of our gentry, very women and all, (by the advantage of long peace and the customs of modern education, together with the help of a multitude of English books and translations,) are able to look through the ignorance of a clergyman, and censure it, if he be tripping in any point of history, cosmography, moral or natural philosophy, divinity, or the arts; yea, and to chastise his very method and phrase, if he speaks loosely or impertinently, or but improperly, and if everything be not point-wise; I say, *as these times are, I would not have a clergyman content himself with every mediocrity of gifts*; but by his prayers, care, and industry, improve those he hath, so as he may be able, upon good occasion, to ‘impart a spiritual gift’ to the people of God, ‘whereby they may be established,’ and to speak with such understanding, and sufficiency, and pertinacy, (especially when he hath just warning and a convenient time to prepare himself) in some good measure of proportion to the quickness and ripeness of these present times, as they that love not his coat may yet approve his labours, and not find anything therein whereat justly to quarrel.”—*Bp. Sanderson, Sermon. 3. ad Cler.*

“I find by the constitution of the Divine Providence and ecclesiastical affairs, that all the great necessities of the church have been served by the zeal of preaching in public, and other holy ministeries, in public or private, as they could be had. By this [viz., preaching] the apostles planted the church, and the primitive bishops supported the faith of martyrs, and the hardness of confessors, and the austerity of the retired. By this they confounded heretics and evil livers, and taught them the ways of the Spirit, and left them without pertinacy or without excuse. It was preaching that restored the splendour of the church, when barbarism, and wars, and ignorance either sat in or broke the doctor’s chair in pieces; for then it was that divers orders of religions, and especially of preachers, were erected,—God inspiring into whole companies of men a zeal of preaching. And by the same instrument God restored the beauty of the church when it was necessary she should be reformed. It was the assiduous and learned preaching of those whom God chose for his ministers in that work, that wrought the advantages and persuaded those truths which are the enamel and beauty of our churches; and because, by the same means, all things are preserved by which they are produced, it cannot but be certain, that *the present state of the church requires a greater care and prudence in this ministry than ever; especially since by preaching some endeavour to supplant preaching, and by intercepting the fruits of the flocks, to dishearten the shepherds from their attendances.*”—*Bp. Taylor, Ded. prefixed to Sermons.*

S. E.

#### ADMINISTRATION OF THE COMMUNION.

SIR,—The slovenly disregard of ritual antiquity, and inattention to the injunctions of our rubric, which prevailed from the puritanic period down to the expiration of the school of Latitudinarian divines,—all this, I trust, has nearly disappeared from among us. A remnant, however, as seems to me, still remains in one particular. If wrong in my opinion, I shall be most glad to be put right. It is, I believe, universally the custom for the priest, when he has arranged the elements, to resume *his place at the north end of the table*, and say the prayer of consecration there. Now if the rubric prefixed to this prayer be carefully examined, it will direct him (as I think) to say this

prayer *standing before the table*. And this is assuredly the custom in all the churches which profess to retain the forms of the ancient church, not only in the Romish church, but also in the Greek and Syriac. This position is implied in an expression in the prayer of consecration in that ancient liturgy contained in the apostolic constitutions. Perhaps a reference to the Book of Common Prayer of King Edward, or of the old Scotch Episcopal Church, may decide the point. The objection to this will, no doubt, be the popular one, that then the minister turns his back upon the congregation. And so he naturally should on this occasion. He is standing at their head before God, as a captain before his company, and looking to the same quarter with them, as their representative. Nor does the congregation lose anything by the interposition of his body, for he has but to stretch literally forward one arm towards the cup, the other towards the paten, both remaining still in full view of the people. The gesture is then one of exceeding expression and dignity, and well suited to the solemn occasion. Thus also this prayer and act is put forward in its proper prominence and signification. I need not point out the exceeding inconvenience and occasional undesigned irreverence which arises from the narrow space afforded by the end of the table, according to the prevailing custom. I suspect that this was introduced in compliance with the cry against every ancient form, especially in the celebration of the eucharist, as a relic of popery. In case of adopting the ancient position, it would be easy for the minister to have a smaller book on the table before him; and if he could recite the passage of consecration by heart, so much the better. So little is the act of consecration understood, that I have, at least once, seen it performed kneeling.

R.

#### RELIGIOUS CONVERSATION.

SIR,—Will you permit me, by means of your publication, to state my sentiments on a subject which I feel to be of infinite importance. If I could be the means of inspiring others with a similar opinion in sufficient force as to produce evident effect upon their conduct, it would indeed be cause for thankfulness.

Among real Christians, I always find that, though there is no lack of religious reading and of all other essential exercises, there is very little of religious conversation; and, with the exception of those called evangelical, I might say there is not any. If, by any chance, the subject is unavoidably called forth, the countenance changes, a solemn air is put on, a few set sentences are uttered and echoed, a dead silence ensues, and the conversation only begins to breathe again in a new subject as soon as it can decently be changed. If there are young people present, they say nothing, but contemplate the formal expression in the faces of the elder part of the assembly, and take the first hint to begin laughing and talking upon indifferent subjects.

If I go into evangelical society, I am generally struck with those looks which the world chooses to call "sanctimonious;" and, I seem to see little nature in the expression of countenances, nor to hear any

thing natural in the conversation. Theirs is, perhaps, entirely of a religious cast, and I cannot help admitting with Mr. Foster, in his admirable essays, that theirs is the popery of language. I can almost anticipate every word — it is so uniform a style; and, though I acknowledge that it is all very good and very right, I cannot say that I find it all very interesting. It keeps me silent, because I feel so exactly what ought to be said by me, and what is expected by the circle—that it is like saying lessons, rather than conversation.

Now, is it too much to pronounce that these things ought not so to be? When the circle of real and exemplary Christians is widening every day, are they not to improve as well as increase? Cannot they correct the faults I have stated, (and I am sure every one has felt them to be such,) and restore religious intercourse to that natural freedom of expression which, if I mistake not, would do more for the souls of men than even sermons or books?

When the old law was given to the Israelites, they were commanded to talk of it when they sat down in the house, when they walked by the way, when they lay down, and when they rose up. And shall not we, who have received a so much better law, speak of it at all times, at all seasons, and in all companies? Oh! that it were so engraven in our souls, and so abundant in our hearts, that the mouth could not choose but speak. But then let us speak naturally; let us throw aside all that serious mystery which is assumed in manner and expression whenever the subject is mentioned; let us not keep it in reserve for occasional moments, locked meanwhile in a hallowed shrine of its own; but let it be free, easy, cheerful, open, and varied, hallowing every subject, sanctifying every smile; let the constant allusions from things temporal to things eternal be not forced, or spoken with embarrassment and timidity, but come from the heart, and be expressed with unreserve. It is this timidity which now stops short the religious observation in instances out of number, because the speaker is not secure of a corresponding feeling on the part of those who listen. Yet this should be overcome, for why assist by our backwardness in keeping from others that religious tone of feeling which ought to pervade all hearts? And that our usual style of conversation does check that tone I am persuaded. Where it exists in any degree, it is chilled; where it exists not, it is not excited. Perhaps religious intercourse, such as I am advocating, might help to reclaim the thoughtless more than fifty sermons, or than a serious book, which they read, throw aside, and, with it, all the thoughts it has occasioned. And if such an intercourse be difficult to establish, be it remembered that, as it rests with individuals, it is in the power of all to promote it.

I must be permitted to say, in conclusion, that this individual duty seems to be most incumbent on the clergy. If we meet at table a decidedly evangelical minister, it is too likely that his solemnity of deportment chills his companions, and that his conversation is in the style of a lecture,—most improperly ridiculed by some perhaps, and lamented by others. But if we meet an upright, pious, conscientious clergyman, who is not evangelical, we find no kind of influence from his presence; he too often sinks his ministerial dignity, and, however eloquent he may

be in his Master's cause from the pulpit, in society he is dumb. He is about his Father's business everywhere but in society, because well-bred society supposes religion, but never discusses it. It is from this cause that many of the excellent of the earth voluntarily relinquish the most delightful charm of life—they are too modest to lead conversation, and therefore let it take its course by withdrawing themselves altogether. I have frequently, when in company with truly good clergymen, whom I knew to be pious men, attempted to lead them to give our conversation a religious turn; but I never found that they would advance beyond a sentence, because they were in society; at home, or in the usual routine of their duties, there would have been no lack of rich and spiritual improvement from their lips.

Would, then, that this influential body might consider it their duty to reform our usual run of social intercourse; that they might never forget whose they are, even beyond all others; and that they are bound to promote His cause wherever they may be; and, while they enrich conversation with all that literature or science affords, and enliven it with mirth and cheerfulness, never let their high calling be forgotten, or their commission hid, in any society which they may think it right to frequent.\*

I am, Sir, &c., S——.

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#### S A B B A T H.

SIR,—I have frequently had occasion to converse with my parishioners, both learned and ignorant, upon the nature and the duties of the Sabbath, and have been at length led to give more than common attention to investigate the claims which that hallowed season has to the reverence and veneration of a Christian community. Some of my people have caught enough of the licentious spirit of the present age to make them almost impenetrable by any arguments enforcing their Sunday duties. But, from the observations of one of my most intelligent and intellectual neighbours on that subject, I have been sometimes induced to consider whether, in point of fact, we are not very much *more* right in adhering to *our* sabbath than the world has yet given us credit for. I mean, that I am inclined to believe our Christian sabbath is *not* a digression from the original sabbath, in any way whatever, but that it is the regular recurrence of the primeval hebdomadal sabbath of the

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\* This is a very difficult subject. S—— should read Newton's observations on meetings for religious discussion, much of which would apply to his letter. How far we should do ourselves or others good by making religion a common subject in mixed society, where we can know nothing of the frame and temper of mind of many present, and where circumstances would commonly prevent the pursuing the subject so as to remove misapprehensions very likely to arise, is very doubtful. Should we not, too, do ourselves harm, and lower the reverence with which sacred things should be treated? Could the delicate and retiring emotions of real religion bear this constant exhibition? These and other such doubts are, at all events, well worth considering. They may perhaps be strong reasons for much indulgence in mixed company. Of course, they do not apply to any but mixed company, at least, not in the same degree. The subject should be fully discussed.—Ed.

creation. Paley says, that the assertion of the Christian sabbath having been instituted in commemoration of the day of our Lord's resurrection, is made without sufficient proof. Perhaps it may be so ; but where, again, is the proof that the day *now* retained by the Jews is the original patriarchal sabbath, and that the first Christians ever *did* abandon that day, and substitute the *first* day of the week for the seventh ? There is a most lamentable blank in scripture history upon this head ; and I now presume to ask any of your learned correspondents to correct the impression—I will not yet call it an *opinion*—if it be erroneous, that the Christian sabbath, as now retained by the Christian world, is the direct, lineal, and legitimate descendant of the original sabbath of the creation ; and that the sabbath now retained by the Jews is the spurious offspring. You will not deny, Sir, that the subject is a most interesting one at all times, and especially in such times as these, when people are become so ready to catch at any excuse for trifling with sacred and ancient institutions. But whether my *particular* inquiry and suggestion may be thought worthy of a corner in your publication, must of course rest with yourself.

I am, Sir, your most obedient servant, QUÆRENS.

July 7th, 1834.

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#### CANONICAL DRESS OF THE CLERGY.

REVEREND SIR,—I take the liberty of inquiring of any of your readers who can inform me, what was the canonical vestment of the clergy used in divine service at the earliest date which can be referred to since the establishment of the Anglo-Saxon church ? When were *gowns* first used, and by what authority ?

I am, Sir, &c., P.

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#### THE RIVER OF EGYPT.

SIR,—It is the object of these remarks to determine the situation of the River of Egypt, and thence to identify the land of Eden with the Holy Land.

The land of promise, when first given in covenant to Abraham, is thus defined :—"The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates ;" Gen. xv. 18. This mode of expression implies the insignificance of the river of Egypt when compared with the great river Euphrates. The river of Egypt is often named in the authorized version as the southern and the western limit of the land of Israel ; but another word, נַחַל, is used in the original, which signifies, not a *river*, but a *ravine*, or *the mountain stream in it* ; and accordingly it is translated by LXX, for the most part, either by παραγῆ, as Josh. xv. 4, or χειμαρρὸς, as Num. xxxiv. 5, Josh. xv. 47. It is obvious how inapplicable this description is to the Nile.

The boundaries of the promised land are most fully detailed in the book of Numbers :—"The south border shall fetch a compass from Azmon unto the brook of Egypt . . . and from mount Hor ye shall

point out your north border unto the entrance of Hamath ;" xxxiv. 5, 8. These limits are often referred to afterwards ; and they mark out the same extent of country as the expression " from Dan to Beersheba." Thus : " Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the brook of Egypt ;" 1 Kings, viii. 65. From these premises I infer that the brook of Egypt was in the neighbourhood of Beersheba. In Isaiah, xxvii. 12, we read, " In that day Jehovah shall make a gathering of his fruit from the flood of the river to the brook of Egypt," (Bp. Lowth.) This passage is remarkable, because it strongly contrasts the brook of Egypt with the flood of the river Euphrates, and also because the LXX have translated it " from the channel of the river to Rhinocorura," shewing their opinion that the brook of Egypt was nigh not only to Beersheba, but also to Rhinocorura.

In Amos, vi. 14, the expression is, " from the entering in of Hamath unto the brook of the wilderness (of Shur)," which is thus varied in 1 Chron. xiii. 5—" So David gathered all Israel together, from Sihor of Egypt even unto the entering of Hamath ;" and similarly in Jer. ii. 18—" What hast thou to do in the way of Egypt to drink the waters of Sihor (LXX, Gihon), or in the way of Assyria to drink the waters of the river ?" Here we have the testimony of a learned Jew (the Greek version of Jeremiah is the best executed among the prophets) that about two centuries a.o. it was a current opinion that the Gihon of the land of Eden was identical with the Sihor or brook of Egypt, which is the south-western limit of the Holy Land. This opinion is not inconsistent with the account of Moses, in Gen. ii. 13 : " The name of the second river is Gihon : the same is it that compasseth the whole land of Cush." Moses, having married the daughter of Jethro the Midianite, is reproached by Miriam and Aaron for his connexion with a " Cushite woman ;" Num. xii. 1. Now Midian, a part of Cush, lies between the Red Sea and the Mediterranean ; so that the brook of Egypt, which runs into the sea at Rhinocorura, would apparently form a natural northern boundary to the land of Cush. Thus the land of Eden, as well as the Holy Land, extended from the brook of Egypt to the great river, the river Euphrates.

Bishop Patrick, in his Commentary on Gen. iv. 16, says, " The author of Sepher Cosri (part ii. sect. 14) has a conceit that Cain's going ' from the presence of the Lord ' means nothing else but his expulsion out of the land of Canaan, where Adam dwelt after he was thrust out of Paradise ; and, consequently, the land of Nod was not far from the land of Canaan."

Many of the Fathers, together with Josephus, consider the Gihon as identical with the Nile ; but this mistake originated, most probably, in some misapprehension concerning the river or brook of Egypt. St. Austin, however, in Gen. xv. 18, understands not the Nile, but the lesser river, the torrent of Egypt, which divides Egypt and Palestine, and upon which stands the city of Rhinocorura. De Civ. Dei. lib. xvi. cap. 24.

W. B. WINNING.

*Keysoe Vicarage, Beds.*

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

SIR,—Viewed in connexion with other passing events, which shew, to say the least of them, an indifference to the interests of the established church on the part of the government, the withdrawal of the grant, as it has been called, to the Society for the Propagation of the Gospel has excited a deep interest in those who feel the value of that venerable society. In consequence of the remonstrances of the society, it appears that the government\* has consented to continue its support to our ministers and missionaries in the North American settlements for the term of their lives; and thus far an advantage is gained, that time may be afforded for devising some other provision for those valuable persons, even if an alteration in their favour may not be expected from a future administration.

But my object is to draw attention to the origin of the grant, and to suggest what appears to me to be the line of conduct for the society to pursue, both as regards its own interests and the welfare of the colonies. In the first place, it must be remembered that the society originally undertook the payment of the salaries of the ministers in North America as a matter of *favour to the government*, who found that considerable expense and delay was incurred by the passing of the money through the hands of the colonial agents. The society made what addition its funds could afford to these salaries, and thus, in course of time, this annual payment of 15,000*l.* came to be considered a grant from the nation to the society, instead of being recognised, as it really was, as a payment which, as a Christian nation, we were bound to make for the religious instruction of our colonies. Now, Sir, it occurs to me that, after her remonstrances have proved almost ineffectual, the society should say to the government, "Since you are determined gradually to abandon the religious improvement of your colonies, pray take the odium on yourselves; we decline any longer to make your annual payments for you; transmit, as heretofore, the salaries of your ministers through your own agents, and let the gradual withdrawal of them be your own act and deed."

Why should the society be made the cat's-paw? Surely her means of doing good have been rather diminished than otherwise by this grant, for she has had the appearance of possessing a larger income than really belongs to her. Can it be credited that about 12,000*l.* *per annum* is the utmost income of the Society for the Propagation of the Gospel? or that this would continue to be the case were the fact generally known? The addition of 15,000*l.* from government has given her the appearance of a larger income than she really possesses, and has thus, I am convinced, been a means of injuring her. It is not to my purpose to notice the vast beneficial results which have been accomplished by this society in proportion to its means; I have merely taken the opportunity of stating my views respecting the

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\* An announcement to this effect has just been made at a meeting of the District Committee of which I am a member.

grant from government, if you should think them worthy of a place in your Magazine.

I am, Sir, your obedient servant,

A LAYMAN.

#### CONTROL OF CLERGYMEN OVER THE SINGERS.

MY DEAR SIR,—Observing a statement going the round of the public papers, giving an account of a disgraceful scene in a church, which arose from the misconduct of the singers, I think it may prove satisfactory to some of your clerical readers, who may perhaps be unacquainted with it, to learn what was the decision of Lord Stowel respecting the entire right of the minister to direct what shall be sung, and what shall not be sung, in the course of the church service, of course under the guidance of the rubrics. I give the decision below.

I am yours very faithfully, D. I. E.

*Church Singing.*—Lord Stowel decided that “the right of directing the service was in the minister, and that the obstructing him in the exercise of that right was an offence which might be proceeded against in the Ecclesiastical Court.”—*Hutchins v. Densiloe*.—*Phillimore's Report*, Vol. II. p. 91.

#### VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

(Continued from p. 65.)

I WILL not join Hottinger in the praises by which he offends Wetsten—Prot. 147, Seml. 378, 379; I will not follow him in deprecating all attempts to improve upon Stephanus and Beza. I am ready to admit Wetsten's demand, when he says, “*neceesse est locum aliquem relinquant etiam aliis editionibus, prioribus illis correctionibus*”—1st ed. p. 167, 2nd, ii. p. 852, iii. 2. I only deprecate their never-ceasing, cuckoo-like exertions, when once admitted into the nest, to eject the old little native proprietors. And if I do not follow Hottinger, I am still less to be carried away by the “*communi eruditorum consensu*,” for rendering the boasts of these two men “utterly false,” and making us say that they have given the world a “sophisticated text.” And particularly with respect to Stephanus's editions, when Hottinger here can point out men, “*quorum in crisi et antiquitatis studio magnum est nomen*,” who certainly did attack credit to the pretensions of the editor on the formation of the text of his folio, it is a little too extraordinary for me to believe that it requires only a superficial view of the edition itself to perceive that “Stephens himself has openly contradicted his own declarations.” When these men, and Du Pin, since their time, saw it stated, in a multiplicity of places in the margin, that “the MSS. cited by Robert Stephens” were all against his text; I conceive they would conclude that he must have had MSS. which he did not cite in those places, that might have furnished his text there; and I think it is not difficult to imagine what opinion they would have entertained of us, when, in these enlightened days, as we call them, we can be duped by the old popish trick which makes all “the MSS. cited by Robert Stephens,” in any place, to be “all his authorities.” And what if such a man as he, of whom it is said, “*O doctiorum quicquid est assurgite, Huic tam colendo nomini*,” and who probably himself saw the book of collations, (“*Admonuit me tamen collega meus quem honoris causâ hic nomino, et cui non pauca etiam alia debeo D. Isaacus Casaubonus* —,” Beza, note in his last ed. on Marc, v. 38,) could have heard our “*railing accusations*” against Stephanus, which resound in this



our day from all quarters, and could have been told that they are grounded on the non-existence of MSS., the readings of which are placed before our eyes by the very men who have taught us this parrot cry,—if he could have heard us asserting that Stephanus, after four years' exertions in France and Italy, had only fifteen MSS., when he declared that he began with sixteen,—if he had heard us asserting that Beza only quoted the sixteen documents (printed and written) of the margin of the folio, when he gives us repeatedly the readings of seventeen written copies of the gospels, besides all those of the other three divisions,—I ask, could he have esteemed the self-glorious race as any thing better than "brute beasts, made to be taken, and speaking evil of the things that we understand not." This is not worshipping Stephanus as "a Protestant Pope;" it is not maintaining "*that printer's* infallibility as zealously as an evangelist's or an apostle's." His text does not stand with me "as if an apostle was his compositor." I will never extol the common printed text as if the editors themselves had been inspired (Mich. ii. 496); but I do "entertain sublime notions of *Stephanus's* morality" (Porson, 175). I do esteem him an honest man, who felt the sacredness of the task that he undertook, and began by declaring, "*quo quidem in opere excudendo eandem qua in cæteris uti solemus diligentiam, majorem ut par erat religionem præstitimus*,"—who accordingly was able to *bowl* of the MS. stores which he obtained from his royal patron, and his own scrupulous fidelity in the use of them, and could silence his Sorbonne persecutors afterwards, by his second boast, in which he states the amount of this "copie,"—a man who, not content with these fifteen and what his own private interest could procure in France, sent his son to search out the treasures of Italy. And against the unequalled body of evidence for his editions, external and internal—the cloud of witnesses from the concessions of the Docti et Prudentes themselves—from facts and from the concurring state of the text of the different editions—what is it that they oppose? They depend, as we have seen, upon the assumption—the *tacit* assumption by him whose judgment ever excites my admiration, but the *avowed* assumption by Mr. Travis's other mighty correspondent, and his follower, Dr. Pye Smith—that an editor, if he gives opposing readings, must take for that purpose all the materials from whence his text is formed, so that he cannot possibly, in any passage, have more MSS. for the formation of his text than those which are cited in the division where it occurs. This assumption, that it was impossible for an editor to make a *selection* for giving opposing readings is, as we have observed, in the face of the actual acknowledged selection\* by Stephanus in the case of printed copies; it being admitted that

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\* I believe it is now universally admitted that Stephanus did collate more printed editions than what he took to oppose the folio. I am aware that the first of the Docti et Prudentes said otherwise—"Licet autem codices *sedecim tantum comparaverit*, nec omnes varietates collegerit—," Morin, Exer. 2, esp. ii. 2, p. 80, ed. 1653. But perpetually as his followers are using the word "*tantum*," with respect to Stephanus's authorities, I am not aware that they ever apply it thus to the whole of the documents of the margin. They can then distinguish between "*editio quæ fuit excusa*" and "*vetustissima scripta exemplaria*" as decidedly as Stephanus himself did. Though we hear of various readings derived from *sixteen manuscripts*, with the understanding that "one of them was print," (Crito, 389) we never hear now that the sixteen of both sorts were the whole that Stephanus consulted, that "*codices sedecim tantum comparaverit*." As to the manuscripts with the understanding that they are print, Stephanus is now, I believe, invariably spoken of as "*aient conféré un plus grand nombre d'exemplaires*," (as Du Pin said with respect to Beza and the other sort.) My argument, then, is this:—The Docti et Prudentes never follow their leader in applying "*tantum*" to the whole of the documents of the margin; they never say, in general, that Stephanus "*codices sedecim tantum comparaverit*;" for they are aware that his having taken only one manuscript, *with the understanding that it was print*, to oppose the folio, was no ground for saying that he examined no

the Complutensian was taken out of "omnibus pæne impressis:" it was in the face of the man's own declarations that he set out with sixteen MSS. for his first edition, viz. one more than all that he took, first and last, to oppose the folio,—in the face of both his boasts, the first, in his *O mirificam*, of his having given every letter of it according to the royal MSS., and the second, made formally before the Paris divines, respecting the amount of them, when he declared that they amounted to fifteen, while only eight of these royal MSS. were taken to oppose the folio that he presented to them. It is, moreover, in the face of their own avowal, that in this their assumption they cannot "*abide by*" the man's distinct expressions in the statements that he made, as well as their own distinct avowal, that when they identify the opposing materials of the margin with the MSS. from which the text of the *O mirificam* was formed, there must be an exception, by their own theory. And the imposture is, if possible, still more evident, when the learned critics come to any particular division, and above all, where they triumph most, in that of the Acts and Catholic Epistles, which was contained only in seven of the first thirteen MSS. of the margin, and where, in conformity with their assumption, their assertions are the most strong and reiterated, of Stephanus having deserted all his MSS. to follow printed guides, in any passage that is contained in none of these seven *cited* MSS. But as the first thirteen MSS. of the margin all failed in the Revelations, Stephanus, as we have noticed, to give any various readings in his margin, was obliged to take others, and he did take two, (*α, ις*.) from which, although he has given a reading or two in former divisions, there is not one single reading noted in the Acts and Cath. Ep. For this division, then, let it be remembered, nothing more is wanted than to open the folio itself in the Revelations, to see the falsity of the audacious assumption, that "if he had collated more, he would of course have quoted more." "Wetstein and Griesbach," as we are told, Letters, p. 138, note 20, "contend that Stephens collated only seven MSS. of the Cath. Ep., for this cogent reason, that Stephens has *quoted* only seven MSS. in the Catholic Epistles." There is not a single page in the Revelations which will not shew you the value of this "*cogent* reason," by setting before you two MSS. that he collated, but never once quoted throughout that division of the Acts and Cath. Ep. And, to make assurance double sure—to convict them from their own mouth—one of the two fresh-selected MSS. (*α*), as we have seen, is that which they have identified with far the greatest certainty of all Stephanus's MSS., and which they themselves quote as containing the Acts and Cath. Ep. in different places, and (what might seem incredible) at the very moment when they are asserting, in the strongest possible manner, ("extra omnem dubitationem positum jam est——") that Stephanus had only the seven *cited* MSS. No one, therefore, will wonder at their being fairly told by the greatest man among them—the acutest disputant the world ever saw—that they were just assuming the guilt of Stephanus ("—Mr. Griesbach took this point for granted;" Porson, 58). Nor is there any great wonder that, when they were told this from such a quarter, they should cast about for some other means to accomplish their object. And to whom could they apply better, on such an occasion, than to the acute Papist who first taught the world to say that Beza's book contained the collation of only the marked MSS. of Stephanus's margin; Exer. 2, c. ii. 2, p. 80—the passage quoted by Wetsten, 145, Seml. 373? Father Morin is your man: a happy insertion of his does the business. Where Stephens says "*all*," add the word "*his*;" where he says "*his* MSS.," in the last division, add the

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more of that sort of written copies. I argue, then, that such acute men must have been equally aware that his taking only fifteen in all of the other sort of MSS. (MSS. with the understanding that they are MSS.) to oppose the folio, could give no ground for their assertion, "*codices manuscriptos eum consuluisse sed quindecim tantum*." Griesbach, second ed. xvi. 3, xxviii. Lond.

word "*all*," and you get what they themselves so justly call "*glaring evidence*:" you make the man tell you more than a hundred times over, in his work itself, that he had been cheating, and giving "a sophisticated text," contrary to *all his MSS.*; and this when they know perfectly that Stephanus could, in no case whatever, speak of more than *all those* of the first thirteen marked MSS. that happened to have the division in which the passage occurs. Upon these two pleas Robert and Henry and Beza are to be condemned as falsifiers and cheats, where they have pledged themselves, in the most solemn manner, to act with religious fidelity, and where they could have no motive for acting otherwise. And upon these, every Protestant in the united kingdom, except those who apply to the Imp., are to deliver up their New Testaments to the Orator of the Areopagus, for a holocaust to the Christian Evidence Society. If, however, reflecting on the firmness of primitive believers, who delivered their own bodies, rather than the sacred text, to the flames, I refuse to become a *traditor* to the "*risus Doctorum et Prudentium*," let it be observed that I feel due gratitude for the great exertions of modern editors; and as soon as you shall have ascertained the seven royal MSS. and those "*in Italicis*," which came into neither of the selections for the margin, and shall have ascertained that they have not become "*mutilati aut laceri*" since they were collated, you may say, with truth, "*perquam exiguum esse beneficium quod textui Nov. Test. per Stephanum contigit*" (Griesbach xv. Lond. xxviii.); then the learned will have some ground for the decision in which Mr. Porson tells us (p. 88) they *now* "are agreed, that scarcely any critical benefit can be derived from" Stephanus's editions. But till all these MSS. shall have been "*diligentissime collati*," as Henry did collate them, "*a capite ad calcem*," I shall say, that Bengel's decision to admit no modern collation ("*ne syllabam quidem etiamsi mille MSS., mille critici juberent, antehac non receptam, adducar ut recipiam*"), much, and perhaps deservedly, as it has been scorned,\* is not one whit worse than that of the other Docti et Prudentes, to reject all the productions of the Early Greek Press, and the collations on which they were formed, knowing, as they do, that so large a portion of the MSS. "are at present lost, or buried in obscurity." I shall not accede to Dr. Lardner's calm decision, 1st P.S. to Letter on the Logos, §. 3, No. 24 (Works, p. 163), that the "printed copies deserve not any regard." Fortified by the admission of one of Mr. Travis's illustrious correspondents, I shall protest against the assertion of the other, that "the early editions of the N. T. owe their chief value either to their scarcity or their splendour" (Porson, 95). Since they are "the representatives of MSS. now no longer found," but which were searched out at the time, with zeal worthy of the work that was to be edited, I shall say, that he who refuses every syllable, "*antehac non receptam*," and they who avow that they give their text, "*nulla anteriorum editionem ratione habita*," (Griesbach, xxxvi. Lond. xlv.) each wilfully reject some part of the genuine materials that exist before their eyes. And I ask, which is it that "*falsarius deprehenditur*"—the ancient or the modern editor? on which side is the "*punica fides*" that De Missy talks of in his manuscript notes on Mill, (ed. Kuster, 1723, p. 581, col. ii.) where Stephanus's conduct in his first edition is discussed? Bishop Marsh says of Stephanus's editions (Let. vi. p. 106) that "the critical pretensions which were assumed by the editor seemed to stamp on them an indelible value;" and these pretensions are verified in the most wonderful manner. The first mighty Richard of criticism says to the Archbishop (Letters, p. 232, Burney), "no heathen author has had such ill fortune." But what heathen author had a twentieth part of the pains bestowed upon him, in passing through the Early Greek Press, that

\* Though I contend so strongly against setting aside all print and all old collations for print, I say, with Wetsten, for existing MSS., "*debebat eos etiam consulere in textu omnium N. T. librorum formundo* —" 157, 2, Seml. 402.

either Ximenes, or Erasmus, or Stephanus, expended on the sacred text? And when "it became the property of booksellers," as the great man expresses it, does there or can there exist a hundredth part of the proof of exertion and upright dealing with respect to any heathen author, that we have found on the sacred text, "*partim in regis Gallie bibliotheca, partim in Italicis*"? "The beauty of the composition (barbarous, God knows, at present)" would have been, I doubt not, "so improved as to make it more worthy of a revelation," if it had become the property of such learned and elegant critics as Dr. Bentley.\* But as the God of that revelation chose the foolish things of the world to confound the wise, I am content with the barbarisms, and am most thankful that the writings of Galilean fishermen were edited in early days by the despised booksellers, who never thought of improving, but merely of making every possible exertion to obtain Greek MSS., and of religiously following to a letter what they did obtain. To my numberless fellow-Christians, then, who must depend upon the exertion and the integrity of these contemned booksellers for all the "comfort of the Scriptures,"† I will not hesitate to

\* Mr. Gibbon seems to have accorded with this prince of critics on this point. Speaking of Ulphilas and his Gothic version, (ch. xxvii.) he says, "The rude and imperfect idiom of soldiers and shepherds, so ill qualified to convey any spiritual ideas, was improved and modulated by his genius."

† It is upon this subject, "of the MSS. used by R. Stephens and Beza," that the Brit. Crit., Theol. Quart., No. vii. July, 1828, refuse to enter, and add the following striking sentence, p. 7, "glad not to exhaust our reader's patience and our own on such a worthless topic." Full well might the Orator of the Areopagus triumph on the admissions not merely of the most learned, but now of professed theological critics.

I am "shut up" at present by Crito, p. 402, from speaking upon one of the two texts that Mr. Taylor produces as instances of our "retaining in the received text, and circulating as the Word of God, with consent and connivance of all parties, several passages known and admitted by all to be forgeries and lies." But on 1 Tim. iii. 16, "God manifest in the flesh," if the reader will look at Michaelis, ii. 476, par. 2, he will see that the Orator (who studied that book) has here shewn his usual adherence to truth. But the Docti et Prudentes, whom he so well fights, in this sentence, with their own weapons, ought moreover to have been able to shew him that the reading, "God manifest in the flesh," had the authority of all the MSS. of Stephanus that contained St. Paul's epistles, and that these amounted to sixteen. Here, to use Wetsten's words, "Beza serio atque graviter testatur omnes" Stephani "codices MSS. legere ut in editis expressum est" (147, 5, Seml. 381.) Yes; the moment the critics saw that Beza quoted, in every one of the divisions of the N. T., not only from the "cited" MSS., but from the "plures Stephani codices"—the "plus grand nombre d'exemplaires"—they must have been aware that the expressions "in omnibus" and "in nullis," "in plerisque," "in quibusdam," "in non-nullis," &c., which are perpetually occurring in his annotations, must necessarily refer to the whole stock—to the "plures," and not merely to the "cited" MSS. And they ought to have rendered it impossible for any man to think of saying what Mr. Taylor has said, not only with impunity, but with triumph. If the Docti et Prudentes had not convicted themselves and him, by their perpetual quotation of the unmarked MSS., all such cases as Matt. xvi. 20, (upon which Wetsten quotes Beza) must have convinced them, both that Beza had "plures Stephani codices" in his book of collation, and that he comprehended them in expressions of that sort. Ἰησοῦς, at Matt. xvi. 20, is marked in Stephanus's folio to be wanting in ε, ζ, η; and Beza says, "In aliquot exemplaribus et nominatim in 5, 7, 8, non legitur Ἰησοῦς." "In aliquot;" and of these aliquot, 5, 7, 8 were the whole of the "cited" MSS. that were omitted, and of course all that Beza could give nominatim. Now here, at 1 Tim. iii. 16, Beza says for the received text, what the "glaring evidence" would make Stephanus's margin to say in more than one hundred places against it: it was "in all his MSS.;" but the note on 1 Cor. vii. 29, referred to by Mr. Travis and by Bishop Marsh, shews that they amounted to 16 on St. Paul's epistles; and this is confirmed by that on 1 Cor. xv. 29, where Beza quotes 12 for ὑπερ τῶν νεκρῶν, and 3 for αὐτῶν.

express my conviction that the same overruling Providence which watched over the writing of these books has, in its mercy, preserved to us irresistible proof that the word of God was not handled by them deceitfully, and that we have not received a "sophisticated text" through the Early Greek Press. Yes, I do ascribe it only to an overruling Providence that the three great works which bear the slanders against Stephanus exhibit, at least in every ten pages, a clear confutation of those slanders, by a quotation from the very MSS. which they assert never to have existed—Wetsten and Bengel in open words, and Griesbach in fact, if you compare his testimony of "*Alia*" with theirs. And if you find a decad without this self-confutation, it shall be compensated by a page that shall contain two, three, or even four of them. And this overruling hand is seen even still more stretched out where their accusations are the most violent, in the Acts and Cath. Ep., for which they assert with such hardness of assertion that Stephanus had only the seven MSS. cited in the margin of the folio, and pronounce, "that, as the MSS. cited by Robert Stephens did not contain a particular passage, he must have inserted it without MS. authority." Here, be it ever remembered, they not only quote five unmarked MSS. of Stephanus, i. e. five more than all that they allow him to have had, but themselves identifying another even of the marked MSS. (α) beyond the possibility of doubt, doubly convict themselves, by producing it in this very place, as having the Acts and Cath. Ep., in which division it is never once cited by Stephanus.

I have been charged with casting "the most unwarrantable reflections upon the living and the dead" (Crito, 404.) I have certainly rebutted those which have been thrown on the dead, to whom I again say we are under such deep obligations: and if the reflexions fix themselves ultimately upon their authors, whether living or dead—if, in *liberating* them, the "*crimen male fidei*" rests upon those that devised against them—who, I pray you, is to be blamed? I may be asked what motive I can assign for the Docti et Prudentes having "agreed to make Stephanus's boast to be utterly false." The answer is ready; but I will also ask you one question—what motive can you assign to make Stephanus falsify his boast? I know but of that which Mr. Porson has suggested, p. 55, where we are assured that a man need not be afraid to accuse Stephanus of fraud, who "considers how Erasmus was worried for speaking his mind too freely, and with what jealousy" the man himself "was watched by the Paris divines." I ask them, was Erasmus worried for his giving nothing but what he found in his MSS.? It is only "voluntary dupes," or those who wish to dupe others, that will venture to say so. We have shewn above (on α) and Specimen, p. 4, that Mr. Porson proved this; and the Professor here tells you distinctly, that the attacks were occasioned by his speaking his mind too freely. This was done in a note on John i. 1, for which he was justly worried.\* And to find a motive for Stephanus being guilty of giving a "sophisticated text" in his Greek Testaments, neither of which had a single note, Mr. Porson, with all his learning and ability, is driven to allege the fear of suffering like Erasmus, who was worried for nothing but for *speaking his mind* in a note. And did the Paris divines urge Stephanus to falsify his solemn

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\* I hold that a man is justly worried who could swear ("*coram deo profiteor*"—Apol. to Spanish Monks, Resp. 7) he believed that by a hypostigme which never was thought of and never could be, while Greek was Greek, he could abolish the testimony of Christ being "*God over all*," and again, that of Jesus Christ being "*our great God and Saviour*," by separating two combined attributives having a singular article prefixed, in all the six passages where the Son is spoken of, and *Geog* is one of them; whereas no man has ever once suggested that they could have different attribution in the New Testament any more than if the form had occurred in classical Greek, either in the eighteen places where the Son is intended and *Geog* is not one of the attributives, or in the thirty-five where God the Father is intended, or yet in the four score, where neither of the two persons is spoken of.

engagements, and give a text contrary to all his MSS. ? Yes ; they did press him upon one text to the utmost, and upon one text only, that I ever heard of, viz., the "*celebrated*" text, 1 Cor. xv. 51 ; and we have already seen what was the effect of their machinations. On the other hand, the slanderers of Stephanus had motives, most obvious and irresistible, to draw them into their conspiracy. Michaelis extorted from me the mention of one (*Brit. Mag.*, vol. iii. May, 1833, p. 552) which has the most extensive effect on the whole of modern criticism. If a passage is to be made "a foul and scandalous interpolation," it is evident that some means must be devised to dispose of the testimony that exists for it, from the second century downwards. But when, *by the common consent of the Eruditi*, the machinery for producing it in the original was abandoned, and it was to be "an historical fact" that the passage originated in a Latin gloss, it is pretty clear that the Early Greek Press, wheresoever it may have been situated, whether at Alcalá, at Basil, or at Paris, could no longer be allowed to have had any genuine Greek MSS. that contained the text which we read in the different editions. The moment that this new ground was taken, recourse must be had, in the case of all *printed* codices, to the "*explosa fabula de Græcis codicibus Latinizantibus*," to which "*nullus nostri ævi criticus assensum præbet*," (Griesbach, end of note on Acts xx. 28)—so completely exploded indeed, that, as far as *MSS. codices* are concerned, it is preserved solely for what has occurred or may occur in this one passage. From this alone, if there were no other reason, it is plain that the conspiring critics could "*abide by*" neither of Stephanus's boasts ; neither the first, where he declares that his *O mirificam* was a faithful copy of "the greater part of the better MSS." from *the royal library* ; nor the second, where he bragged, to the Sorbonne, of the number of *these royal* MSS. There could have been no room for translations and "printed guides," unless you corrected his "small inaccuracy" in his second boast, of there having been *fifteen* MSS. lent to him from the royal library ; and unless you cut out all mention of the royal library in his first boast, and passed by his *ea omnia* in his reference to it, when he spoke of the "*plus grand nombre d'exemplaires*," as Du Pin so justly observes that Beza quoted. And this same passage has had the extraordinary effect of carrying both its defenders and its opposers into hostility to the Early Greek Press. Bengel trusted to his *Disciplina Arcani* ; and, to do honour to his panacea, the patient was to be reduced to the last extremity. It would have been ruin to such a triumphant cause as his to let it have any support from a Greek MS. or a Greek edition. Old Cato, therefore, as we have seen, is as determined as the best to get rid of Stephanus. Then, as to the true sons of Holy Mother Catholic and Apostolic, Mr. C. Butler, 2 Append. *Hor. Bib.* ii. 266, 3, 4th ed., gives us a sufficient reason for their being, in these later days, enlisted in hostility to the Early Greek Press :—"The communicant with the see of Rome," as he tells us, "takes an higher ground ;" and he refers us, triumphantly, to the 4th and the 6th session of the council of Trent. Tirinus, noticed by Selden de *Synedriis*, had entrenched himself upon this eminence ; and we have seen that the "*glaring evidence*" which now fills the mouths of our protestant critics with laughter, and their tongues with singing, was the invention of the acute Morin, to get rid of heretic Greek, and heretic versions that are formed from it. For another cause, let the critics speak for themselves. Take their canon, as it is laid down by Wetsten, 1st ed. p. 196, *Animad. et Cant.* ii. p. 870, "in memorandum revocandum est, omnes vulgatas editiones non nisi ex duobus non optimæ notæ codicibus, uno Erasmi, Complutensium altero prodiisse." Under this I think I can comprehend what I am to make of the third. If a gentleman has any ambition of being admitted amongst the *learned*, I think he will see that he must agree that "scarcely any critical benefit can be derived from" Stephanus's text (*Pors.* 88). The rule is laid down by Griesbach, v., *Lond.* xviii. "*Editionis Elzevirianis anteriores, immo ipsa etiam Elzeviriana, e duabus*

recensionibus fluxerunt, Complutensium scilicet editorum et Erasmi." Michaelis speaks to the same effect, i. p. 333, 8, and Sir Isaac Newton had acknowledged the canon xxviii. p. 519. "So, then, the authority of the printed books rests only on the authority of the editions of Erasmus and Cardinal Ximenes." Morin, I believe, is the father of the whole. He says, at p. 119, ed. Vitray, 1633, near the end of his *Exercit. ii.*, in the words quoted by Wetsten, ii. 853, "ut nunc probatum est, innumeris in locis omnium codicum consensum deserunt, et semel ab iis excuso codici postponunt." This triumph of Holy Mother is given by Wetsten, in his own words, 1st ed. p. 167, and ii. p. 852, bott., "ut paucis dicam, editores omnes, licet promississent, se fidem Græcorum quos habebant codicum religiose representaturos, promissis tamen non steterunt, sed audacter, neglecta codicum suorum lectione, alium frequenter substituerunt, neque dubitarunt integros intendum versus de suo addere. Quæ si cui durius fortassis dicta videbuntur, liberet is quæso mihi primum, istos homines ab suspitione malæ fidei, si possit: doceat deinde unde suas illi omnes lectiones pauserint." It is not merely *suspicion*, "malæ fidei," that thus rests on the Early Greek Press; but, if I can read Wetsten's words, the most flagrant and the most decided *mala fides* rests somewhere. In this enunciation perhaps the word *suspicion* "better suits the purpose," as Mr. Porson says; but according to the actual statement, here is wilful *cheating* in what is infinitely the most important point to every Christian, previously to the 4th session of the council of Trent, and to every Protestant absolutely. And though the work, as we see, was so well begun by good Father Morin and Sir Isaac Newton, yet the complete destruction of the Greek text was so clearly Wetsten's, that Semler, in his Preface to the Prolegomena, after signaling his triumphs over the Græco-Latin MSS.—the Alexandrine, the Vatican, the Cambridge—adds, p. viii., "De editionibus autem Græcis primus Wetstenius criticam quæsi historiam instituit ea ratione, ut facile sit, ea via sine offensione pergere, atque omnino emergere nos ex ista nebula typographica, in qua fere versari solent qui hujus disciplinæ sunt aut plane expertes, aut non satis gnari." Wetsten accuses all the early editors of giving "a sophisticated text," and calls upon us to moderate our opinion of their "morality," as decidedly as Mr. Porson can. And I am delighted with these "durius dicta," which the critics know so well how to introduce on proper occasions; for they supply me with expressions that I may retort, of ten times the severity that I should dare to use otherwise. And when I am told that "the text in daily use resolves itself at last into the Complutensian and the Erasmus editions" (Lect. vi. p. 110), I reply that every doubt which has been raised respecting it resolves itself at last into a determination to get rid of all old critical editions. Wetsten was perfectly safe in his demand—"doceant unde suas illi omnes lectiones hauserint," with respect to the only two editions that Michaelis (i. 333, 8) will permit to "occupy the same rank as a modern Codex Criticus." Several MSS. of the one edition and the whole stock of the other are "at present lost, or buried in obscurity;" no more evidence, then, can be produced of upright dealing in those editions than there can in the "primary classical productions of the Early Parisian Greek Press, which commend themselves to the learned of our times, as the representatives of MSS. now no longer found"—Greswell, p. vi. Not so in regard to the sacred text that came from thence, and which is to be disposed of by the critical axiom, that all modern editions "e duabus recensionibus fluxerunt." When Wetsten ventures, in the generality of his assertions, to take in the exploded third critical edition, I can shew him "unde suas Stephanus et Beza omnes lectiones hauserint." These two men drew the readings of their text directly from that identical book of collations which furnished Wetsten mediately with such a number of readings against the received text,—that book which contained the collation of "un plus grand nombre d'exemplaires;" not merely "variantes lectiones a R. Stephano A° 1550 editas," and those omitted by Stephanus from the marked MSS., but those a I. I. Wetstenio A° 1751 editas, from the unmarked. And I leave it to the

reader to say where all the guilt of the "mala fides" rests—whether with the two booksellers, father and son, who expended so much time and labour both in Transalpine and in Cisalpine Gaul, in forming the collations; or with those who have entered into their labours, and lop off the editions that were formed from those collations, with their canon, "in memoriam revocandum est omnes vulgatas editiones, non nisi ex duobus . . . codicibus . . . prodiisse."

FRANCIS HUYBRE.

(To be continued.)

## NOTICES AND REVIEWS.

*Introduction to the New Testament, &c.* By the Rev. J. Hartwell Horne. Seventh Edition. 4 vols. 8vo. London: Cadell and Co. 1834.

PRAISE of a work like Mr. Horne's is now superfluous. But it is only justice to him, and will be useful to the clergy, that the improvements in this new edition should be accurately stated.

In the sixth, and especially in this seventh edition, the *arrangement* has been greatly improved. Each department is now kept perfectly distinct; and the second title-page in Vol. II. will enable every purchaser to bind the Bibliographical Appendix by itself. Mr. H. has employed a larger paper, by which means the page has been enlarged; and not fewer than thirteen (if not fourteen) sheets of additional matter has been inserted, without any increase of price (3*l.* 3*s.* still) to the purchaser, and with an actual increase in bulk of three sheets only.

In Vol. II., the departments of criticism and interpretation have been kept distinct. Besides revising the whole, Mr. H. has given a new Chapter on the Literary History of the Text of Scripture. In this he has, of course, interwoven his account of the different theories of recensions of MSS. of Scholz's Theory. Mr. H. gave necessarily but a brief sketch of the fifth and sixth editions. By comparing his theory, as developed at length in his "*Biblische Kritische Reise*," with his Prolegomena to Vol. I. of his New Testament, he has now been able to give, in the compass of eight pages, a *detailed account* of his scheme. The principal MSS. only were described in former editions. He has now given a catalogue, compiled from every accessible source, of ALL the MSS. of the entire New Testament, of the four Gospels and Evangelistria hitherto known to be collated. When Scholz's second volume is completed, (it is in the press,) Mr. H. promises to finish the catalogue of all the MSS. of the rest of the New Testament, which will be printed on one or more sheets, and given to purchasers of the seventh edition, who may easily insert it in their copies.

The Bibliographical Appendix has upwards of 400 additional articles, including Mr. H.'s notes on the Pseudo-book of Jasher; and a Bibliography of all the tracts and books extant on the genuineness of 1 John, v. 7. Such a Bibliography has never before been printed.

Vol. III. has upwards of 100 additional illustrations from recent books of travels, &c.

In Vol. IV. the genuineness of Daniel is vindicated against Neologians, by an abstract of Hengstenberg's argument in its behalf.

The fac-similes of MSS. are all newly cut on wood, as the copper plates were worse for wear. Of the Codex Ottobonianus, (which was unknown to English readers until Mr. H. announced its existence in his sixth edition,) he is enabled to give a fac-simile, by the kindness of Bishop Burgess. The Codex Offenbachianus is also rare. There is a section on MSS. known to be un-collated.



*The Life, Religious Experience, and Missionary Labours of Mrs. Matilda Smith, of Cape Town.* By a Lady. London: Hatchards. 1834. 12mo. pp. 297.

THIS is a happy specimen of Dutch style, transcending all powers of English patience to endure. Mrs. Matilda Smith seems to have been a very excellent woman, and she knew herself far better than her biographer did. She says (p. 43) that Providence "had remarkably endowed her with a communicative freedom of mind and readiness of speech;" and this gift she has exerted in writing her life in a very eminent degree, having obviously said every thing that could be said on every occasion, in sentences generally a page long, and of a truly Dutch construction. This style her biographer considers as *energetic*, but sometimes *laconic*. One thing indeed is true. The biographer lived many years among the Dutch, and has contrived to catch all the happiest graces of Dutch sentimentality, and to transcend even Mrs. Smith in length of sentences. This probably explains the mystery why she considers Mrs. S. as *laconic*, and calls two hundred and fifty-six closely-printed pages a *small epitome* of her mind and character!

*Sermons, chiefly on particular Sundays and occasions.* By the Rev. J. Aspinall, of St. Luke's, Liverpool. London: Rivingtons. 1834. 8vo. pp. 415.

A VOLUME of pleasantly written, sensible sermons.

*Trials and Triumphs.* London: Smith and Elder. 1834. pp. 405.

Two tales, with some talent and power of writing, and a perfect regard to morality; but with exaggerated incidents.

*The Existence of other Worlds, peopled with Living and Intelligent Beings.* By A. Copland, Esq., Advocate. London: Rivingtons. 1834. 12mo. pp. 210.

A SENSIBLE, popularly and pleasantly written discussion of this interesting subject, with a collection of the opinions of earlier writers, and an inquiry how far the notion is opposed to Scripture or supported by it.

*Essays on the Antediluvian Age.* By the Rev. W. B. Winning, M.A., Vicar of Keysoe. London: Rivingtons. 1834. 8vo. pp. 206.

SEVERAL of these essays have already appeared in this Magazine; and it is only due to Mr. Winning to say, that the importance of the subjects which he chooses, and the soundness and extent of the learning which he displays, make all his contributions most acceptable. The *principle* of these essays is, that mankind, from the *beginning*, have been actuated by the same motives, and that the Almighty has followed out *one* uniform plan of divine government. And this Mr. Winning seeks to establish by examining such records as we have of the Antediluvian church, its institution, declension from the truth, and subversion. The comparison of this with the two subsequent dispensations cannot but be matter of deep interest.

*Twelve Discourses, in Explanation of the Liturgy.* By R. Burrowes, D.D., Dean of Cork. Cork: Bolster. 1834. 8vo. pp. 243.

THESE discourses seem to be well adapted for their purpose; namely, giving competent information to a *general* congregation, as to the use of a liturgy, and the views which guided the composers of ours. There are deficiencies which should be supplied in subsequent editions. For example, the remarks on the lessons, and on the way in which God's attributes are set forth in the Old Testament, require considerable improvement. The hardening Pharaoh's heart is a *common* instance; but it would be better to give *general* views than

to select *one* case and leave the others unsolved. The remarks on the "holy catholic church" in the creed, in the same way require consideration; and the force of the defence of the length of the service, in p. 133, cannot be very readily apprehended.

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*A Family Record; or, Memoirs of the late Rev. Basil Woodd, M.A., and of several deceased Members of his Family.* London: Seeley & Burnside. 1834. 12mo. pp. 228.

THE memoirs of Mr. Woodd's family (written by himself) occupy the larger portion of this volume. Mr. Woodd appears in a very amiable and pleasing light through the volume, and appears to have had, in a remarkable degree, the gift of *charity*. It is not stated by whom the memoir of him is drawn up. The Reviewer can hardly fall in with the *apparent* notions of the writer as to ministerial duties. He mentions it, as if extraordinary, that Mr. W. had always a list of from ten to twenty sick, whom he visited by himself or assistant once or twice a-week, and that he rarely spent less than two hours a-day in such visits, which, with other duties, might in some measure "infringe on the time desirable for pulpit preparation," &c. The *pulpit* is thus made everything. No disparagement of Mr. Woodd's zeal is intended; but what is to become of the sick, and what of the pulpit, if parochial *visiting*, to so small an extent as two hours a-day, is thought to interfere with pulpit preparation?

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*What may be done in Two Months; a Summer's Tour, &c.* London: Chapman and Hall. 12mo. pp. 188.

THIS is a very sensible and useful tourist's guide; cheap and convenient in form. It relates to Belgium, the Rhine, and Switzerland.

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*A Plea for the Unity of the Church.* By the Rev. W. Scoresby. London: Nisbet. 1833. 12mo. pp. 88.

THESE are four very sensible and useful lectures against enthusiasm, Antinomianism, constitutional religion, undue attention to the defects of the church, and fondness for new doctrines, as causes of disunion; and each head contains much very sound and sober reflexion. The two last lectures, on prevalent enthusiasm and Christian charity, deserve equal commendation.

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*Memoirs of the Rev. C. Neale, M.A., late Fellow of St. John's College, Cambridge.* By the Rev. W. Jowett. London: Seeley and Burnside. 1834. 12mo. pp. 384.

MR. NEALE was a very highly gifted, very sincere, and amiable man; and these memoirs of him cannot but be highly acceptable to all who knew him. The events of his life, however, were so few, that it cannot have much interest for strangers; and his course as a Christian minister was so short, that, except as far as shewing a sincere earnestness, it cannot be useful as an example. Many of the biographies lately published should rather have been printed for private circulation among friends, as memorials of just and well-placed affection.

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*Disquisitions on the Anti-Papal Spirit which produced the Reformation, and its Secret Influence on the Literature of Europe in general.* By Gabriel Rossetti. Translated by Miss Caroline Ward. London: Smith, Elder, and Co. 1834. 2 vols. 8vo.

SIGNOR ROSSETTI produces testimonials from various writers, but chiefly from Petrarch, anterior to the Reformation, to shew the strong feeling entertained against the profligacy of the court of Rome; partly expressed openly,

partly under the cover of allegory.\* The rest of the two volumes is occupied in a very interesting and curious examination of Dante, in order to shew that the *Inferno* is an allegory, relating to the miserable state of Italy under the papal power, which Mr. Rossetti develops. The reviewer must say that he thinks his proofs very strong, and his reasonings very ingenious. If they can be shaken, it will want no common acquaintance with Dante and his times to effect it.

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*Reflections adapted to the Holy Seasons of the Christian Year.* By John Brewster, M.A. London: Rivingtons. 1834. pp. 360.

MR. BREWSTER'S *Reflections on the Ordination Service* are in the hands of so many clergy, (they ought to be in the hands of all young clergy at least,) that any work with his name will find ready access to the public ear. The present volume contains reflections for Advent, Christmas, Epiphany, Lent, (in two parts,) Easter, and Whitsuntide; and its especial object is to promote pious family reading on sound church principles.

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## MISCELLANEA.

### SIR G. ROSE'S SPEECH AT THE HAMPSHIRE MEETING.

No one, who has the least acquaintance with the condition of the Foreign Protestant Churches, can be ignorant of their deplorable falling off from the true faith, whether they be Lutheran or Calvinistic, or, worst of all, the German (so called) Evangelical Churches, in which a nominal union of the two already named has taken place—an union which sufficiently proves their corrupt state, since they have agreed upon no common symbols, or articles of doctrine, and therefore could not have formed such a junction but under an extreme indifference respecting the most important religious tenets. At Geneva it is forbidden to preach on the divinity of Christ; and the far greater part of the German clergy are decided Neologists, and reject that doctrine; and it is unquestionably the clergy which has taken the lead, and given the example in the errors, heresies, and impurity which prevail so fearfully amongst the foreign Protestants. No informed man can aver that things are so in England. He must avow, that our clergy is a more spiritual body than it was even a few years since, and is occupied in the extension of true religion at home, and of the knowledge of the Gospel abroad; that, in despite of the efforts of the infidel host, there is a general belief in the truths of the Gospel in the nation at large, not excepting the upper orders, and much vital Christianity, and that, if he knows the religious state of the Continent, with all our corruption and weaknesses we still form a splendid contrast with its nations, with regard to the state of piety and belief, rationally considered. It will then be a matter of no small interest to consider to what it is that we owe this inappreciable advantage; and one essential cause of it immediately presents itself to the mind. In the foreign Protestant churches the priest has the staff in his own hands exclusively; there is no Liturgy, except amongst the Vaudois, and there, accordingly, the purity of their faith is maintained. The Lutheran or Calvinistic preacher prays and discourses as he pleases. The

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\* Mr. Rossetti (in p. 15) makes a great mistake in one point. In quoting Albert de Capetaneis, he states that that writer says it is notorious that the Roman church was profligate, &c.; whereas he only says that it is notorious that the heretics said so.

Bible is not regularly read, its great and spiritual doctrines are not frequently and periodically poured into the ears of the flocks. The man who occupies the pulpit, who explains and inculcates the doctrines of holy writ, and who alone not only prays for the flock, but in its place, can, without much difficulty, glide away by little and little from the truth which is in Jesus, without exciting much alarm or surprise in a laity little used, in general, to think much for itself, since its devotions move mainly under the leading and dictation of the ministers. They are now much the worst Christians; but their congregations are perpetually erring more and more from the direct paths of heavenly truth. There are certainly splendid exceptions amongst them, and some brilliant lights in the church of Christ, on the main land, now burning with increasing lustre; but the evil augments, and the virulence against those who hold to and proclaim Gospel truths becomes more rancorous in proportion to the zeal and energy of those apostolical men. Wherein, then, is the cause to be found of our comparative safety? Surely it is not too much to seek a large share of it in our possession of articles of faith, full, explicit, and distinct, and of a Liturgy so ample as to be adapted to every purpose of worship, to every circumstance of life, of weal or of woe, of health or of sickness. This Liturgy is in the hands and in the perpetual use of the laity, and its daily services contain, in almost every line, the declaration or assertion of the leading truths and doctrine of the Gospel, so that even were the clergy to backslide, the laity, so informed, so sharing in the worship of the church, would constrain them, as it were, to return to its true paths. The clergy cannot mislead us if they would; our common worship is too well defined and scriptural for it to be well possible; the Bible, in every part of its two great divisions, is perpetually repeated to us of necessity. For us, then, to forget its doctrines, its prophecies, its types, its threats, its promises, its declarations, and its expositions of that wonderful dispensation through which we are redeemed and saved, is nearly impossible. The church of England may become lukewarm, and even cold, and at times she has done so; but it is marvellously difficult for her, guarded as she is by her Articles and by her Liturgy especially, to become unsound or false in doctrine; and while such she is not, she remains always susceptible of reanimation, and such she has more than once experienced. She is now awake; her blood is in full circulation, and tingles to the very ends of her fingers. Hugo Grotius, that sagacious statesman and eminent defender of the truth of Christianity, foretold that, of the three churches founded at the Reformation, that of England would outlive her sisters; and she has already given full evidence of his sagacity. The laity of the church of England have in it a stake and a possession which is fallen to the lot of none other, and they have duties to perform in it, and with regard to it, peculiar and highly conservative. They have no share in the church which can impede the actions of its ministers in spiritual things, whilst conformable to the laws which regulate it, and, above all, whilst it conforms in spirit and in letter to the word of the everlasting Gospel; but a departure from it would be instantly perceived and checked by a large body so instructed, armed, and privileged as ours. Whilst man is in his corrupt state, his thoughts and inclinations must have a selfish tendency; and bodies of men are invariably and necessarily found more difficult to restrain under evil impulses, more prone to them, and less scrupulous in the indulgence of them, than individuals. Not even a sacerdotal body can dare hope to be exempt from a desire for power, possibly at first for good ends, which however, by degrees, are too often lost sight of. Hence has arisen the evil of priestcraft under corrupt religions, and the abuses it tends to, the corruption it engenders, and the consequent disgust it inspires, are constantly producing irreligion and infidelity through the world; and thus the atheism of France is the legitimate offspring of Popery. And hitherto no guard or protection of a true faith in a nation, as humanly devised, has been found so effectual in practice as that beautiful and scrip-

tural liturgy of our church—an admirable abstract of evangelical divinity, ever in the mouths and hearts of the minister and the layman, combining a constant proclamation of the whole Bible in succession from the pulpit, whence it is read in large portions to the congregation, to whom and to the minister it is a perpetual monitor and teacher. Nor is it only in the regular course of devotion that portions of the Scriptures are read to us, but very important passages of holy writ are embodied in the separate and occasional services of our church with singular appositiveness and effect. Let an Englishman attend a foreign Protestant funeral—how deeply will he not be offended at the irreverence shewn, or at the cold and misplaced sentimentalities dealt forth over the grave of the deceased Christian! And yet is there a moment in life when, in the agony of our hearts, we perform the last and woe-inspiring duty to the beloved who are no more, that the proclamation of the Redeemer—"I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die"—inspires us with so animated a faith, a comfort so unutterable? Are we not made to feel, with the inspired Gentile of old, and "to know," like him, that "our Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after our skins, worms destroy these bodies, yet in our flesh shall we see God, whom we shall see for ourselves, and our eyes shall behold, and not another"? Are we not made to feel, by the power of the word of God, that that which is sown in corruption is raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body; and that when this corruptible shall have put on incorruption, and this mortal, immortality, then will "death be swallowed up in victory"?

In this very brief and hasty sketch, a layman speaks especially of that which belongs to his order, and to its part and interest in our church as conservative of Christianity. He may appear to be taking an extreme case, and even perhaps an unfriendly view of the dispositions and actions of the clergy. He is nowise so inclined; but it is desirable to shew that, under a ministration of the Gospel less spiritual than that now exercised by the ecclesiastics of our church, and under the supposition of their being under a large influence of human infirmity, that church is so devised and constituted as to afford the most solid and essential and extensive protection to the purity of the faith in Christ, which the wisdom of man hath ever imagined under the inspiring and directing guidance of the Holy Spirit of God through the Redeemer.

#### SOLEMNIZATION OF MATRIMONY.

(From an "Historical and Descriptive Account of Old and New Sarum.")

THAT assembly of fanatics which, under the name of *Barebone's* Parliament, has borne the ridicule of successive generations, in August, 1653, passed a law for regulating the solemnization of marriages. By this act, the banns were to be published "three successive Lord's days, at the close of the morning exercise, in the public meeting-house, commonly called the church or chapel; or, if the parties so desired, in the market-place, three market days, in three successive weeks, between the hours of eleven and two." The candidates for matrimony were then to appear before a justice of peace for the county, or the mayor of a corporate town, and pledge their faith in the following manner:—The man, taking the woman by the hand, was distinctly to say, "I, A. B., do here, in the presence of God, the searcher of all hearts, take thee, C. D., for my wedded wife; and do also, in the presence of God, and before these witnesses, promise to be unto thee a loving and faithful husband." The woman made a similar declaration, adding the word *obedient*.

A registrar was appointed in each parish for superintending the requisite

forms. A record of the transaction might, if desired, be lodged with the clerk of the peace for the county; and all disputes relative to marriages or compacts were to be decided at the General Quarter Sessions.

To satisfy the curiosity of the reader, we subjoin a few extracts from the registers (in Salisbury) during the time that the most solemn and most important of compacts was thus degraded nearly to a level with a bargain for cattle. It is remarkable that, although all other marriages were declared invalid, not more than one in six of the parishioners of St. Edmund's appear from the register to have conformed to this law. In the parish of St. Thomas the ancient ceremony was occasionally revived in the years 1658 and 1659.

"December 28th, 1653, William Poore, married to Margaret Clarke, by Mr. Francis Dove, Justice.

"Jan. 12, 1654, William Smith, sonne of Mr. Thomas Smith, of this parish, and Catherine Newe, daughter of Christopher Newe, of St. Martin's parish, were published three several market-days, three several weeks, in the market-place, by George Nicholas.

"Rowland Platt, of Tolland Royall, in this county, Esq., and Mrs. Prudence Swanton, daughter of Francis Swanton, Esq., were published three several weeks in the market-place, the 4th, 11th, and 18th May, 1658."

#### DISSENTING POLITICS.

DURING the present Parliament, the power of the Dissenters has been felt in the form of what Lord Grey calls "pressure from without." The gift of the elective franchise by the Reform Bill \* \* \* took the Dissenters by surprise. They were not aware of the extent of power which it placed in their hands; for the previous distribution of the constituency of the House of Commons nearly excluded them from any participation in the manufacture of members of that assembly. Those of them who were aware of their power were, like the rest of the nation, so grateful to the medium through which it reached them, that, for the most part, they exacted no other promises from those in whose behalf they exercised it, than that they should support the Administration. \* \* \* The consequence of this \* \* \* was, that, \* \* \* as to the Dissenters in particular, few advocates of their peculiar claims found seats in the so-called Reformed House.

Now, however, the Dissenters are quite well acquainted with their means of influence. Their power to turn the scale of national affairs was confessed by ministers themselves, when groaning beneath the pressure from without; and ministers, as their general conduct clearly manifests, could have no disposition to exaggerate that power. Let the Nonconformists themselves, however, prove, by fair arithmetic, that Earl Grey and his colleagues were not mistaken in their estimate, \* \* \* If their experience of the Reformed Parliament and the Reform Ministers lead them to consolidate, and, as far as possible, extend their Parliamentary strength in the new House of Commons, they will have little reason to regret the failure of the old to do them any service. \* \* \*

All, then, that the Dissenters have now to do is, to make preparations for shewing themselves in their utmost strength at the hustings, which, in all probability, will be speedily erected. Let them act by united counsels, obtaining, wherever they can, a distinct pledge in favour of these principles:—that religion, as represented by various denominations, ought to be supported by the voluntary contributions of its adherents, and by them alone; and that, due regard being had to vested interests, what is called church property, is, in fact, the property of the nation. Above all, since their cause is the cause of God, let them pray for divine guidance, direction, and assistance.—*Christian Advocate*.

*To the Editor of the "Cambridge Chronicle."*

SIR,

I SEND you a Copy of Mr. Wood's bill as amended by the committee :—

"A Bill (as amended by the committee) to remove certain Disabilities which prevent some classes of his Majesty's subjects from resorting to the Universities of England, and proceeding to Degrees therein."

"Whereas it is highly expedient that the benefits of academical education should be extended as widely as possible to all classes of his Majesty's subjects; Be it therefore Enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that from and after the passing of this Act it shall be lawful for all his Majesty's subjects to matriculate in the universities of England, and to take Degrees therein (Degrees in Divinity only excepted) without being required to subscribe any articles of faith and religion, or to make or subscribe any declaration or acknowledgement touching any matter of religious faith, doctrine, or worship, or touching any matter of ecclesiastical government or discipline; and law, statute, ordinance, decree, or rule of the said universities notwithstanding."

"And be it further enacted, that from and after the passing of this Act, wherever upon or for the purpose of matriculation in the said universities, or upon or for the purpose of taking any Degree therein (Degrees in Divinity only excepted), the oaths of allegiance or supremacy may be required to be taken, it shall and may be lawful and sufficient for any person professing the Roman catholic religion, instead of taking such oaths, or either of them, to take and subscribe the oath appointed and set forth in a certain Act of Parliament passed in the tenth year of the reign of his late Majesty King George the Fourth, intituled, 'An Act for the Relief of his Majesty's Roman Catholic Subjects.'

"And be it further enacted, that from and after the passing of this Act, wherever upon or for the purpose of matriculation, or taking any Degree as aforesaid (Degrees in Divinity only excepted), any oath may be required to be taken, it shall and may be lawful and sufficient for every person of the persuasion of the people called Quakers, and every Moravian, instead of taking an oath, to make his solemn affirmation or declaration, according to the form set forth and prescribed in a certain Act of Parliament passed in the third and fourth year of the reign of his present Majesty, intituled, 'An Act to allow Quakers and Moravians to make Affirmation in all cases where an oath is or shall be required;' and for every person belonging to the sect called Separatists, instead of taking an oath, to make his solemn declaration or affirmation, according to the form set forth and prescribed in a certain other Act of Parliament passed in the third and fourth year of the reign of his present Majesty, intituled, 'An Act to allow the People called Separatists to make a solemn Affirmation or Declaration instead of an oath.'"

I believe its framers have managed the clauses exactly according to their own wish. The proceedings of the committee have scarcely been noticed by the public; nor does it seem worth while to dwell much upon their labours. In the result, the bill retains, as far as regards the Universities, all the vices of its original concoction. All classes of his Majesty's subjects are empowered to be matriculated, and to take all degrees (except in Divinity) without any reference to religion; and all laws of the Universities, adverse to this provision, are abrogated. The fundamental principle, therefore, of our University—conformity in religious doctrines with the Church of England—and which has subsisted ever since that Church was established—would be abolished; and the whole power of our corporate body, which it is well known resides in our Masters of Arts, would be laid open to persons of any religious persuasion, however alien or hostile to that faith to which the University by law appertains. Is it not strange that, at the same time that the Court of Chancery has been discussing, in the case of Lady Hewley's Charity, the minute distinctions between different sects of Non-Conformists in order to decide whether Unitarian Dissenters are entitled to partake of a charitable foundation established by a Trinitarian Presbyterian—the admitted principle being that the will of the founder is to be observed, and most especially by the exclusion of persons of different religious persuasions—a branch of the Legislature should, during the same period, have been considering whether they should not, by the exercise of their absolute authority, at one sweep violate and desecrate the most venerable institutions of the country for the education of the youth of the communion of the Church of England, by forcing upon them not only Presbyterians and Unitarians, Roman Catholics, Quakers, and Moravians, but

Jews, Mahometans and Pagans? Among all which classes his Majesty certainly possesses many subjects.

Ever since the first Act of Toleration, 1 Wm. 3rd, the law has been clearly settled that any sect of Christianity which is tolerated by law, is so far protected by the law, that any foundations for instruction or worship, according to such mode of faith, are established by the Courts of Equity; and, in particular, protected by the exclusion of other religious persuasions. Without seeking to interfere with the foundations of other sects, is it not monstrous that those which belong to the Established Church should be exposed to that spoliation and desecration by our Legislature, from which our tribunals defend even the most insignificant and the most hostile mode of faith that can be named?

That such a measure can pass the House of Commons, I will not believe till the third reading has passed, which is now fixed for the 16th. If, in the confusion of other schemes of Church spoliation and other acts of misgovernment and distraction, Lord Grey's tottering administration have time now to bestow on such trifling subjects as the existence of our Universities. That it can ever pass the House of Lords, I do not believe possible.\*

I am, Sir, your obedient servant,

WILLIAM FRERE,

Master of Downing College.

8, Devonshire Place, London, 9th July, 1834.

#### RELIGION IN AMERICA.

"If we reject the drones of the Church of England, and consider only the working clergy, the American clergy on the voluntary principle are better paid than ours on the compulsory system. The salary of a clergyman at New York ranges from 300*l.* to 600*l.*, which is at least 100*l.* more than the average income of the clergy of Scotland, and more than double the average income of the working clergy of the English establishment, or the *Dissenting clergy throughout the kingdom*; and this, too, in a country where bread and meat are about half the price they are here, where sugar is about half the price, where coffee is half the price, and where wine is about one-third of the price, and where tea is about one-fourth of the price. Even bishops are not overlooked in America. Mr. Stuart tell us that Bishop Hobart was a few years ago advised, on account of his health, to visit Europe, and that the trustees advised him while there "to live like a bishop." On his return, after two years' absence, they presented him with 14,000 dollars, being at the rate of near 1,500*l.* a year, although they must have also paid for a substitute. Now, this, although it was not paying him like the Bishop of London, was giving him a great deal more than is paid on the Continent of Europe to an archbishop under compulsion.—*Westminster Review*.

[This writer would seem, by one phrase, to intend to oppose the voluntary system in America to the same system in England. Be it so. As to what he says about the payment of the episcopal clergy, he very honestly omits *all notice* of the Episcopal Clergy in *country* places in America, and confines himself to the city of New York. Is truth promoted by such proceedings?—Ed.]

\* What is the end of this abominable bill no one seems to know or inquire. It is generally reported that it is, or is to be withdrawn. What legislation! It consisted of four clauses only. Two are taken away, the first altered, and a third added! And then, in all probability, the bill is withdrawn.—Ed.



## VOLUNTARY SYSTEM.

AN account of a discreditable scene at the Tabernacle, or Tottenham Court Chapel was given in a former Number. The struggle between the ejected minister, Mr. Campbell, and the managers and trustees, who have ejected him, is going on with great vigour. The writer would be sorry to misrepresent either party, but, as far as can be made out, some of these managers and trustees are not "members of the church," but still contend that they have, by trust deed, the exclusive patronage of the chapel. Of what persuasion these "churches" are, does not appear. The trustees are altogether against the congregational system, while the congregation at the Tabernacle wish to effect something very like it. They sent a deputation to the trustees, who gave them a rough and ready answer. The following statement of part of the deputation as to the numbers and rights of those who sent them, and the trustees' reply, are curious, as well as the "observations" which follow. They all come from the "Patriot"—

"The deputation begs further to state, that the memorial signed by the members of the tabernacle has the signatures of . . . . .	525
The letter of the seatholders who are not members has . . . . .	297
<hr/> Making together . . . . .	822
It is believed the number of tickets of admission issued, on an average, for several years past, as well for the galleries as the pews, has not exceeded . . . . .	850
Allowing, therefore, out of the 822 signatures obtained, 72 as of those of the poorer members, who do not take tickets . . . . .	72
<hr/> There will leave as the signatures of seatholders . . . . .	750
To which may be added at least 50 who would not sign, but expressed themselves most decidedly with Mr. Campbell, and avowed their deter- mination to continue if he remained . . . . .	50
<hr/> Making together . . . . .	800

So that, out of a constituency of 850 seatholders, there were . . . . . 800 with and for Mr. Campbell, proving to a demonstration that it is considerably within the truth to say nine-tenths of the people share the sentiments of the deputation, and are anxious for Mr. Campbell's return to his wonted labour.

"The deputation beg further to state, that, divesting the case from all superfluities, the sole point raised by Mr. Campbell, in his letter from Edinburgh, was, whether individuals who never were members of the Church,—who had ceased to be members of the Church,—who had refused to do that which properly constituted them members of the Church,—were to rule the spiritual affairs of such Church, and were to supervise the Pastor in the discharge of his ministerial duties. And they shudder at the very thought, that by your negating the wish expressed in the Memorial, it should go forth to the Church and to the world, that thereby you virtually say, Yes, non-members of the Church are of more importance, more highly estimable and desirable, more worthy our attachment, regard, and retention, than a minister so appointed and so approved, and who continues so to be by a very large majority of the members of the Church.

"The deputation earnestly hopes that the trustees will duly estimate their own number—they are but twelve—and that they will also consider their character—they are not all members of the Churches. It is to be hoped, therefore, that a body so small will appreciate the fact that they are opposed to a multitude, and that a body so mixed will seriously pause, before allowing themselves to interfere with and annihilate the dearest rights of a Christian people.

## THE ELEVEN TRUSTEES' REPLY THERETO.

"We have doubted whether we could properly even acknowledge the memorials and letters addressed us, and thereby, though in the most indirect manner, unintentionally sanction an interference never heretofore exercised; but lest such seeming neglect should be construed into a want of the courtesy which we desire always to manifest, or into an indifference or disrespect quite foreign from our hearts, we prefer to protest, on public grounds and as guardians of the peace of these congregations, against any right of interference by those who are communicants, or who take sittings at these places, and then to inform you that after the most careful and deliberate and anxious consideration, and especially after reflecting on the reprehensible publications and indecorous and unchristian proceedings renewed and increased since the presentation of the memorials and letters, we are compelled by our sense of duty to decline compliance with the wishes expressed in those memorials and letters, though expressed by many whom we greatly esteem, and to apprise you distinctly that we cannot consent to the restoration of Mr. Campbell.

Signed by the Eleven, including

J. WILKS, M. F."

"OBSERVATIONS, by way of ANSWER to the ATTACK in the 'PATRIOT,' June 25th, entitled—'Reply to Resolutions passed at Tottenham Court Chapel,' and signed 'Lewis Russell, Chairman,' by one of those present at that meeting.

"That the managers are in no way responsible for the resolutions then passed, or for any expressions contained therein (any more than they are for this present Answer), the same never having been submitted to them until after they had been adopted by that meeting.

"That that meeting was nowhere represented as having been a public meeting, but of gentlemen only; and that it is yet to be learned that the real friends of truth and peace in that place may not meet when, where, and how they please, without being exposed to the wanton and malevolent attacks of the Rev. Mr. Campbell and his friends.

"That the said resolutions had the concurrence, not only of the individuals then present, but of very many necessarily absent; and that of 470 seat-holders in the pews of the said Chapel, more than two-thirds have expressed their approbation of these resolutions, one of whom, so absent, enclosed a donation of 20*l.* as an additional testimony of his approval and satisfaction of the conduct of the managers.

"That most, if not all, those denominated occasional hearers had become so, entirely in consequence of their disapproval of Mr. Campbell's preaching, and were consequently usually absent when he occupied the pulpit.

"That the major part of those present at that meeting are quite equal in rank, respectability, talents, or piety with any equal number of Mr. Campbell's present party, however carefully the same might be selected by him.

"That the declaration, that Mr. Campbell and his friends have never disturbed the peace of that place is contrary to truth, unless it can be said hissing, violent declamation, and the exhibition of angry passion, is not a disturbance of the peace of public worship.

"That Mr. Campbell has not proceeded to the pulpit in the same decorous manner as if he was going to preach: his violence and conduct on some such occasions have caused some to retire who formerly advocated his cause, as it will, no doubt, if persisted in, cause many others who may have a regard to their own characters.

"That the statement that 1700*l.* has been raised by the congregation at the Tabernacle, is evidently put forth to mislead, as it includes 200*l.* given to Isaac Smith, Esq., by the late venerable Matthew Wilks, two years before the chapel was purchased; as well as, to quote the Rev. Mr. Campbell's own

words (in the funeral sermon for the late Mrs. Wilson), the princely sum of five hundred pounds given by his distinguished son, J. Wilks, Esq., the now M.P. for Boston; of the remaining 1000*l.*, it is not believed half was given by the present followers of Mr. Campbell.

"That the congregation now attached to that place, and remaining to worship there, is as great as it was on many occasions when Mr. Campbell occupied the pulpit, and would, no doubt, be greater, were not some aged and timid people kept away unwillingly, solely on these occasions, by the disturbances created by Mr. Campbell and his followers, and who are anxiously desirous of again uniting with their friends there; and that Mr. Campbell's absence has caused some to return who had left the chapel in consequence of their dislike to him—among others the venerable and respected late manager, J. Smith, Esq., who has publicly expressed his concurrence in the conduct as pursued by the present managers, in dismissing the Rev. Mr. Campbell, the same being in perfect conformity with the system of management of that Chapel in all past times.

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#### VOLUNTARY SYSTEM.

TO WESLEYAN METHODISTS.—Those Members of the Wesleyan Methodist Society, and Friends of Methodism in Birmingham, who have proclaimed their HATRED of *Tyranny*, and their LOVE of *Justice*, by *withholding* their usual contributions to the Methodist Funds, in order to *compel* the Conference to reinstate the Rev. J. R. Stephens, are respectfully informed that their *united efforts* have been so far successful as to cause a *very considerable deficiency* in the Circuit's income this quarter.

The Circuit Stewards, who had last quarter a *balance in hand*, are *now* about *twenty-five pounds in advance!*

It is earnestly hoped that every *independent* and *truth-loving* Methodist will continue to withhold his contributions, or to reduce them to the *lowest possible amount*; and thus tell the Conference, in a voice which cannot be mistaken, that, while they are firmly attached to Methodism, they will not give their *money* to support its *abuses*.

It is right the Public should be informed, that the vote of *censure* which was passed upon the "*stoppage*" party, at the quarterly meeting on Monday last, was not introduced till *near nine o'clock at night*, although the meeting commenced at *three o'clock*. About *one hundred* members were present during the greater part of the afternoon; but when that resolution was passed there were only about *thirty* present, and out of that number one had the courage to *oppose it!*—*Birmingham Journal*.

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#### EXTRACT FROM MR. YEATMAN'S SPEECH AT STURMINSTER.

"UPON the preamble of this bill—the 'bill for the commutation and redemption of tithes in England and Wales'—it is not my intention to make a single observation; and the more so, as one part of that preamble involves the existence of an abstract principle connected with a branch of political economy, the discussion of which would be inconvenient, and perhaps irregular, at the present moment. I therefore proceed at once to the second section of this bill, which proposes to give a power to 'the Justices of England assembled at any Quarter Sessions to transmit to his Majesty's Principal Secretary of State, the name of every person who shall appear to such Justices qualified to act as valuer of tithes under this Act;' and I would say, speaking as a magistrate, that this clause of the act will certainly place the justices of the united kingdom in a very delicate and responsible situation.

When it is considered that the justices of England are the persons who principally own and possess the landed property of the kingdom, upon which the rent charge proposed to be given in lieu of tithes is to be imposed, and that the persons thus to be appointed as valuers of land and tithes for the purposes of this act are likely to be their agents and confidential stewards, acting individually in respect of these estates so to be valued in pursuance of this statute, I would go the length of saying that *there is an awkwardness* in the proposed mode of appointing these valuers which I could wish to see avoided, and which I have every reason to believe that the magistrates of the whole kingdom would wish that they themselves should not be connected with. But it appears to me that, by the 9th section of this act, a serious invasion of the rights of the church is about to be made, should it be carried into effect. The section thus complained of is as follows:—‘And be it further enacted, that, for the purposes of this act, all *mixed tithes* shall be deemed and taken to have arisen and been produced upon and from the lands NOT ARABLE of the parish or place in which the same shall have become due and payable.’ And I cannot better explain the manner in which this section will operate to the disadvantage of the clergy than by presenting this meeting with an extract from a very able pamphlet lately written by a talented and highly respectable individual of this county, who has expressed himself as follows:—‘By clause 9, ‘all mixed tithes are to be considered to have arisen from lands not arable.’ By this new specimen of tithe law it seems, that if the usual rotation of crops is followed on arable land—namely, turnips, barley, clover, wheat, &c., the mixed tithe, such as turnips, lambs and wool, milk and calves, from stock fed on clover-grass seeds, potatoes, &c., are not to be valued in fixing the rate on arable land.’ And I would add, that in parishes that are principally arable, the depreciation of tithes about to be effected by this clause cannot be much less than forty per cent. on the average.

“But it appears that by the 29th section a most novel mode of assessing the new tithe rate for each parish is about to be introduced. The land of every parish is not to be valued for the purpose of fixing upon such valuation the tithe assessment which is to form thereafter the rent charge in lieu of tithes; the value of every parish is not to be allowed to stand independently on its own intrinsic merits, but the relative value of the tithes of all the parishes within the county is to be relied upon for the purposes of framing this new and extraordinary mode of payment, as an equivalent for the parson’s tithes as at present established by law; so that the full and just value of one parish is to be modified, and nullified, and abated by the depreciated value of some other; that depreciation, too, caused by the non-residence or negligence of the clergy, and who are thus to be empowered to fasten the effects of their own irregularity and supineness on their friends and neighbours, and the clergy in general; and the more so as the average rate of tithe, for the period of five years past, is to be taken to be the value of all tithes. But, Sir, I pass over other sections of this act, not wishing to scrutinize it too closely, or at all vexatiously, in order to draw the attention of this meeting to the effects of the 66th section, and which, if passed into a law, will impoverish and degrade the clergy to an extent which it is appalling to contemplate. Upon this part of the case I will not trust myself to use any language of my own, fearing that I may express myself too strongly, or give offence in a matter which I am most anxious to avoid, wishing to use the language of mere argument, and not the language of vituperation. I will therefore again have recourse to the powerful exposure of the unjust operation of this clause which my talented friend, who is the author of the remarks on the Tithe Bill, has made in the 11th page of his excellent work:—

“And be it further enacted, that whenever any land shall by virtue of this act have become liable to the payment of such annual sum as aforesaid, it shall be lawful for any person to redeem such annual sum by payment in manner hereafter mentioned, as the price or con-

sideration for such redemption, a gross sum equal to twenty-five times the amount of such annual sum, and a further sum equal to one-fourth part of such annual sum, for the purpose of defraying the costs of the said commissioners of and incident to such redemption.

"Clause 71 enacts 'that the redemption money be invested in the three per cent. consolidated bank annuities or three per cent. reduced annuities.

"To understand the effect of these clauses let us suppose the annual income of a living from tithes to have been 500*l.* a-year. The redemption money will be 12,500*l.* This invested in the three per cent. at the present price, 92½, (May 3), will produce 13,568*l.*, and an income of 408*l.*, a year.

"But further : Suppose this clergyman, formerly enjoying 500*l.* a-year from his tithes, to have his tithe rate cut down to meet that of a non-resident clergyman, he will lose by this at least ten per cent. in the calculation of his former income, and his living will now produce him less than 350*l.* a-year. He will lose, in short, 30 per cent. in his income.

"But this is not all. His former income of 500*l.* a-year arose from a property really worth 700*l.* a-year ; a property hitherto progressively increasing in value, and which will still continue to increase in value with the wealth and population of the country, as well as from improvements in agriculture. His new income will arise from a property fluctuating in value, which by future wars, civil commotions, or the blundering mismanagement of public affairs, may be reduced to nearly half its present worth. The three per cents. cannot well advance above their present price, 92½. We have known them at 52 ; and the errors of a weak administration may bring them again to a greater depression.

"Clause 73 empowers 'the commissioners, at the request of the persons entitled to the dividend, to invest the money in the purchase of land.'

"Having then sold, or been compelled to sell, our interest in the landed property of our parishes at twenty-five years' purchase, by this clause there is a provision for vesting the purchase money in land, now not to be bought under thirty years' purchase.

"No person of sound mind would voluntarily dispose of his property on the terms of this act. Nothing but compulsion would drive him to such a sacrifice of his interests, and dereliction of his rights.

"Such flagrant injustice stamps at once the character of those who have brought forward this unprincipled measure for the spoliation of the Church. What would be said of any ministers who should propose a bill compelling his Grace of Bedford or the Earl Spencer to sell their princely mansions and estates 30 per cent., I ought rather to say 50 per cent., below their real value, for the purpose of dividing them among the eager competitors who would advance to share the spoil."

But, Sir, the 72nd section is also, in my humble opinion, full of danger to the church of England. It enacts that commissioners may invest the money arising from the redemption of tithes on mortgage. But I ask this question, whether it ought not (which it does not) contain a clause of indemnity to the clergy, in case these moneys should happen to be placed by these commissioners on an estate whose title should eventually turn out to be bad in law. It appears that the whole disposing power is to be left to these commissioners, and that if the money thus invested by them is lost, the clergyman thus mulcted of his inheritance will be at the mercy of the world. There are other clauses of this act (the 80th and 81st especially) which I also consider to be highly objectionable and oppressive to the clergy, and which, in my humble opinion, will lead to the most disastrous circumstances, in so far as the poorer clergy are concerned, but which I will not weary this meeting by investigating and exposing, after having made so long an intrusion upon its time and indulgence.—*Dorset Chronicle.*

*Extract from "Dugdale's Short View of the late Troubles in England."*

SPEAKING of the acts and deeds which the parliament of that day was guilty of, he thus expresses himself:—"That this blessed *Presbyterial government* might be the more secure from danger, the Houses at Westminster passed an ordinance, not only for abolishing the name, title, and dignity of archbishops, bishops, &c., but nominated in whom their land should be settled. Amongst which instructions it is not the least observable, that for the better encouraging of purchasers, they should sell them at ten years' purchase. About this time also there was a committee appointed to inquire into the value of all church livings, in order to the planting of an able ministry, as they gave out ; whereas, in truth, it was to discover which were the best and fattest benefices, to the end that the principal champions for the cause might make choice of those for themselves."

## REPORT ON PUBLIC PETITIONS.

THE Thirty-first Report on Public Petitions (June 16, 17, 1834,) exhibits the following statement of the total Numbers of Petitions on subjects ecclesiastical :—

	Petit.	Signat.
Against Separation of Church and State . . . . .	71 . . .	9,037
In support of the Established Church (deprecating any measures tending to weaken its efficiency, and in some cases praying that the claims of the Dissenters relative to Church-rates, burials, and admission to the Universities may not be granted) . . . . .	491 . . .	68,839
For alteration of Lay Patronage in the Church of Scotland . . . . .	236 . . .	104,971
For a Due Observance of the Lord's Day . . . . .	683 . . .	140,714
In favour of the Lord's Day Observance Bill . . . . .	341 . . .	44,058
Against the Claims of Protestant Dissenters . . . . .	349 . . .	24,880
From Protestant Dissenters for Relief . . . . .	1,094 . . .	343,094
Against Universities Admission Bill . . . . .	373 . . .	37,984
Against Church Rates . . . . .	99 . . .	33,966

The first thing observable in this statement is, the small number of signatures attached to the petitions got up in favour of the Establishment, compared with those annexed to the Dissenting petitions. Many of the former are from the minister and churchwardens of the parish, with only some half dozen or dozen parishioners. Thus, some of these petitions have but seven, nine, or ten names annexed to them, and one only four! On an average, the 490 petitions in support of the Establishment have only 140 signatures to each, while to the 1094 Dissenting petitions, the average is upwards of 300 signatures. Again, the petitions against the admission of Dissenters to University honours, are nearly four times as many as the petitions against Church-rates. Yet the latter have not far short of an equal number of signatures, *i. e.* the former 38,000, the latter 34,000, in round numbers.—*Patriot*.

[The honest "Patriot" very wisely *forgets* the Lay Declaration now signed by nearly 250,000 persons, chiefly householders too, in behalf of the Church. Every day too we find meetings addressing the throne, as the reports of every levee shew. Perhaps it would be wise to take the hint here given by the "Patriot," and in all such cases to petition Parliament also, that the numbers may, after this Dissenting fashion, be brought to account.—It is curious, by the way, after all this, to find the "Patriot," on July 2, recommending the dissenters not to petition as to church rates, because the *wholesale* manufacture of petitions by the clergy is *reducing the thing to a farce*!—*Ed.*

## BIBLE SOCIETY.

WE regret to learn that an esteemed clergyman, in one of the southern counties, has resigned his official connexion with an Auxiliary Bible Society, on the extraordinary ground, that the Protestant Dissenters of the town have not *protested* against certain proceedings of their brethren in London and elsewhere, although they have themselves abstained from any outward demonstration of hostility against the Church. Had we not the best authority for both the fact and the explanation, we could hardly have deemed it possible that a man of respectable understanding and pious feeling could have acted a part at once so unreasonable, so intolerant, and so impolitic.—*Patriot*. [It is *unreasonable* not to increase the influence, and countenance the proceedings, of a party bent on your destruction; it is *intolerant* to refuse subscribing to a *voluntary* society, because you utterly reprobate the principles of those with whom you are condemned to act, and who, under the pretence of spreading the Gospel among the people, are endeavouring to do what you conscientiously believe will deprive thousands of its blessings, and reduce them to heathenism.—*Ed.*]

## CHURCH RATES BILL.

"We have obtained a copy of the printed Bill 'for the Abolition of Church Rates,' brought in by Lord ALTHORP and Lord JOHN RUSSELL; and, before offering any remarks, shall lay before our readers an abstract of the proposed statute. The preamble sets forth, that it is expedient that the system of Church Rates be discontinued, and that it is at the same time essential to make due provision for the sufficient maintenance and repair of parish churches and chapels, and for the decent performance of divine worship therein. Clause 1 enacts, therefore, that from and after the . . . day of . . . 1835, no church-rates shall be levied, provision being made for the assessment and levy of rates for the current year. Clause 2 enacts, that after the same time, 250,000*l.* shall be annually charged upon the land tax for the purposes of the act, and paid to his Majesty's commissioners, for the time being, for building churches. Clause 3 directs the existing mortgages of church-rates, and other *bona fide* charges, to be redeemed and paid off as a primary charge upon the annual sum. Clause 4 directs that the commissioners shall in each year ascertain, by estimates to be obtained from the several dioceses of England and Wales, the amount of the sum required for the current year, for the repair or rebuilding of parish churches and chapels. If the total amount of such estimates shall exceed the disposable funds, the commissioners may at their discretion reduce the amount; and if there is any unapplied surplus, it is to remain in their hands. Clause 5 directs the commissioners to apply once a-year to the bishop of each diocese for the requisite information and estimates; and the bishop is directed to require that the archdeacons, rural deans, rectors, &c., to furnish him with the needful particulars. Clause 6 provides, that wherever under or by virtue of any gift, bequest, trust, charge, or settlement, or by reason of any commutation or exchange, any estates, funds, or other property have been applicable to the purpose of church-rates, they shall continue to be so applied; and the minister is to transmit to the bishop a statement of such parish funds. Clause 7 empowers the archdeacon to call in a county surveyor to inspect, where necessary; the charges to be paid out of the county-rate. Clause 8 directs the commissioners, after having received the estimates, to allot a sum for each diocese, and transmit the same to the registrar, giving notice to the bishop. Clause 9 provides that, in case of urgent necessity for immediate repairs, the archdeacon may call in a surveyor, and direct the execution of the repair, transmitting to the commissioners a certificate and affidavit of his having done so, and of the expediency of the same: on which the charges are to be allowed. Clauses 10 and 11 relieve all persons or bodies politic or corporate, heretofore liable to repair and maintain the chancel of particular churches or chapels, from such liability; the repairs to be in future allowed and defrayed out of the annual sum; persons entitled to any pew in such chancel to retain their title notwithstanding; and fees on interment in any chancel to be due and paid as heretofore; and, in lieu of the liability to repair chancel, such person or body politic or corporate is bound to provide certain requisites, specified in schedule, for the decent performance of divine service. But in all cases in which the parishioners at large have hitherto been bound to keep the chancel in repair, or where there is no chancel, such requisites for divine service are to be defrayed out of the monies to be raised by letting the pews; and if these shall be insufficient, to be chargeable on the sum allowed by the commissioners, if specifically applied for. Clause 12 allows persons made liable by this act to provide such requisites, to redeem their liability by a fixed payment or conveyance of land. Clause 13 vests the property in such requisites in the churchwardens. Clause 14 enacts that such liability to provide may be enforced by action. Clause 15 secures property in any aisle to the present possessors. Clause 16 provides for the fencing and keeping in repair of church-yards out of the funds applicable for the repair of churches. Clauses

17 to 20 contain directions as to the repair of pews out of the pew-rents, the letting of pews, and the application of the proceeds, according to the decision of a majority of pew-renters, at an annual meeting; the surplus, if any, to be accounted for to the commissioners; or the deficiency, if any, to be by them allowed; and arrears of pew-rents to be recoverable by action in the name of the churchwarden. Clause 21 secures the fees of parish clerks and sextons as heretofore. Clause 22 enacts that any Roman catholic or dissenter unwilling to serve as churchwarden, shall, on his declaration or affirmation before any two justices of the peace, be exempted from his liability to serve. Clauses 23 and 24 contain provisions intended to reduce the expenses attendant on ecclesiastical visitations, and exempt churchwardens from attending visitations in future. Clauses 25 and 26 are technical definitions of the powers of the commissioners, and of the words 'church' and 'chapel.' *There is no clause 27.* Clause 28 restricts the act to England and Wales; and clause 29 is to specify the date when it shall take effect.—*Patriot*. [Then follow two columns of objections, which are, principally, that the bill will increase the power of the commissioners, and deprive parishes of all control over the expense, or, as the "*Patriot*," knowing that parishes are to *pay nothing*, sagely calls it, over the application of *public* money to church purposes.—(Had parishes *that* right before?) Then the "*Patriot*" objects that this bill perpetuates the bad principle of taxing all for the church!—(Would that it did! In *fact*, it takes away the oldest title in the kingdom, and gives that of an act of yesterday.) Then there is *no proof* that so much is wanted, and there are fears that more may be given hereafter, &c. &c.]

#### BUILDING CHURCHES AT GLASGOW.

A **MAGNIFICENT** scheme for *building* and *endowing* Parish Churches has been commenced at Glasgow. It appears that there are 27,000 persons for whom no room could be found, and that from *high pew-rents*, and want of superintendence, near 40,000 never attend. Some excellent persons have set on foot a scheme for building 20 churches, each to cost 2000*l.*, and to hold 1000; for endowing them with 80*l.* a year, and assigning a parish of about 5000 persons to them. This will cost 80,000*l.* They calculate that there are 4000 heads of families who *could* give 200*l.* to the object, and that one-tenth of those who *can, will*. Nor can it be seriously doubted that their hopes will be realized, as the paper which contains this first notice of the scheme contains the names of sixty-six persons who gave 200*l.*, two who gave 500*l.*, another 300*l.*, and two Ladies (sisters) 100*l.* each. The whole paper, though applying particularly to Glasgow, is so admirably written, that the Editor regrets his inability to give it here. It is an excellent exposition of the blessings of the *parochial* system. But there is one paragraph which must be extracted. The writers are replying to those who say that it is useless to build more churches when all the present ones are not filled. May we in England seriously consider the solemn rebuke and warning conveyed in the following passage!

"Our second reply is, That it is not merely our duty to provide church accommodation for all the people, but it is also our duty to employ the necessary means to secure their attendance. The simple fact, that there are 40,000 of our people who do not attend church, infers much more than a culpable neglect to provide church accommodation; it infers the not less criminal circumstance, that by our neglect, we have allowed them to sink and settle down into such a degraded and irreligious condition, that the desire of attendance at church has become to a fearful degree extinct. And surely it will not be alleged, as an extenuation of our neglect to build the requisite number of churches, that the disposition of the people to attend them does not exist so extensively as to secure their being filled, when our neglect has produced the very indisposition on which we attempt to found our



plea of exemption from the duty of providing more churches. It is not less our duty to overcome their indisposition, than to make an adequate provision for their attendance. It is a position which can neither be weakened by argument, nor darkened by sophistry, and which no professing Christian will attempt to contravene, that all the people ought to be in attendance at church; but if all the people ought to be in attendance at church, then it as necessarily follows, that there ought to be church accommodation for all.

"In the present condition of things, therefore, two evils exist instead of one, and it would be making the neglect of one duty to atone for the neglect of another, to evade the duty of providing the requisite church accommodation, by sheltering ourselves under the plea of the people's indisposition. If this be a valid reason now, it must be a valid reason for ever. Not only so, but the deeper and more extensively the people sink into ignorance and irreligion the stronger the reason becomes; and we have only to allow them, by our neglect, to sink into a complete state of heathenism, to be furnished with the most cogent of all reasons for never building another church. What a plea for a Christian community to urge! To urge such a plea is but to proclaim our own guilt. It is grievous to think how long this specious fallacy of 'unlet seats' has deluded and prevented us from doing our duty to a neglected and degraded population. What a fearful departure have we made from the spirit of wisdom and benevolence which animated the Founders of the Scottish Church! When they commenced the noble work of 'planting kirks' all over Scotland, the disposition to attend them did not exist among a barbarous and bigoted population. Had they delayed building churches until a desire to attend them spontaneously arose among the people, we should have been in a state of barbarism still. But, sunk in ignorance and barbarism as they were, they proceeded with the 'plantation of kirks;' and the appointment of pastors, who, by their assiduous and devoted labours, produced among the people a disposition to attend them, achieved for them a glorious deliverance from popery, and ignorance, and barbarism, and reared in our country a free, independent, educated, and pious population. Their first great duty was to provide the requisite church accommodation for the people, and the second was to secure their attendance. This was the manner in which the Fathers of the Scottish Church proceeded; and the result nobly vindicated the wisdom of their procedure.

"When we complain of the worthlessness, and profligacy, and disregard of the ordinances of Christianity, which prevail among the lower classes, does the reflection never force itself across our minds, how much our own unchristian neglect of them has contributed to render them so? We lament the profanity, and irreligion, and absence of even the form of godliness, which so extensively exist, without ever reflecting that those means of grace, by which alone an opposite spirit could have been produced, have been denied them. There was a period when the church accommodation in Glasgow was commensurate with the wants of the population, and that period was characterized by piety, church-going habits, decent Sabbath-observation, and the prevalence of personal and domestic religion. But a woful degeneracy in these respects now extensively prevails. Whatever causes may have operated to produce such a condition of things, it will not be denied that a defect of church accommodation, and the no less inauspicious defect of strenuous exertions to secure their attendance, have largely contributed to its production. Had churches been multiplied, and the facilities of attendance been increased, and faithful pastors been appointed to gather in the people, it would have operated most powerfully to stay the degeneracy of which we complain. We may perversely decline or postpone the duty we owe to our outcast population, on the specious pretence of their indisposition to attend; but with what consistency can we urge this declension in the habit of church-going—the legitimate and natural result of our own criminal neglect—as a valid reason for perpetuating this declension? for it must argue a strange perversity of mind, to urge the previous neglect of our duty to the people as a reason for the farther postponement of that duty."

#### PROPOSED MEASURE AS TO PATRONAGE IN SCOTLAND.

(From a Correspondent.)

THE new measure is really this, that the majority of the parish (*householders, heads of families only*,) must subscribe the call when a patron has presented. If

they refuse to do so, without assigning any reason, the presentation is void. The old rule was to accept of a small number of signatures, if no objection was made; but if any parties objected, their objections were entertained by the presbytery, and acted on or rejected. The patron is then to appoint again, I believe; but at last, if no agreement is come to, the presbytery are to appoint. Their appointment is final; but they *cannot* appoint the rejected man. The end of this will be a contest between the presbyteries and the congregations, which will end in the presbyteries being beaten, and popular election will be the order of the day. The half-movement party (the evangelicals, who are not anti-patronage people, will support the case of the new-fangled system of calls), expect the presbyteries to have the appointment; but, as Dr. — says, they will be mistaken. I thought you might like this account of matters, which ten minutes' conversation with him and others puts one in possession of better than twenty books. The measure is not carried. It is only made an *interim* measure by the General Assembly, and, if confirmed by the presbyteries, will become a law. The ministers of chapels-of-ease are also to be made members of presbyteries, &c. This is another *interim* measure.

## DISSENTING CHARITY AND DECENCY TOWARDS BISHOPS.

(From the "*Christian Advocate*.")

No. 1.

"THE Religious Assemblies' Bill, the object of which was to enable any number of persons to preach, teach, and pray, in any private house, without the formality of license, has been thrown out in the House of Lords, by the instrumentality of that *extremely pious personage*, the Bishop of Exeter. *This is the man* who holds out the right hand of fellowship to the Wesleyan Methodists, who solicits a union with them, and who, in corresponding with one of their preachers, subscribes himself, 'My dear brother, your's in the best sense.' And why did this exemplary Christian minister—exemplary, chiefly, for his consistency—why did he oppose a measure desired even—nay, principally—by the members of his own church? Because it 'was directly in the teeth of one of the most important *doctrines* of the Established Church!' 'Here, then, we have two parties in that establishment holding diametrically opposite opinions concerning one of its '*most important doctrines*.'\* This disclosure is perfectly astounding. What! difference of opinion amongst the members of an established church! We thought it impossible: we thought it was one of the main—nay, the very main—recommendation of an established church, that it precluded the possibility of any difference of opinion whatsoever amongst its members! Talk about the dissenters endeavouring to pull down the Establishment! What have they ever done, or attempted to do, or thought of doing, that deserves to be compared with this insidious attack upon the old lady from her own children? What a brood of snakes has she been cherishing in her bosom! Well may she exclaim, 'I have nourished and brought up children, and they have rebelled against me,' when whole troops of her ungrateful and treacherous sons are found assailing her in one of her '*most important doctrines*,' or, to avoid metaphorical confusion, in one of her most vital, and, therefore, vulnerable parts. Let her console herself, however, with

\* The ignorance of these people is surprising. *Doctrines* indeed! Of course the reporter, who is not expected to be a theologian, mistook the word. To what *important doctrine* of the Gospel could this bill be opposed? It was doubtless opposed to the *discipline* of the church; and, as much of discipline is a matter of expediency, this writer in the *Christian Advocate* is entitled to all the benefit he can derive from the admission, that members of the church of England differ on points of expediency!—ED.

the reflection that she has yet her Philpotts, *who will never leave her—so long, at least, as any thing is to be got by sticking to her.*' As for those of her family who have the unparalleled audacity, if not impiety, to think of worshipping God in unconsecrated buildings, in places so profane as private houses, we see no chance for them : they must be excommunicated without doubt, and given up to their own hearts' lust!"

## No. 2.

"We understand that several letters have passed between the Bishop of Exeter and the Rev. Corbett Cooke, superintendent of the Wesleyan-Methodist Society in that city. What are the contents of those letters, we do not profess to know ; but we are informed that one of those addressed by the bishop to the superintendent (titles of identical import) thus concludes:—'*I remain, my dear brother, yours in the best sense,*' &c. *Let us beware of men that carry a lie in their right hand.*'"

## No. 3.

"It is possible that we may be wrong ; but, if the Rev. Jacob Stanley be elected president of the ensuing Wesleyan-Methodist Conference, we shall take it as an earnest that the subtle resolutions of the Manchester district meeting, condemnatory of the Rev. J. R. Stephens, will be disallowed by that assembly. Our reason for the inference is this, that, by implication, Mr. Stanley has shewn himself to be as decidedly hostile to the church of England, *as by law established*, as Mr. Stephens himself. If any one can read—and what Wesleyan Methodist has not read?—the former gentleman's caustic letter to *that silly person, the Bishop of Bristol*, without coming to the conclusion that the author is a dissenter to the backbone, such a man will prove to demonstration, that reading is an art quite independent of the exercise of the understanding. Mr. Stanley's *Letter* is only second to Mr. Isaac's *Ecclesiastical Claims*, possessing all the force, without any of the vulgarity, of that celebrated book."

[Thus, in one Number, we have the *Christian Advocate* calling one bishop *silly*, and another a *liar*, and characterizing him as a person who will not leave the church while he can *get any thing* by sticking to her. As a proof of the style of these people altogether, one of the correspondents of this wretched paper, in the war which is waging about Mr. Stephens, calls Mr. Bunting regularly *Daddy Bunting* !]

## DOCUMENTS.

## DISSENTERS' SUBSCRIPTIONS TO CHARITIES.

"WHILE it (dissent) has done this, it has been made to contribute its proportion towards the support of an endowed church ; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those greater efforts of Christian benevolence which are not of a sectarian, but of a general character."—"Case of the Dissenters.")

SIR,—The *Eclectic Review*, or some other organ of the dissenters, having, with unblushing effrontery, claimed for them a degree of liberality and generosity far exceeding that of the members of the established church, I propose, in accordance with your suggestion, to put this assertion to the test, as far as regards a most valuable institution, by comparing the number of churchmen

\* The virulent abuse here poured out on the Bishop of Exeter is the most satisfactory proof how formidable an antagonist the Dissenters feel that they have in him.  
—ED.

and dissenters who either have contributed or are contributing to the Stamford and Rutland Infirmary\* :—

	CHURCHMEN.	DISSENTERS.
Bequest of the late H. Fryer, Esq., in 3¼ per Cent. Stock .....	£8,219 0 0 .....	£0 0 0
Legacies, including 600 <i>l.</i> from two individuals since the publication of the Report .....	760 0 0 .....	0 0 0
Donations and Collections .....	4,086 0 0 .....	1,768 0 0 of this was raised by a Bazaar, to which dissenters may have contributed.
Donors deceased, No. 27, amount.....	932 0 0 .....	No. 1, amt. £5 5 0
Annual Subscribers,... 186, amount.....	426 0 0 .....	5, amt. 8 8 0
Benefactors ..... 125, amount.....	5,566 0 0 .....	5, amt. 42 0 0

This statement may, I perceive, be better arranged ; but perhaps it will be plain enough for those who wish to be rightly informed on these points. I write in great haste, otherwise I should attempt to put it in a clearer light.

Your's, VERAX.

### CHARITY ESTATES.

THE following is the return to the motion made by the Lord Chancellor (prepared by the Secretary to the Commissioners for inquiring concerning Charities in England and Wales), of the "Amount of the Income of Charity Estates and Property of all kinds, distinguishing those for Education in certain counties"—namely, those undermentioned :—

	Annual Income of all Charities.	Portion of the whole Income applied for Edu- cation in Estab- lished Schools.	Portion of the whole Income ap- plied for or ap- propriated to edu- cation otherwise than in Estab- lished Schools.	Total applied for Education.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Bedford ..	13,579 16 8	1,608 11 10	214 3 6	1,822 15 4
Cumberland ..	3,279 1 10	1,802 18 7	85 14 3	1,888 12 10
Derby ....	12,515 14 11	3,547 19 4	127 1 6	3,675 0 10
Devon ....	28,438 3 7	5,755 14 2	785 5 1	6,540 19 3
Durham ..	17,124 16 4	1,783 3 6	80 4 6	1,863 8 0
Gloucester ..	19,435 14 11	4,510 16 10	691 13 9	5,202 10 7
Huntingdon ..	3,793 7 6	854 4 10	172 0 0	1,026 4 10
Lancaster ..	35,784 11 10	18,455 12 5	259 10 3	18,715 2 8
Northampt..	17,123 6 6	3,088 13 0	687 6 5	3,775 19 5
Northumb..	5,648 6 2	2,478 14 5	40 4 6	2,518 18 11
Nottingham ..	13,477 2 11	2,103 4 6	224 10 1	2,328 0 7
Oxford ....	13,112 4 1	1,621 16 11	118 7 4	1,740 4 3
Rutland ....	4,783 6 4	1,290 0 0	197 8 0	1,487 8 0
Salop ....	20,030 0 0	6,231 4 11	197 10 7	6,428 15 6
Somerset ..	34,925 0 11	7,581 16 5	574 9 5	8,156 5 10
Southampt..	10,589 4 3	2,730 17 4	623 0 2	3,353 17 6
Stafford ..	19,171 15 6	6,693 7 4	440 4 5	7,133 11 9
Suffolk ....	26,364 13 4	2,938 15 9	1,018 5 1	3,957 0 10
Surrey ....	26,729 8 7	5,547 19 2	1,049 15 11	6,597 15 1
Westmorl..	5,145 13 11	1,952 8 5	220 3 4	2,172 11 9
York .....	81,399 18 5	18,621 15 11	2,453 5 1	21,075 1 0
	413,041 8 6	101,199 15 7	10,260 9 2	111,460 4 9

\* Why are not more of these statements sent in ? And why are not the Clerical Charities, from the counties not yet published in the Magazine, sent in ? Is it really too much trouble to collect facts?—Ed.

The total amount of the income of Charity Estates and Property in the foregoing counties, including 15,269 <i>l.</i> 1 <i>9s.</i> 1 <i>d.</i> , the amount of general charities, the benefit of which extends to several places, is .. .. .	£428,311 7 7
The portion of income applied for Education is .. .. .	111,460 4 9

[This return, be it borne in mind, regards only twenty-one out of the counties of England—Middlesex, of course including London, is *not*, for instance, contained in it.]

### OUR RATES TO BE PAID BY THE INCUMBENT, FOR THE TITHES OF THE WHOLE PARISH, WHETHER COMPOUNDED FOR OR TAKEN IN KIND.

(Case in the Court of King's Bench.)

THE KING V. HASLER AND OTHERS, MAGISTRATES OF SUSSEX.

THE overseers of the parish of Pulborough rated the rector for the tithes of the whole parish in one sum, and demanded payment of him, assessing him thus:—

	£.	s.	d.
Austin, Rev. John, House and offices, gardens, and pleasure grounds - - - - -	35	17	6
Glebe land, Parson's Wood, Crabb's, and Wiltshire's, with the tithe of the same - - - - -	92	2	6
Meadow land - - - - -	5	7	6
Austin, Rev. John, for tithes of the whole parish - - - - -	866	10	0
	£999	17	6

There are 79 occupiers of titheable land; 66 of these compound, and the tithes of 13 are taken in kind.

The rector refused to pay the rate on the whole tithe, but offered to pay, as usual, the rate on the tithes taken in kind.

The overseers applied for, and obtained a summons for him to appear before the magistrates; and shew cause why he refused to pay the rate. He did appear; his objections were heard, and the magistrates refused to grant a distress warrant on his goods.

Application was then made by the overseers to the Court of King's Bench for a mandamus, which was granted,—Rule Nisi. The rule was argued January 31st, 1834. Sir J. Scarlett and Kelly for the rule, the Solicitor General and Jones contra; when the rule was made absolute.

In the Judgment, the Court said, it was with great reluctance they did make it absolute; but as it was clear that the rate was legal, and that the magistrates adjudication, when they dismissed the summons, proceeded upon the ground of its illegality, they did not see very well how they could properly refuse the writ; particularly as, if they did refuse it, all remedy for the money would be gone from the parish. The object of the parish officers, they said, was evident, and they characterized it as harsh and oppressive towards Mr. Austin in the extreme.

Each party to pay their own costs.

On the 3rd of February, payment of this rate of 2*s.* in the pound, and of a subsequent rate of 4*s.* in the pound, was demanded of the rector.

On the 7th of February, the first rate of	£99 1 <i>9s.</i> 9 <i>d.</i>	was paid by him.
8th of February, half the 2nd rate,	99 19 9	do.
15th of February, the other half,	99 19 9	do.

Total. £299 19 3

And on the 22nd of February, another rate of 4*s.* in the pound, assessing the rector to pay 199*l.* 19*s.* 6*d.* more was made.

The rates since Easter, 1833, are 14*s.* in the pound; for which the glebe in hand and tithes pay 699*l.* 18*s.* 3*d.*, and the whole glebe, part of which is let (and seventeen acres of it in gardens), and tithes pay, on 1050*l.* rating, 735*l.*, and 56*l.* for highway rates: total in parochial taxes, 791*l.*

The affidavits of John Laker Napper,	}	Overseers.
Richard Clement,		
John Blunden,		

Of George Bartelott Smyth, Esq.,	}	Magistrates.
Richard Hasler, Esq.,		
James Fielding, Esq.,		
John Napper, Esq.,		
John King, Esq.,		

Of John Austin,	Rector of Pulborough.
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[N.B. The overseers' affidavit is not given, because it contains only exactly the same facts as that of the magistrates, and the amount of the rates.]

The affidavit of George Bartelott Smyth, Richard Hasler, James Fielding, John Napper, and John King, esquires, Justices of the Peace, acting in and for the county of Sussex; and first, George Bartelott Smyth, Richard Hasler, and James Fielding, for themselves say, that true it is that John Lake Napper, and Richard Clement, did apply at the Petty Sessions at Petworth, in the manner stated by them in their affidavit, for a summons for the Rev. John Austin, of Pulborough; and these deponents say, that they, these deponents, asked the said John Laker Napper, and Richard Clement, whether the summons which they applied for was in respect of the same poor rate, on account of which the said Rev. John Austin had already been summoned, and had appeared at a previous Petty Sessions at Petworth. And the said John Laker Napper, and Richard Clement, said it was in respect of the same rate; and these deponents say, that they then told the said John Laker Napper, and Richard Clement, that they, the said deponents, would not issue their summons for the said Rev. John Austin, because the case had been already heard and dismissed; and these deponents say, that they, these deponents, also told the said John Laker Napper, and Richard Clement, that the case had been dismissed, because the justices at the said Petty Sessions were of opinion, that the said Rev. John Austin was illegally assessed in the said rate.—And these deponents further say, that John Blunden, assistant overseer of the poor of the parish of Pulborough, applied for, and obtained from them a summons, directed to the said Rev. John Austin, requiring him to appear at the next Petty Sessions at Petworth, to shew cause why he refused to pay the sum at which he was assessed to the poor of the said parish, in a rate made and duly allowed.—And the deponents, George Bartelott Smyth, Richard Hasler, James Fielding, and John King, say, that they were the only justices present in Petty Sessions on the 5th day of October, 1833; and also that the said Rev. John Austin appeared at the said Petty Sessions in obedience to the summons. And the said deponents also say, that the said John Blunden was also present at, and preferred his complaint against the said Rev. John Austin. The said deponents also say, that they entered upon, and also heard the said case, in the presence and hearing of the said John Blunden, and John Austin; and that the said John Austin stated, as an objection, among other things, to the said rate, that he the said John Austin was assessed in the said rate in a new and improper manner, inasmuch as he the said John Austin was assessed in one entire sum, in respect of the tithes of the said parish, instead of being assessed as he ought to have been, and as he had been assessed in the previous rates, made for the relief of the poor of the said parish, in several separate sums, in respect of the tithes arising from

the several different farms in the said parish. And these deponents further say, that they were, and are of opinion, that the manner in which the said John Austin was assessed in the said rate, made and allowed, was unfair and oppressive to the said John Austin; and that no satisfactory reason was adduced to these said deponents, why the mode in which the said John Austin had been usually assessed had been departed from. And these deponents say, that they gave the said case a full and patient hearing; and that they dismissed it, and refused to issue their warrant of distress against the said John Austin. And these deponents further say, that the sole reason why they so dismissed the said case was, that they were of opinion that the said John Austin was illegally assessed in the said rate; and they were also of opinion, that had they issued their warrant of distress against the said John Austin, that they would have rendered themselves liable to an action at the suit of the said John Austin.

And this deponent, John King, for himself, saith that, he attended the Petty Sessions at Petworth, when John Laker Napper, and Richard Clement, applied for a summons against the said John Austin. And this deponent saith, that he was then informed by the said George Bartelott Smyth, Richard Hasler, James Fielding, and John Napper, of what had passed at a previous Sessions at Petworth respecting the said rate, according to the substance and effect of the depositions made by the said George Bartelott Smyth, Richard Hasler, James Fielding, and John Napper, in their affidavit. And this said deponent saith, that he agreed with them, the said George Bartelott Smyth, Richard Hasler, James Fielding, and John Napper, in opinion, that the said summons should not be granted. And this deponent further saith, that had he been present at the Petty Sessions at Petworth, he should have agreed with the said justices then and there present in dismissing the said case, for the reasons stated by the said George Bartelott Smyth, Richard Hasler, James Fielding, and John Napper, in their affidavit.

#### IN THE KING'S BENCH.

The Rev. John Austin, Rector of the parish of Pulborough, in the county of Sussex, maketh oath and saith, that he, this deponent, as rector of the said parish of Pulborough, is entitled to the great and small tithes of the said parish.

That there are in the said parish seventy-nine occupiers of titheable land; and that, from the year 1822 to the year 1829, these seventy-nine occupiers paid to this deponent a yearly rent for the tithes on the same, clear of all rates and taxes, in pursuance of an agreement made between them and this deponent.—That seven of the said occupiers determined the said agreement at Michaelmas, 1828, by giving six months' previous notice; and that six more of the said occupiers determined the said agreement at Michaelmas, 1832, also by giving six months' previous notice; and the tithes of the said seven since Michaelmas, 1828, and of the thirteen since Michaelmas, 1832, have been set out, and taken in kind up to Michaelmas, 1833; and that sixty-six of the said occupiers of titheable lands still continue to retain their said tithes under the said agreement.—And this deponent further saith, that it hath been heretofore the custom of the said parish of Pulborough to assess the tithes, in the rates made for the relief of the poor, of each farm separately, in a line next following the rating of the said farm, as in the manner following, that is to say—

Rents.			£. s. d.		
6	12	6	John Jupp, sen., for his House	-	1 6 6
63	7	6	Cotmore Farm	-	12 13 6
7	5	0	Blackman's Farm	-	1 9 0
20	12	6	Blackgate Farm	-	4 2 6
135	0	0	Mount, Inclosure by Penfold's Stile place,	}	27 0 0
			Softley's, and Darkdean		
52	0	0	Austin, Rev. John, Tithe of ditto	-	10 0 0

That this custom of rating did invariably continue until the 11th day of June, 1829, when a rate was made, in which the tithes of the whole parish were assessed in one sum to this deponent.—That this deponent was induced, for the sake of peace, to sign the rate so made, because the rates were made by the churchwardens and overseers, by and with the consent of the principal inhabitants; and also to sign four other successive rates so made, not being then aware of the difficulty which might arise in ascertaining the amount of payment of the rate to be apportioned to each occupier of titheable land retaining the tithes thereof. That as soon as this difficulty was observed, this deponent objected to the manner of assessing the whole tithe to him in one sum, and refused to sign two rates so made, on the 27th day of January, 1831, and on the 7th day of May, 1831, for that reason.—But this deponent did sign the rate made the 7th day of October, 1831, in the same way, on condition that, in the rates to be made in future, the tithes retained by the several occupiers should be separately assessed, under the rating of their several separate farms, as had been heretofore the usual practice of rating in the said parish.—But although the tithes were, in these several rates, charged to this deponent in one sum, still the collecting books were made differently, and the tithes were assessed, as usual, under each separate farm; and the collectors of the rates received the amount payable in respect of the tithes, from the several occupiers of titheable land, when they collected the rates on their land; and they did not call upon this deponent for payment of any portion of the said rates, in respect of the tithes retained by the several occupiers.—That the separate manner of rating was again adopted in eight successive rates, from the 31st of December, 1831, and continued until the rate made on the 24th day of August, 1833, when the whole tithe of the parish was again assessed to this deponent in one sum, and he was called on to pay the whole assessment. And this deponent did refuse to pay the said rate; considering such manner of assessment unjust, illegal, oppressive, and unnecessary. Illegal, inasmuch as it prevents this deponent from ascertaining if the rate is a fair and equal assessment, as between the tithes and the several lands for which the said tithes are payable. Unjust, inasmuch as it prevents this deponent from ascertaining the several and respective amounts of rate which he would have to recover back from the several occupiers, who under this agreement are bound to pay all parochial rates. And oppressive, inasmuch as it compels this deponent, after payment of every rate, to collect from the several occupiers of land who retain the tithes thereof their portion of the said rates, and to adjust the sum payable by each.—Thus bringing himself in contact with his parishioners in money matters five or six times every year, at the risk of disputes and contention. And the collectors of the said rates might, without extra trouble, receive the rates on the said tithes, of the several occupiers, at the same time that the rates on the several farms are paid. And this deponent further saith, that there was no occasion for the overseers to have altered the manner of making the rate, by assessing the tithes in one sum, instead of charging them separately after every separate farm, as the several occupiers of titheable land who retain the tithes thereof have not refused to pay their proportionate part of the said assessment, in respect of the tithes, and do not refuse, but are willing to pay the same, as this deponent hath been informed by the several occupiers, and which he verily believes to be true. And this deponent further saith, that he has been informed by several of the said occupiers of titheable land, that they have offered to pay their proportions of the rate on their respective tithes to the collectors of the said rates, who refused to receive the same. And this deponent does not believe any one occupier can be produced, who has refused to pay the said overseers his proportion of the said rate, in respect of the tithes retained by him. And this deponent therefore verily believes, that the overseers of the poor of the said parish have unnecessarily assessed him for his tithe



in one sum, not for any beneficial purpose to the said parish, but only, and merely for the purpose of vexing and oppressing this deponent; *contrary to the general wish of the said parish*,\* without whose consent the said rate was made.—And this deponent further saith, that the present overseers of the poor have made rates between the 20th day of April and the 1st day of November, in the year 1833, to the amount of 10*l.* in the pound, assessing this deponent to pay the sum of 499*l.* 18*s.* 6*d.*, in little more than six months. And lastly, this deponent maketh oath, that he is not a magistrate for the county of Sussex; and that he has never in his life, either in quarter or petty sessions, even taken a seat on the bench among the Sussex magistrates; and that he attended the bench at Petworth but once on the subject of the said rate, made on the 24th day of August last, namely, on the 5th day of October last: on which day this deponent was summoned to appear to shew cause why he refused to pay the said rate. And that this deponent then gave the magistrates several of the above stated reasons, as the cause of his refusal. And this deponent further stated to the said magistrates, that he did not refuse to pay the whole of the said rate, and was willing to pay such part of the said rate as was chargeable on the portion of the tithes taken in kind; and that he only objected to pay that portion of the said rate as was charged on the tithe retained by the several occupiers of titheable land. And this deponent therefore prayeth that this honourable Court will not issue a mandamus to compel the magistrates to grant a distress warrant for the sale of this deponent's goods, but will leave it to their judgment to recover the assessment on the tithes by the most just and fair means as to them shall seem meet.

JOHN AUSTIN.

## CHURCH MATTERS.

AFTER all the regular phrases, "the natural progress of society," "transition state," "the inexpediency of resisting changes demanded by the altered condition of society," &c. &c., have been gone through and heard with all possible patience and decorum, it must be allowed, that no condition of society can be more utterly wearisome and odious than that which gives rise to these phrases, and acts upon them. The mania of legislation, the meddling with every thing, and the entire dedication of the whole time and thoughts to the subject of government, are utter abominations. To live, in order to be governed, is a fearful state, and yet it is the very state which it is the great boast and delight of most men to live in. The heart is worn away, dried up, and withered, for want of nourishment, as well it may be, when it is only fed with the dry husks of dull generalities, and the whole time is consumed in listening to and refuting the schemes of theorists, who, without knowledge of human nature, or of practical life, would govern man by the square and rule, and are quite amazed that their wisdom is doubted, and that all the world does not agree with them in thinking that living beings

\* This is the way in which clergy are generally annoyed. A small number of persons, very often the worst in the parish, make the whole difficulty out of private feeling, and then the clergy are represented as very odious to the whole parish.—Ed.

can be dealt with and calculated for like dead matter. What a miserable task does this itch for legislation impose on persons of every profession. The precious hours which might have been spent on study, on thought, or on the most sacred professional employments, it has been a positive duty for many clergy to devote to the examination of the miserable and contemptible bills which have been devised with respect to them. Several of these have been already examined and exposed in the pages of this Magazine. But every month brings another disgusting task with it, and it is now necessary to request public attention to the *Church Rates Bill*, which is almost as ignorant, and consequently as mischievous, as any of those which have gone before it. It was to have been brought on on the 7th of July, but the ministerial changes deferred it from day to day, and now it may be uncertain whether it is to be pressed this year or deferred till next. The general tendency of the measure has been commented on before. The reason for introducing it was, that the dissenters *complained*. Now what they complained of was, that the nation paid *anything* to support the church. And this bill says very rightly, that the nation *shall pay*, but only *half* what they did. Thus the principle, which the dissenters hate, is left; and the payment, about the amount of which they tell you they care nothing, is diminished. So that they are left with their grievance to raise a clamour still, and the church is robbed of half the revenue which it received for the purposes of repairing the fabrics and conducting the worship. Why introduce a bill to injure the church on the ground of satisfying the dissenters, when no satisfaction is intended towards them in this particular? The simple fact is, it is believed, that it was hoped that the dissenters might have been in some degree satisfied, as the church was mulcted and crippled, while at the same time the question of Church Rates, which had excited so much ferment in large places (under our present admirable system of yielding everything and to everything), would thus be settled. Now as to the dissenters, they indulge in meetings and angry resolutions at the bill; and as to the large places, they are few in number, and *for their sake*, as it will be seen, a mechanism, which will throw *every* place into a state of annoyance and difficulty, has been devised. But suppose the main principle of the bill quite settled, the details are really absurd, and shew an entire want of all practical knowledge. The bill, after the usual fashion of all modern legislation, abolishes all country functionaries, and puts everything under a board in London. The churchwardens are put *hors de combat* at once, and the church commissioners in Great George-street are the universal churchwardens. Then, again, after the usual fashion of all modern legislation, it puts whatever is to be done into exactly the hands the most incompetent to do it—incompetent either from want of knowledge or want of time. The *clergy* are to be the surveyors of churches in future, and the bishops are to make the estimates! This is even so, in sad, sober earnest. Probably ninety-nine private gentlemen or clergymen out of a hundred could not give a report worth one farthing as to the state of repair of their own houses, far less as to a large and old building, which may frequently

puzzle any but a very clever and experienced builder. And yet this is to be done by every officiating minister! He may, to be sure, with the archdeacon's leave, call in the county surveyor, who perhaps may not live above fifty or sixty miles off, and whose journey and expenses are to be paid by the *county*, and allowed at the Quarter Sessions!

But the bishops have the greatest reason to complain. The device for employing their lordships' *leisure* hours, presented in this bill, is most curious. The operations devised for them, however, deserve to be clearly set forth.

The plan of the bill is this:—A sum of 250,000*l.* per annum is to be paid out of the land-tax in lieu of all church rates. Then, after all deductions for sums due on mortgage for building churches, &c. &c. are paid, the remainder is to go to repairing churches. The commissioners are to receive from the bishops an amount of the sums *wanted* in their dioceses, and then are to calculate how much they can manage to *give* to each diocese. This process is to be accomplished as follows:—

- (1.) The bishop issues circulars to archdeacons, rural deans, and officiating ministers, who are all to report to him,\* requiring particulars—1. as to the actual state of the churches; 2. as to the repairs required for the year.
- (2.) He must maintain long correspondences with many of those who, from want of competent knowledge, will send in very imperfect papers and explanations.
- (3.) With the help of the archdeacon, and any other advisers, he, on his own responsibility, is to make an estimate of the sum wanted for repairs in each parish.
- (4.) He is to sum up all these, and transmit them to the commissioners, with all necessary vouchers and particulars.
- (5.) He will have a second long series of correspondence with the commissioners, who will want more vouchers and explanations.
- (6.) He is to receive from the commissioners an account how much they can allow for the whole of his diocese.
- (7.) He is to make a separate and fresh calculation for each parish, of the sum which can be allotted to it out of this general sum.
- (8.) He is to receive, from the parochial clergy, an account of any funds which may have been formed for aiding the church rates, and to take this into account in his calculation.
- (9.) He is to report his calculations to the registrar.†

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\* What is the meaning of these triple returns it is hard to guess, or how they are to be made. Some persons think that it is meant that the clergy are to report to the rural deans, they to the archdeacons, and the archdeacons to the bishop. Very likely. This, to be sure, contradicts the *positive words* of the bill, but may still very probably be what the framer of the bill meant.

† The registrars are to receive and pay the money to the several parishes. Who is to pay them for their labour? It is very well for an Act of Parliament to give a professional man four or five hundred letters to write, and four or five hundred payments to make. But it should see too that he is paid.

(10.) He is to receive from all the clergy an exact account of the way in which they have laid the money out.

It is clear that, from this time, the bishops of large dioceses will be able to do nothing but attend to the repairs of the churches!

But how will the bill work? Probably thus, in a majority of cases:—a clergyman, knowing nothing whatever of the matter, will get such notions and information as he can, and, after giving the bishop, although unintentionally and unavoidably, much trouble, will give reason to suppose that 200*l.* may be required. The bishop will have a second correspondence with the commissioners to explain all circumstances. The whole demands for the diocese will be 8000*l.*, and the commissioners can only grant 7000*l.* Then the bishop may feel that this is not the most pressing case, and will allot 150*l.* The clergyman now sets to work, and is allowed to consult a surveyor in *executing* the repairs. He is told directly that they cannot be done for less than 200*l.* So the grant is useless, and the whole process must be repeated the next year!

But again, as things are now, in a very large number of small parishes, no church-rate is made. A few pounds for mending broken windows, repairing the roof and the gutters, are required, and paid out of the poor's rate, to save trouble. In future, *not a slate can be put on the roof, nor a broken window can be repaired, without application to commissioners in London!* nor, as far as appears, without the process above mentioned.

Next, they, who have hitherto repaired the chancel, are to be relieved, and these repairs are to be done out of the annual grant. In return, they are to provide all the requisites for divine service—viz. books, surplices, elements for the communion, &c., &c., as enumerated. If they do not, the remedy is by an action. But how is service to be continued till the action is settled? Suppose the lay impropiator to quarrel with the churchwardens, or to have mortgaged all his income, or for any other reason, to refuse purchasing the elements, what is to be done then? There are besides two other awkward provisions. The churchwardens are to have the property in all these *requisites*. And, of course, the person who is to find them will feel that very little care is taken of them, and that new books, surplices, bell-rope, &c., are demanded far too often by persons who have no interest in preserving them. On the other hand, it will be very disagreeable to have every thing in a state of pitiful decay before it is renewed, because the person who is to renew it is distressed in income, or out of the kingdom, or niggardly in feeling. Surely all this might be avoided.

But there is another hardship in this part of the matter. On coming to a living, a rector finds the chancel in repair, or can demand that it shall be put into repair, and a very small sum keeps it so. No doubt, in some cases, he cannot recover dilapidations from the poverty of his predecessor. But this is *the law*. Now the new law lays upon him, in a large and populous parish, a heavy *annual* payment. In the few very large livings, it might not be worth while to mention this. But in moderate livings, more especially if any measures of taxation or

equalization are contemplated, it is very hard to tax a rector from 10*l.* to 25*l.*, or 30*l.* *per annum* for the celebration of service, as if he, or the church, or the service was for his *own* sake, and not for that of the parish.

- But worse than all, and most to be resisted, is a clause enabling a parish, with consent of the bishop, to let pews not exclusively belonging to any person in any church. They who know the feeling about pews now, well know, too, to what evils this will give rise. If a farmer pays large tithes, he very naturally thinks he has a fair claim to a pew, and will warmly resent being called on to pay for one. It is a foolish and idle reply to say that a parishioner has a right to a *place* in the church, but not to a *pew*. For this argument goes not to justify *letting*, but *pulling down* pews, which would be perhaps the best remedy for many evils. Again, this regulation at once destroys one of the best characters of the English church as an establishment—viz., that (in the country churches at least) “to the POOR the Gospel is preached.” How are the poor to hire pews? \* Again, this regulation is only another way of quietly letting in the voluntary system, and establishing the principle that the churches are not *national*, but *individual* places of worship. The *letting* pews ought, therefore, to be most strenuously resisted, except where, by Act of Parliament or by prescription, it exists already.†

There is one point more to be observed respecting this bill; viz., that it is exceedingly unjust to do as the bill proposes, in paying off the mortgages on parish rates contracted by building churches, out of the 250,000*l.* *per annum* to be granted. Why should parishes which are perfectly equal to bear the burthen which they have contracted, be relieved from it; and this, too, from the fund set apart for repairing churches generally, and, in all probability, not at all sufficient for the purpose? Why, that is to say, should the rich parish of A be

\* Since the above remarks were in type, the writer has observed in the Glasgow Memorial some remarks so much confirming this argument that he transcribes them:—“And here it is impossible to refrain from observing, that, as the end of an endowed or established church is to provide, at the expense of the wealthier classes, church accommodation and pastoral superintendence for those who cannot, or will not, provide it for themselves—so, just in proportion as the parochial churches of Glasgow have approached the point of *supporting themselves from the seat rents*, have they necessarily receded from the original design of being the churches of the poor.”

\* Besides, it ought never to be forgotten, that the founders of the Scottish church never contemplated that the stipends of its ministers should be derived from the seat rents. To have made them dependent on seat rents for their maintenance would necessarily have made the seat rents high; the inevitable consequence of which would be, to exclude the poorer classes from church. This mighty evil the Fathers of the Scottish church distinctly foresaw; and, consequently, secured a maintenance for its ministers from extraneous and altogether independent resources, that the churches might be rendered accessible to the whole population.”

† One of the absurdities of the bill is that it directs that where there is no chance, or where the parish has repaired it, there the requisites for service are to come out of the money raised by letting pews; and, if that is not sufficient, an application is to be made to the commissioners. The writer knows one such case at once, and there must be very many, where not one farthing could be raised by letting pews. All goes on quietly now, and the 2*l.* or 3*l.* required are paid without difficulty. In future, it cannot be got without accounts and correspondence with London.

saved from paying what it can pay, and ought to pay, and the poor parish of B have its repairs delayed for a year or two, because the fund is insufficient? Or, again, on another view, why should the parish of C, which has not made its payments regularly, and perhaps has avoided them altogether, get all the advantage of its want of punctuality and honesty, while the parish of D, which has honestly made all its payments, gets no boon at all?

There is another subject, not exactly affecting the church, but deeply affecting the feelings and services of the clergy—viz. the *Poor Law Bill*. It is a measure of tremendous importance, and, if it is carried, will require consummate wisdom and justice in those who are to carry it into execution, to prevent its being a fearful source of oppression and cruelty to the people. No one can be blind to the evils of the system of poor laws, as they are *abused*. But neither can any one be blind to the fact that they, who are the *most industrious*, cannot always find employment; and that, if they get *full employment*, its remuneration does not enable them to maintain anything but a moderate family, even under favourable circumstances. No one can remember this, and not feel for those who are in this situation. These men, too, have been brought up, and married, under laws which, whether wisely or not, gave them prospect of assistance. *At once* to change all this, or to leave it to three commissioners in London to say when it shall not be changed—to say that the man, who is working as hard as man can work, from Monday morning to Saturday night, shall be put into the workhouse because the wages of that work will not enable him to keep his children, can never be right. To warn those, who are yet unmarried, that if they contract marriage hereafter, when they have not the means of keeping a family, they will receive no assistance, is one thing; to carry the new law into execution harshly with those who married under the old is another. To deal hardly with the idle and impostors, who are terribly numerous, is one thing; to deal as hardly with those who have every quality under heaven, which can adorn their station, (and they are not a few,) is another. How this *may* operate is a serious matter of thought, and the clergy *may* be placed in a very painful situation, where they will require all their principle and firmness to guide them.

Much must be left, after all, if the three commissioners are not madmen, to local authorities. It is, therefore, of great moment that the clergy, as well as the many others who know the fact, should state it, that it is a stupid delusion, derived generally from the painful experience of the impostures practised in towns, to suppose that the poor, as a body, would rather live on the parish than on their work. The *tendency* of the law may be to make them do so, and may, therefore, require great modification. But they, who know the agricultural poor, will say that, after making allowances for the worthless, who are not more numerous than among the rich, the large body would far prefer *work to relief without it*. And these cases ought to be distinguished from the others. Whatever is done *in future*, they ought to be considered. And expediency as well as justice demands such consideration. Is it really wished to make the law a terror to good works

as well as to the evil ; to array the feeling of the *best* as well as the *worst* portion of the community against it ?

Most devoutly is it to be wished that, if the law is carried, wisdom may direct the choice of the commissioners, that they may be men of really practical minds ; men who, to high principles of justice and equity, may add large views ; who to firmness, by which they may resist imposture in the poor, selfishness in the rich, and idle theories in the speculator, may join, first, a real knowledge of the virtues as well as of the vices of the poor, of their actual condition and actual difficulties ; and then an earnest and hearty desire to raise the one and remove the other. Such men may do much if they will be content to recommend rather than enforce the law for a long time, and such men will be entitled to every aid which can be given by all classes. If, on the contrary, the commissioners are clever speculators, and *force* the bill into action, they cannot be *aided*, and, unfortunately, *their* work will then proceed rapidly enough without any aid at all.

Other objections to this bill are so obvious as hardly to require notice. The great principle of bringing everything to London, which is the very soul of our legislation now, is detestable. The magistrates are put on one side, and branded as incompetent. Is it believed that this will have no effect on the gentlemen of the country ?

P.S. It now appears, from Lord Althorp's speech, that the Church Rates' Bill is to be postponed for this session. Thus the church has been harassed, for the last year, wholly in vain, and precisely the same weary discussion and struggle remain to be gone through next session. Another piece of legislative wisdom from Mr. Wood, another petition from the sixty-three ; other marriage bills and register bills, as wise as the last ; another bill of pains and penalties for torturing the clergy to please the dissenters, and seeing how thoroughly they can be annoyed and degraded, for no earthly purpose, and so on ! If the Government is sincere in its expressions of regard for the church, and if it really believes a tithe bill so likely to increase the strength and safety of the church, how is it that such a bill is not passed ? Is there any motive for the delay ? Does the Government not wish that the church should have more strength ? There is more in all this than meets the eye.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Chester, Durham Cathedral.....	July 13.
Bishop of Winchester, Chapel, Farnham Castle.....	July 13.
Bishop of Bangor, Bangor Cathedral.	

### DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Blair, W. P. ....		Trinity	Dublin	Chester
Brock, Octavius .....	B.A.	Brasenose	Oxford	Winchester
Burton, John Luke ....	B.A.	St. John's	Cambr.	Winchester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Clark, Thos. ....	M.A.			{ Winchester, by l. d. from Archbp. of Canterbury
Daniel, C. T. ....		Trinity	Dublin	Chester
Dickinson, T. R. ....		Magdalen	Camb.	Chester
Farquahar, Wm. Pitt M.	B.A.	Trinity	Dublin	Winchester
Gallichan, James. ....	B.A.	St. John's	Camb.	Winchester
Gladwin, C. H. ....		Jesus	Camb.	Chester
Haworth, Jas. ....		Christ's	Camb.	Chester
Hill, T. L. ....		St. John's	Camb.	Chester
Jackson, G. ....		St. Bee's		Chester
Jones, Edward ....	M.A.	Corpus Christi	Camb.	Winchester
Kidd, W. J. ....		St. Bee's		Chester
Kirkman, T. P. ....		Trinity	Dublin	Chester
Kitchin, Henry ....		Queen's	Camb.	Chester
Longueville, J. G. ....		Wadham	Oxford	Chester
Marsden, Thos. ....		Corpus Christi	Camb.	Chester
Mellerst, W. P. ....		St. John's	Camb.	Chester
Menzies, Alfred ....	B.A.	Trinity	Oxford	Winchester
Milne, Nathaniel ....		St. John's	Camb.	Chester
Niven, Wm., (Literat)				{ Winchester, by lett. dim. from Bp. of Norwich
Redhead, T. F. ....		Trinity	Dublin	Chester
Roberts, Wm. D. ....	B.A.	Jesus	Oxford	Bangor
Ross, J. Lockhart ....		Oriel	Oxford	Chester
Scambler, N. ....		St. Bee's		Chester
Sewell, Jas. Edward ...	B.A.	New	Oxford	Winchester
Simpson, J. ....		Trinity	Dublin	Chester
Trench, Francis. ....	B.A.	Oriel	Oxford	Winchester
Walker, J. A. ....		Christ's	Camb.	Chester
Walters, Chas. ....	B.A.	Merton	Oxford	Winchester
Willan, R. ....		St. Bee's		Chester
<b>PRIESTS.</b>				
Barnes, J. R. ....		Worcester	Oxford	Chester
Bree, E. N. ....		St. Bee's		Chester
Bunbury, R. S. ....		Trinity	Dublin	Chester
Carter, T. ....		St. Bee's		Chester
Currie, Horace ....	M.A.	Oriel	Oxford	Winchester
Cuthrow, Edw. John...	B.A.	Corpus Christi	Camb.	Winchester
Docker, Edmund ....	B.A.	Christ's	Camb.	Winchester
Dunn, Robt. Jas. ....	B.A.	Exeter	Oxford	Winchester
Escott, Chas. ....	B.A.	Exeter	Oxford	Winchester
Glover, Fred. Augustus	B.A.	St. Peter's	Camb.	Winchester
Hawtrej, M. J. G. ....		Trinity	Camb.	Chester
Hird, Joshua Simon ...	B.A.	St. Peter's	Camb.	Winchester
Larken, Robt. ....	B.A.	Trinity	Oxford	Winchester
Maddock, E. Knight...	B.A.	Catharine Hall	Camb.	Winchester
Marsden, C. J. D. ....		Lincoln	Oxford	Chester
Mayo, C. E. ....		Clare Hall	Camb.	Chester
Nicholson, Wm. ....	B.A.	Christ's	Camb.	Winchester
Pooke, Wm. Henry ...	B.A.	Worcester	Oxford	Winchester
Tate, James ....		Trinity	Camb.	Chester
Tate, Wm. Bunting ...	M.A.	Trinity	Camb.	Winchester
Vawdry, D. ....		Brasenose	Oxford	Chester
Wannop, W. ....		Trinity	Dublin	Chester
Wood, W. A. ....		Queen's	Camb.	Chester

The Lord Bishop of Bath and Wells will hold an Ordination at Wells on Sunday the 19th of October next. Candidates are required to send in their papers to the Registrar of the Diocese by the 19th of September. The examination will commence at the Palace on Thursday morning, the 16th of October, at ten o'clock.



## CLERICAL APPOINTMENTS.

Balfour, J.....	Head Master of Chester Grammar School.
Carter, Wm., Incumbent of Newchapel, a Surrogate for the Diocese of Lichfield and Coventry.	
Cary, Jas. Walter, Curate of St. Mary's, Southampton, a Surrogate for the Diocese of Winchester.	
Hine, Geo. Henry .....	Chaplain to the New Prison, Tothill-fields.
Howard, Richard.....	Third Canonry in Bangor Cathedral.
Jacob, Philip.....	Prebendary of Winchester Cathedral.
Jeune, Francis .....	Head Master of the Birmingham Free Grammar School.
Mills, Wm.....	Master of Exeter Free Grammar School.
Newcome, R.....	Archdeacon of Merioneth.
Parr, Jas. Culcetch .....	Minister of the New Church, St. Peter's, at Parkstone.
Roberts, J.....	Domestic Chaplain to Lord Dinorben.
Russell, F.....	Assistant Minister of Trinity Chapel, Southampton.
Sanders, Henry.....	Head Master of Tiverton Grammar School.
St. Quentin, G.....	Minister of Trinity Chapel, Southampton.
Taylor, Robert Mitford,	St. Nicholas C., and Evening Lecturer at St. John's, North Shields.
Vaughan, Thos. Chas....	Minor Canon of Carlisle Cathedral.
Wagstaffe, John S. ....	Wednesday Lecturer at Grantham.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Anderson, R.....	Burniston V.			Duke of Cleveland
Bayly, Wm. G. ...	Midhurst V.	Sussex	Chichester	W.S. Poyntz, Esq.
Blennerhasset, J... ..	Hermitage V.	Dorset	{ Pec. of D. of Sarum }	Lord Chancellor
Blunt, E. Powlett	Hampreston R.	Dorset	Bristol	{ C. & H. Warland, Esqrs.
Browne, James ....	{ Milton P.C. w. Mil- ford V. }	Hants	Winchest.	
Brown, Edward... ..	Berry Pomeroy V.	Devon	Exeter	{ R. W. Newman, of Mainhead, Esq. & W. J. Denne, of Doctors' Commons, Esq.
Butler, Thomas ...	Langar R.	Notts	York	{ Rev. W. Bower- bank
Byers, John Sparks	{ St. Martin's C., Lei- cester. }	Lincoln	Lincoln	Lord Chancellor
Bywater, John ....	Morley R.	Devon	Exeter	J. H. Seale, Esq.
Cartwright, J. T. .	Boylstone R.	Derby	L. & Cov.	John Toples, Esq.
Cory, I. J. ....	Aylsham V.	Norfolk	Norwich	{ D. & C. of Canter- bury
Davy, Charles.....	Inglesham V.	Wilts	Sarum	Bp of Salisbury
Dixon, W. H.....	{ Sutton-on-the-Forest R. }	N. York	York	Archbp. of York
Earle, F. C. B. ...	{ Layston St. Margaret P.C., w. Chapelry of Siswell St. Nicholas }	Suffolk		{ The Haberdashers' Company.
Fisher, J. T. ....	Badgworth R.....	Somerset	B. and W.	{ Sir J. Mordaunt, Bart.
Gabb, Jas. F. S... ..	Charlton Kings P.C.	Gloucester	Gloucester	Jesus Coll., Oxford
Gregory, Francis .	Mallyan V.	Cornwall	Exeter	Bishop of Exeter
Herbert, John.....	Penystrowed R....	Montg.	Bangor	Bishop of Bangor
Herbert, D.....	{ Rhydybryw Chapel- ry, Llywell }	Brecon	St. David's	V. of Llulle
Hewitt, Geo.....	Sandon R.	Essex	London	Queen's Col., Cam.
Hiern, Henry.....	Stoke Rivers R.	Devon	Exeter	On his own petition
Hockin, W.....	Blackauton V.	Devon	Exeter	J. H. Seale, Esq.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hopkinson, S. E. .	Thorpe V.	Lincoln.	Lincoln	{ W. Hopkinson, Esq., of Stamford
Hurst, Sam. Shep.	Over P. C.	Camb.	Ely	Trin. Coll., Camb.
Hustwick, Robt...	Morcott R.	Rutland	Peterboro'	Rev. E. Thorold
Lewis, John .....	Rhostie & Llanrystid	Cardigan	St. David's	Bp. of St. David's
Owen, Francis ....	Efenechtyd R.	Denbigh	Bangor	Bp. of Bangor
Palin, William ....	Stifford R.	Essex	London	Pemb.Col., Oxford
Parker, Edward...	Stoke Gifford V.	Gloucest.	Bristol	Duke of Beaufort
Parry, John .....	Clocaenog R.	Denbigh	Bangor	Bp. of Bangor
Price, Geo.....	Offerd Cluny R.	Hunts.	Lincoln	Bishop of London
Reynolds, Charles,	Great Fransham R.	Norfolk	Norwich	{ F. R. Reynolds, Esq.
Rogers, John .....	Foxton C.	Leicester	Lincoln	Rev. J. Howlett
Stavely, W. B.....	Over Darwen P. C.			
Stonehouse, Henry	Alton Barnes R.	Wilts	Salum	New Coll., Oxford
Tate, W. Bunting	Nether Wallop V.			
Tennant, Sand....	Hatfield Broad oak V.	Essex	London	Trin. Coll., Camb.
Thelwall, Edward	Llanbedr R.	Denbigh	Bangor	Bp. of Bangor
Trollope, Wm.....	Great Wigston V.	Leicester	Lincoln	{ Haberdashers' Co., and Christ's Hos- pital, alt.
Vaughan, T. C. ...	Cumwhitton R.	Cumb.	Carlisle	D. & C. of Carlisle
Wyatt, A. M. ....	{ Perry Barr Chapel P. C. }	{ Stafford	L. & Cov.	

CLERGYMEN DECEASED.

Amphlett, John ...	Dodderhill V.	Worcester	Worcester	T. Holbech, Esq.
Barne, Thos., Chaplain in Ordinary to his Majesty,	Sotterley, Suffolk.			
Bridges, Nathaniel {	Willoughby V. and Halton }	Warwick	L. & Cov.	{ Magdalen College, Oxford
Davies, William...	New Shoreham C.	Sussex	Chichester	
Dear, J., Chelwood House, Somerset				
Edwards, Edward	Offord Cluny R....	Hunts	Lincoln	Bp. of London
Evans, David, Bromyard, Herefordshire				
Evans, R. ....	{ Llanbadarnfawr and Llanrhytyd V. and Rhostie R., & Pre- bend. of St. David's }	Cardigan	Cardigan	Bp. of St. David's
Filmer, Sir John, Bart., East Sutton Park, Kent.				
Franklin, John ...	Beachampton R.	Bucks	Lincoln	Caius Coll., Camb.
Fryer, W.....				
Greaves, A. B. ...	{ Stoney Middleton C., w. Hathersage V. }	Derby	L. & Cov.	
Gaskell, Thos.....	{ All Saints, Newton Heath, P. C. }	Lancaster	Chester	{ Manchester Coll. Church
Jones, John.....	{ Archd. of Merioneth and Llanbedr R. }	Denbigh	Bangor	Bp. of Bangor
Keeling, W., St. Thomas's Pendleton, Lancashire.				
Lloyd, Hugh .....	Penystrowed R.	Montg.	Bangor	Bp. of Bangor
Marshall, William, Minister of St. John's Church, Upper Holloway				
Mills, J., Ross				
Mossop, John.....	{ Baston V., and Langtoft }	Lincoln	Lincoln	Lord Chancellor
Moreton, Wm. ...	Willenhall P. C.	Stafford	L. & Cov.	Sir G. Heatcote, bt.
Owen, Wynne ....	Llanymowddwy R.	Merion.	St. Asaph	Lord of the Manor
	Blythe V.	Notts	York	Bp. of St. Asaph
Rudd, J.....	{ and Prebendary of Southwell }			Trin. Coll., Camb.
Skillicome, R. S...	Salford R.	Oxford	Oxford	Archbp. of York
Taylor, G. ....	{ Langton Matravers C. }	Dorset	Bristol	Rev. R. Skillicome
				Rev. J. Dampier

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Togood, Jno. Jas.	Milston R.	Wilts	Sarum	{ P. Templeman, Esq. St. Nicholas's Hos- pital, Sarum
	& Broad Hinton V.	Wilts	Sarum	
Thackray, W. P...	Lecturer of Gran- tham, and Skilling- ton V.	Lincoln	Lincoln	D. & C. of Lincoln
Thomas, T.....	Kingswood P. C.	Wilts	Gloucester	Inhabitants
Tuson, G. B. ....	Huish Episcopacy V.	Somerset	B. & W.	{ Archd. of Wells, as Prebendary of Huish in Wells Cathedral
Wood, John Mare	Stoddendon V.	Salop	Hereford	

## SCOTLAND.

The King has been pleased to present the Rev. Norman Macleod to the church and parish of North Uist, in the presbytery of North Uist, vacant by the death of the Rev. Finlay MacRae.

## IRELAND.

## PREFERMENTS.

Rev. J. White, late curate of Kilgiffin, diocese of Elphin, to the Curacy of St. Werburgh's.

Rev. Dr. Newland, Vicar of Bannow, to the Living of Ferns.

Rev. W. Smith, M.A., of Omagh, to the Presidentship of the Diocesan School of Derry.

Rev. M. L. Short, to the Living of Clonmethan.

His Grace the Lord Primate has been pleased to promote the Rev. Thomas Twigg, Curate of Grange, near Armagh, to the Rectory of Pomeroy, vacant by the death of the Rev. Mr. Graham.

The living of Killevey, and Precentorship of Armagh, vacant by the death of the Rev. John Cleland, have been conferred on the Rev. R. Allott, Librarian of the Public Library in Armagh.

The Rev. Mr. Furlong has been appointed to the Curacy of Tuam, and the Rev. Mr. Guinness to the Curacy of Dunmore.

## APPOINTMENTS.

The Lord Bishop of Leighlin and Ferns has appointed the Rev. Solomon Richards to the Prebend of Clone, in the diocese of Ferns, vacant by the death of the Rev. Mark Charters.

The Marquess of Hertford has appointed the Rev. R. Hill, Curate of Ballinderry, to the Living of Aughbagallon, vacant by the death of the Rev. John Gortlin.

## CLERGY DECEASED.

In Dublin, the Rev. Mr. Gore, Rector of Mulrankin.

Aged 73, the Rev. J. Graham, Rector of Pomeroy.

Rev. W. Stevenson, Curate of Maryborough.

## UNIVERSITY NEWS.

## OXFORD.

Saturday, June 28, 1834.

In the list of Graduates admitted *ad eundem* on the 10th inst. the following name should

have been inserted:—The Rev. Christopher Jeaffreson, M.A. of Pembroke College, Cambridge.

On Tuesday last, Mr. William Burnett, Commoner of Trinity College, was admitted a Scholar of New College.

On Wednesday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. C. Whitcombe, Oriel; Rev. J. M. Chanter, Oriel.

*Bachelors of Arts*—Rev. W. Kemble, Lincoln; H. E. Wall, Fellow of New College; J. Evans, Queen's.

Yesterday the following Degree was conferred:—

*Bachelor in Divinity*—Rev. F. S. Newbold, Brasenose.

July 5th.

In a congregation holden on Saturday last, the Rev. Francis Stonehewer Newbold, Head Master of Macclesfield School, and late a Fellow of Brasenose College, was admitted to the Degree of Doctor in Divinity.

On Monday last, Mr. John Philip Hugo, B.A. of Wadham College, and Mathematical Scholar 1834, and Mr. Wm. Wyatt Woolcombe, Commoner of Exeter College, were elected Fellows of Exeter.

On the same day, Messrs. Wm. Hunter and Frank Burges, Scholars of St. John's College, and Mr. Edward Everard Rushworth, of kin to the Founder, were admitted actual Fellows of St. John's; and Messrs. Francis Hessey, Henry Coombs, and Edward John Pogson, (all from Merchant Tailors' School) were admitted Scholars of the same Society.

On the same day, Charles Brown Dalton, B.A., Scholar of Wadham, was elected Probationary Fellow, and Charles Rumsey Knight, of kin to the Founder, and Charles Nevinaon, (from the School of Charter-House) were elected Scholars of Wadham; and on Tuesday, Arthur Charles Tarbutt, B.A., and Thomas William Allies, B.A., Probationary Fellows, were elected Actual Fellows of that Society.

July 12th.

In a Convocation holden on Saturday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. T. C. Curties, Fellow of St John's; Rev. C. Cameron, Queen's.

On Saturday last, the Rev. Henry Robert Harrison, M.A. of Lincoln College, was elected a Fellow of that Society.

On Monday last, Mr. Edward Wells was admitted Actual Fellow of New College.

The election took place at Winchester College on Wednesday, when the following gentlemen were placed on the highest part of the roll, for the successions at New College:—Messrs. Price, Hall, Upton, Lee, Tripp, Jarvis, Bathurst, Bedford, and Baker.—The same day the following prize compositions were recited:—

**GOLD MEDALS**—*English Essay*—"Dead Counsellors are safest;" A.W. Baker, Commoner.

*Carmen Latinum*—"Lex data in Monte Sina;" N. Darnell, on the Foundation.

**SILVER MEDALS**—*Oratio Latina*—"Cicero in M. Antonium;" W. Darnell, on the Foundation.

*English Speech*—"Machines against Ctesiphon;" J. Story, Commoner.

July 26th.

Yesterday the election at Magdalen College concluded, when the following gentlemen were chosen:—

*Demies*—Mr. Moore, Warwickshire; Mr. Emeris, Lincolnshire.

*Probationary Fellows*—Rev. J. P. Wilson, M.A., (late Demy,) Lincolnshire; Mr. C. W. Borrett, B.A., (late Demy,) Diocese of Norwich; Rev. W. Richardson, B.A., Wadham College, Yorkshire; Mr. R. Palmer, B.A., Trinity College, Oxfordshire.

## CAMBRIDGE.

July 4th.

At a congregation on Saturday last, the following degrees were conferred:

*Doctor in Divinity*—Rev. T. Homer, Trinity College, Head Master of the Grammar School, Boston.

*Doctor in Physic*—J. B. Wilmot, Caius College.

*Licentiate in Physic*—C. J. B. Aldie, Trinity College.

At the same congregation, the following graces passed the Senate:—

To continue the Fitzwilliam Syndicate to the expiration of the ensuing term, and to empower them to receive plans and estimates of a new Museum from such architects as may be disposed to supply them gratuitously, to be submitted to the Senate for their judgment and selection.

To affix the University Seal to an answer to a bill in Chancery, filed against the Chancellor, Masters, and Scholars of the University of Cambridge, in the matter of Hobson's Trust.

At a congregation on Monday, the following degrees were conferred:—

*Doctor in Physic*—A. Frampton, St. John's College.

*Bachelor in Divinity*—Rev. J. Morton, Trinity College.

*Bachelor of Arts*—T. Sanders, King's College.

On Tuesday last, being Commencement Day, the following Doctors and Masters of Arts were created:—

*Doctors in Divinity*—Rev. J. Greenwood, St. Peter's; Rev. C. Jenkin, St. Peter's; Rev. T. Homer, Trinity.

*Doctors in Physic*—J. B. Stuart, Queen's; J. B. Wilmot, Caius; A. Frampton, St. John's.

*Masters of Arts*—King's Coll.: Sampson, L. W.; Vallancey, E. H. F.; Legh, J. E. S.; Wethered, F. J.; Wilder, C.; Chapman, C.; Dupuis, H.—St. Peter's Coll.: Randall, F. M.; Oliver, W. M.; Amphlett, R. P.; Langdon, G. H.; Bower, H. T.; Bird, J.; Klanert, C.—Clare Hall: Hildyard, F.; Maber, J.; Drake, R.; Spooner, I.; Bullock, J. F.; Harris, P. B.—Pembroke Coll.: Mills, J.; Mills, J., Jun.; Fleming, T.; Izon, W. K.; Groome, J. H.; Dalton, W. B.—Caius Coll.: De La Mare, A.; French, W.;

Hodgson, J. S.; Rigg, R.; Minty, E. T.—Trinity Hall: Groom, A. P.; Sampson, D. D.; Wells, T. B.; Jenner, C. H.; Walker, T.—Corpus Christi Coll.: Stovin, J.; Day, J. T.; Hollond, R.; Winter, J. S.; Bates, J.; Chawner, C. F.—Queen's Coll.: Cattley, S. R.; Peill, J. N.; Marsh, J. K.; Smithett, T.; Green, I.; Liardet, F.; Burgess, R. B.; Favell, R. B.; Wyche, J. P. T.; Richmond, H. S.; Biscoe, W.; Sandys, C.; Owston, T.—Catharine Hall: Frost, J. D. Wales, W.; Tomkins, W.; Weddall, G. L.—Jesus Coll.: Gaskin, T.; Shaw, J.; Plummer, M.; Thomson, G. S.; Degex, J. P.; Grzebroke, H. G.—Christ's Coll.: Walker, T.; Stanton, T.; Graham, J.; Stacey, J.; Otter, C.; Drinkald, J. S.; Fisher, G. H.; Jackson, T. N.; Webb, R. H.; Parrington, M.; Proctor, G.—St. John's Coll.: Boustead, T.; Earnshaw, S.; Vawdrey, A.; Lees, W.; Grey, W. S.; Atkinson, R. M.; Haworth, W.; James, H.; Stone, T.; Armytage, J. N. G.; Fletcher, J. B.; Tyrrell, W.; Keeble, S. S.; Eaton, H. C.; Hoare, W. H.; Woodward, T.; Selwyn, G. A.; Shadwell, J. E.; Rock, J.; Villiers, C. P.; Greaves, T. W.—Magdalene Coll.: Tate, F. B.; Crutchley, P. H.; Lloyd, H. W.; Hasted, H. J.; Butler, H.—Trinity Coll.: Leighton, D. H.; Walsh, B. D.; Walker, S. E.; Aldis, C. J. B.; Meller, T. W.; Cameron, J. H. L.; Read, W. H. R.; Perry, G.; Blakealey, J. W.; Paton, G.; Lyons, J.; Spedding, J.; Tate, T.; Walton, J. L.; Geary, H.; Hilliard, J. W.; Higgins, C. L.; Webb, W.; Boodle, T.; Abington, W. J. A.; Gambier, S. J.; Devey, R.; Lumb, W. E.; Tudor, W. H.; Newall, F. J.; Warren, C.; Harrison, W. G.; Finley, J.; Worledge, J.; Corles, H.; Powell, R.; Sheppard, H. W.; Kennedy, C. R.; Whiston, R.; Bass, R.; Entwistle, T.; Entwistle, W.; Wormold, F.; Yelloly, J.; Bolden, J. S.; Bailey, J. H.; Scott, J.; Colville, J. W.; Handley, J.; Turner, W. S. T. M.; Hurt, W. T.; Baldwin, R.; Foster, J.; Morton, D.—Emmanuel Coll.: Foster, T.; Swann, C. H.; Wingfield, G.; Blakiston, P.—Sidney Sussex Coll.: Davies, H. C.; Smith, G. N.—Downing Coll.: Humfrey, C.; Carew, Gerald.

At a congregation held yesterday, the following degrees were conferred:—

*Licentiate in Physic*—F. Jackson, Clare Hall.

*Master of Arts*—J. P. Alcock, St. John's College.

At the same congregation, the following graces passed the Senate:—

To affix the University Seal to the diplomas of Dr. Wilmot, of Caius; Dr. Frampton, of St. John's; Dr. Stewart, of Queen's; and Dr. Lemann, of Trinity.

To appoint Mr. Fendall, of Jesus College, Deputy Proctor, in the absence of Mr. Lodge.

To appoint Mr. Bunch, of Emmanuel College, Deputy Proctor, in the absence of Mr. Graham.

To extend the time allowed to the Old Press

Syndicate for making their report to the expiration of the ensuing term.

On Saturday last, W. D. Evans, B.A. of St. Peter's College, was elected a Fellow of that Society.

H. P. Messor, Scholar of King's College, was lately elected a Fellow of that Society.

On Saturday last, F. Hildyard, M.A. of Clare Hall, was elected a Fellow of that Society.

The following gentlemen have been appointed select Preachers—each for the month to which his name is affixed:—

1834, Nov..... Rev. H. J. Rose, Trinity.  
Dec..... Rev. W. J. Walker, Queen's.  
1835, Jan..... Rev. Mr. Lawson, St. John's.  
Feb..... Rev. Mr. Ward, Trinity.  
March... Rev. T. Dale, Corpus Christi.  
April... Rev. H. Howarth, St. John's.  
May..... Rev. Prof. Scholefield, Trin.

### KING'S COLLEGE.

On Friday, the 27th of June, prizes were adjudged to the under-mentioned gentlemen at the General Distribution:—*Theology*: Skirrow, third year; Christie, Anderdon, Wilson, second year; Ford, Thomas, first year.—*Classics*: Hardcastle, Giraud, Dament.—*Mathematics*: Mathison, Christie, Raeston, Thomas, Ford.—*English Literature*: Skirrow.—*Modern History*: Spinks.—*Hebrew and Rabbinical Literature*: Maria Giraud.—*French Literature*: Bodkin.—*French Language*: Smith.—*German Language and Literature*: Kimpton, Spinks.—*Hindustanee*: Strachey.—*In General Proficiency*: Class I. Beresford, Christie, Mathison, Wilson; Class II. Beal, Gandell, Innes, Pittman.

In the evening, part of the Council, the Professors, and other gentlemen connected with the College dined at the Crown-and-Anchor Tavern.

### DUBLIN.

At the Examinations held at the end of Trinity term, by the Regius Professor of Divinity, Erasmus Smith's Professor of Oratory, and Archbishop King's Lecturer in Divinity, Dr. Downes's Divinity Prizes were adjudged to the following graduates:—

*For Prepared Compositions*—Ps. cx. 4, "Thou art a priest for ever, after the order of Melchisedek"—First prize, Ds. Beaufort; second prize, Ds. Graves (Rt. P.); extra prizes, Ds. Hill (*Schol.*); Ds. O'Brien (Hewitt); Ds. Williams (John).

*For Extempore Speaking*—Acts, vii. 60, "Lord, lay not this sin to their charge"—First prize, Ds. Wade (Arthur), second prize, Ds. Kinkead (Fras.); extra prizes, Ds. Campbell (Edw.); Ds. Manning (Nassau).

*For Reading the Liturgy*—First prize, Ds. Graves (Rt.); second prize, Ds. Robinson

(And.); extra prizes, *De. M'Can* (Thos. T.); *De. Wade* (Arthur).

The Summer Commencements were held in the Theatre, Trinity College, on Tuesday, July 8th. In consequence of the absence of his Grace the Lord Primate, Vice-Chancellor, John Radcliffe, LL.D., was appointed Pro-Vice-Chancellor, *pro hac vice*, and took his seat in the Hall at a quarter before two o'clock. Henry Wray, D.D., and Henry Kingmill, A.M., Proctors. The following Degrees were conferred:—

*Doctor in Divinity*—Wm. Arthur Holmes.

*Bachelors in Divinity*—William Arthur Holmes; William Benn.

*Doctors and Bachelors, in utroque Jure*—L. W. King; W. B. Barrington; J. Ryall.

*Doctor in Medicinæ*—G. W. Powell.

*Masters of Arts*—Sir R. G. Booth, Bart.; W. Burgess; J. Waddy; J. M'Alpine; Rev. P. Fraser; Rev. W. Benn; M. Young; J. Wright; D. Tate; W. C. Williamson; St. G. R. Gore; S. Alexander; A. M. Alexander; S. G. Parker; Rev. W. Lewis; J. Sheffield; T. Montgomery; W. Molony; J. P. Beddy; W. B. Barrington; J. Alexander; W. Fishburne; W. Foley; J. Motge; H. J. Smith.

*Bachelors in Medicinæ*—G. W. Powell; J. E. Brennan; W. Babington; G. Ellis; H. L. Dwyer; S. L. Bigger; J. Toler; A. Leigh; T. H. Babington; R. Dane.

*Bachelors in Arts—Sociorum Commensales*—\*Gore (Robt.); \*Rutherford (Thom.); \*Mamie (Wm. Hen.); \*Limerick (John); \*Grogan (Will.); \*Sherlock (David); Stack-

poole (George); Wall (Wm.); Williams (Rich.); M'Cay (Will.); O'Gorman (Mich.); Croker (Mich. G.); Blackwood (Will.); Armstrong (Joseph); Watson (Sam.); Steele (Edw.); Bayley (Chas.); Grogan (John); Betham (Molyneux); Kemmis (Henry); Walker (W. Clarke); M'Veagh (Ferdinand); Cochrane (John); St. George (Arthur); O'Moore (John Edw.); Lefroy (George); Tottenham (Ponsonby); Gunning (Peter); Caulfield (Wm.); Hopkins (John); Gausson (Campbell); Kendal (Charles); Keating (Walker).†

*Scholares*—Savage (Wm.) *Ex Sizar*—Stack (Robt.).

*Pensionarii*—Jeffcott (Willm.); Beatty (Philip); Sturgeon (Wm.); Barber (Geo.); Willis (Robt.); Bolton (Chas.); Handcock (Chas.); Corbett (Wm.); Kinkad (Fras.); Reid (Patr.); Jackson (George); Clarke (Christ.); Adams (Henry); Burton (Rob.); Garnett (Henry); Macan (Thos.); Lovett (Robert); Martin (John); O'Bryen (Hewitt); Reid (Jos.); Wade (Arthur); Webb (E.); Knott (Thomas); Hely (John); Sanders (Wm.); Finnerty (Wm.) *Ex Sizar*.

The Summer Vacation commenced on Tuesday, the 8th of July. The Chapel of Trinity College will re-open on Sunday, the 5th of October. The examination for entrance will be held on Friday, October 17th; and the Michaelmas term examinations will commence on Monday, October 20th.

† Thus marked (\*) were Moderators.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The Lady of the Rev. G. F. Everett, Chiddingfold r., Surrey; of Rev. J. S. Master, Chorley; of Rev. W. T. Hopkins, Nuffield r., Berks; of Rev. Sir C. Hardinge, Bart., Bounds Park, Kent; of Rev. J. Newsum, Sharo Parsonage, near Ripon; of Rev. D. Jones, Bishopston r., near Swansea; of Rev. A. Grueber, Colebrooke v., Devon; of Rev. J. B. Williams, Llantrissant v.; of Rev. H. J. Williams, Whitley r., near Frome, Somerset; of Rev. Dr. Cardwell, Principal of St. Alban Hall, Oxford.

*Of Daughters*—The Lady of the Rev. J. Dolphin, Southrepps, Norfolk; of Rev. H. Stephens, Wilmington v.; of Rev. W. W. Pym, William r., Herts; of Rev. R. H. Shepherd, Ranelagh; of Rev. F. Rowden, Cuxham r.; of Rev. T. C. Boone, Kensworth v.; of Rev. H. R. Crewe, Breadsall r., Derby; of Rev. C. Hawkins, York.

### MARRIAGES.

The Rev. S. Phillips, v. of Llardrew, Glamorgan, to the Hon. J. H. Noel, youngest d.

of Sir G. Noel, Bart. M.P.; Rev. I. Robley, M.A. of Trinity Coll., Camb., to Mary, eldest d. of Joseph West, Esq.; Rev. C. Griffith, M.A., r. of Talachddu, Breconshire, and preb. of Trelloden, to Elizabeth, only d. of the late W. Gwyn, Esq.; Rev. F. Heberden, of Stone, Kent, to Eleanor St. Barbe, eldest d. of the Rev. E. Allen, of Wilmington; Rev. W. Airy, M.A., r. of Bradfield St. Clair, to Ellen Frances, youngest d. of G. Massey, Esq. of Colchester; Rev. T. White, of Messingham, Lincolnshire, to Miss Ann Elis. Moleworth, of Ennemere, near Penrith; Rev. H. Biddulph, youngest s. of Sir T. Biddulph, Bart., to Emma Susan, only d. of the late John Nuttall, Esq., formerly of Worley Bank; Rev. T. F. Layng, M.A., under-master of the grammar-school, Oundle, to Miss Cooper, d. of the late Mr. Cooper, of Warrington; Rev. W. Rases, of Brompton, Middlesex, to Helen, third d. of J. M. Richardson, Esq. of Blackheath Park; Rev. J. C. Blathwayt, of Islington, to Madeline, fourth d. of J. M. Richardson, Esq. of Blackheath Park; Rev. H. Clarke, r. of Northfield, Worcester, to Agnes, d. of Dr. J. John-

stone; Rev. J. Swete, of Redland, Bristol, to Caroline, d. of Colonel Barclay, late of the 56th regiment; Rev. W. M. K. Bradford, r. of Hambledon, Bucks, to Mary, eldest d. of the late Rev. H. C. Ridley; Rev. J. A. Trenchard, D.C.L., of Stanton House, Wilts, to Miss S. B. Brooks, of Kingham; Rev. J. F. Hone, M.A., v. of Tirley, Gloucestershire, to Anne, only d. of the late J. Grimshaw, Esq. of Gorton House, Lancashire; Rev. D. Twopenny, M.A. of Oriel Coll., Oxford, to Miss Mary Twopenny; Rev. J. West, M.A. of New Coll., Oxford, to Jane, only d. of the late Mr. J. Marshall, of Church-street, Warwick; Rev. J. B. Bingham, M.A., r. of Great Gaddenden, Herts, to Frances, second d. of the late Rev. C. Johnson, r. of Winslow, Cheshire; Rev. J. H. Oldrid, B.A., minister of Gawcott, Bucks, to Euphemia, eldest d. of the Rev. T. Scott, M.A., r. of Wapenham; Rev. J. Hull, r. of Upper Standon, Bedfordshire, to Margaret, widow of Major Dixon; Rev. R. W. P. Davies, of Court Ggollen, to Charlotte, only child of the late E. Morgan, Esq. of Llangattock, Brecon; Rev. R. Cargill, of Nottingham-place, London, to Clementina, youngest d. of the late Clement Caines, Esq., Barrister-at-Law; Rev.

J. Cox, M.A. of Christ Church, Oxford, to Sarah Elizabeth, d. of C. Herring, Esq. of Hornsey-road, Middlesex; Rev. W. D. Johnston, M.A., c. of Tunbridge Wells, and chaplain to the Dowager Countess of Scarborough, to Elizabeth Harvey, second d. of Lieut.-Col. Boys; Rev. W. Bliss, M.A., late of Oriel Coll., Oxford, to Jane Monck, second d. of G. Bridges, Esq. of Borthwick, and late of Sandford, Essex; Rev. J. Haughton, M.A., incumbent of Ainsworth, Lancashire, and eldest s. of the late R. Middleton, in the same county, to Harriet Sophia, third d. of the late R. J. D. Ashworth, Esq., Barrister-at-law; Rev. W. W. Ewbank, B.A., v. of Grindon, Durham, to Justina Elinor, eldest d. of the late Hon. Sir G. Cooper, Knight, one of the Judges of the Supreme Court of Judicature at Madras; Rev. C. Hebert, M.A., v. of Grendon, Northamptonshire, to Elizabeth, eldest d. of H. Grace, Esq. of Stockwell Common, Surrey; Rev. W. Chenery, r. of Stuston, Suffolk, to Emily Christiana, eldest d. of the late Rev. C. J. Chapman, minister of St. Peter's, Mancroft, Norwich; Rev. J. E. Robinson, A.M., of Christ Church, Oxford, to Maria, third d. of the Rev. E. Rowden, v. of Highworth.

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## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BEDFORDSHIRE.

*Bedford.*—On Thursday, the 19th ult., a sermon was preached by the Rev. G. Whyley, vicar of Eaton Bray, in the parish church of Dunstable, Beds., and a collection made in behalf of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts. A general meeting was afterwards held for the purpose of forming a district committee in connexion and co-operation with the latter Society. The Rev. James Hadow, vicar of Steatley, took the chair on the occasion. Several resolutions were proposed, and unanimously adopted, and a liberal subscription entered into by the clergy and laity present.—*Northampton Herald.*

### BERKSHIRE.

*Professor Milman and the Jews.*—We understand that a subscription for the purpose of presenting the Rev. H. H. Milman with a piece of plate, has been entered into by some admirers of the reverend gentleman, residing in the metropolis. The subscription is confined to members of the Jewish persuasion only, and professes to be a mark of gratitude for the justice he has rendered the Jewish nation in his "History of the Jews."—*Berks. Chronicle.*

On the evening of Sunday, the 13th inst., after a sermon by the Right Rev. the Lord Bishop of Winchester, at St. Mary's Chapel, Speenhamland, a collection of 106*l.* was made towards the expenses of that building.—*Ibid.*

### CHESHIRE.

The Lord Bishop of this diocese has been engaged during the present week in consecrating several new churches. On Monday, 7th inst., his lordship consecrated St. John's Church, Bollington; on Tuesday, June 8, St. George's Church, Macclesfield; on Wednesday, June 9, the new church at Bullocksmithy, and on Friday, June 10, St. John's Church, Smallbridge, Rochdale.—*Manchester Courier.*

*Declaration of the King.*—After the consecration of St. George's Church, Macclesfield, on Tuesday, the 8th inst., a cold collation was set out in the Town Hall, to which the Lord Bishop of Chester was invited. About 200 of the most respectable gentlemen in the town were present; and in the course of the day his lordship embraced the opportunity of publicly stating, that the declaration attributed to his Majesty, and first published in the *Standard* and the *St. James's Chronicle*, was correctly reported. "That declaration

(continued his lordship) he himself had the pride and the satisfaction of hearing from his Majesty's lips; and it had been conveyed to the public in such precise terms that it had astonished him." This announcement was received with deafening applause, which continued for several minutes.—*Northampton Herald*.

The Rev. Lawrence Iston Fell, the worthy curate of Heswall, has been presented by the parishioners with a piece of plate, as a mark of their esteem for him, and approbation of his conduct as their pastor.—*Cheshire Advertiser*.

#### DEVONSHIRE.

The inhabitants of Modbury have transmitted the Rev. William Stackhouse, of Trehane, near Truro, an elegant silver salver, as a testimonial of the respect and esteem entertained for him by his late parishioners, and of their gratitude for the exemplary, faithful, and efficient manner in which he discharged his pastoral and social duties amongst them during the lengthened period of thirty-six years.—*Exeter Flying Post*.

The Dean and Chapter of Exeter, in new paving and beautifying their ancient cathedral, found last week the leaden coffin of Bishop Bitton, who died in 1307. Near the bones of the finger was discovered a sapphire ring, set in gold, in the centre of which is engraved a hand with the two fore-fingers extended in the attitude of benediction.—*Ibid*.

At Landkey, near Barnstaple, on Monday, the 14th of July, a piece of plate, value 50*l.*, raised by the voluntary contributions of the parishioners of Landkey and Swimbridge, was presented to the Rev. John Russell, minister of the said parishes, and a dinner given to the reverend gentleman on the occasion. The plate bears the following inscription:—"In testimony of their gratitude and esteem for kind and faithful services, this tribute, raised by subscription among his parishioners, as a mark of personal attachment, was presented on the 14th of July, 1834, to the Rev. John Russell, who, during the time he had the care of the parishes of Landkey and Swimbridge, has displayed all the amiable qualities that can adorn a man, both in his public and private capacity. It is the earnest wish of the subscribers that the endearing tie which now binds them may be continued to the latest period of their existence.—*Exeter Gazette*.

The inhabitants of Northam have spontaneously entered into a subscription for the purpose of presenting their minister, the Rev. Mr. Mill, with a piece of plate, in testimony of their approbation of his zealous and faithful services for the last twenty-five years. The sum of 70*l.* is already collected.—*Old England*.

#### DURHAM.

*Durham University*.—The following books have been presented to the Uni-

versity Library:—"Tooke's *Lucan*, 2 vols. 4to., by W. Tooke, Esq., M.P.; Camden's *Britannia*, folio, L.P., by the Rev. W. N. Darnell, B.D.; Heeren's *Ancient Republics*, 3 vols. 8vo., by C. Curwen, Esq.; *Hyperanthrax*, by W. R. Clanny, Esq., M.D.; Gaisford's *Suidas*, 3 vols. folio, (bound in the same manner, and presented on the same day as the copy to the Duke of Wellington, by the University of Oxford,) by the Rev. R. Prosser, D.D.—*Durham Advertiser*.

The foundation stone of a national school was laid at Hetton-le-Hole, on Thursday, the 3rd of July. The ceremony was performed by the Rev. J. S. Nichol, in the presence of a large concourse of spectators, who assembled on the occasion. The building will contain about 360 children, who will be educated free of expense.—*Ibid*.

The new church at Shildon, calculated to contain 1300 persons, was opened for Divine worship on Sunday, the 7th of July, by license from the Lord Bishop of Durham. The Rev. Mr. Manisty, curate of the new chapelry, officiated on the occasion.—*Ibid*.

It having been intimated to the Rev. Thomas Gisborne, M.A., Prebendary of Durham, that the funds of the Durham Infant Schools are inadequate to their support, Mr. G., with that feeling of benevolence and liberality which ever distinguishes him, has sent a donation of 10*l.* (in addition to his annual subscription of six guineas), to assist in liquidating the debt necessarily incurred on account of those schools.—*Ibid*.

The National Society in London, and the Society for the Encouragement of Parochial Schools in the diocese of Durham, have presented a handsome 4to. copy of the Holy Bible to Mr. Francis Mason, and also one to Miss Dobson, the master and mistress of the South Shields and Westrore National Schools, as testimonies of their approbation of the general improving state of these institutions.—*Ibid*.

#### ESSEX.

On Tuesday, the 8th of July, the 20th anniversary of the Romford and Brentwood Branch Bible Society was held in a building belonging to Mr. Shipton, at Romford. The meeting was addressed by the Rev. Mr. Robins, rector of Ensham, Dorset, the Rev. Dr. Steinkopf, &c. The intention of the Parent Society to present every emancipated slave, on the 1st of August next, with a Testament and Psalter, and which will cost 20,000*l.*, was strongly recommended by a resolution to that effect, and a liberal subscription was entered into for that special purpose, the money being paid at the time to Mr. Surridge, of Romford, the secretary.—*Essex Paper*.

On Wednesday, the 9th of July, a sermon was preached at Rayleigh, by the



Rev. George Croley, L.L.D., on behalf of the Rayleigh Church of England Schools. A most effective appeal, setting forth the advantages derived from education, was made to the congregation. The collection more than realized the expectations of the managers of this institution. After service the children were regaled with plum-cake and wine on the lawn in front of the rectory.—*Ibid.*

#### GLOUCESTERSHIRE.

A meeting of the clergy, lay members, and friends of the United Church of England and Ireland, residing in the deanery of Hawkesbury, in the diocese of Gloucester, was held at Chipping-Sodbury, early in the month of July, when an address, thanking his Majesty for his gracious declaration to the bishops, was unanimously agreed to. The meeting was attended by about 200 of the clergy, principal gentry, and yeomanry of the neighbourhood. Sir Bethel Codrington, Bart., in the chair. He strongly reprobated the conduct of any Minister of the Crown who would endeavour to obtain his Majesty's assent to a Bill for the despoiling of the Irish Church.

In this year the sum of 406*l.* has been transmitted from the diocese of Gloucester, in aid of the Society for Propagating the Gospel in Foreign Parts.—*Gloucester Journal.*

#### HAMPSHIRE.

A Central Committee, composed of the clergy of the cathedral and the college, with various other members, lay and clerical, has been formed at Winchester, for the purpose of watching over the interests of the established church. Local committees are now in course of formation at the several places following:—Newport (Isle of Wight), Southampton, Portsmouth, Bishop's Waltham, Alton, Basingstoke, Andover, Lyndhurst, and Romsey; consisting in like manner of lay and clerical members, whose office it will be to correspond with the Central Committee.—*Hampshire Telegraph.*

The twenty-third anniversary of the Hampshire Society for the Education of the Infant Poor, on the plan of Dr. Bell, was celebrated in Winchester, with more than usual spirit. The children attended Divine Service at the cathedral at ten in the morning, where an excellent sermon was preached on the occasion by the Rev. Dr. Dealtry, chancellor of the diocese, after which a collection was made at the doors. The children were then publicly examined at St. John's House, in the several branches of their education, and acquitted themselves to the satisfaction of all present. At 2 o'clock the whole of the little people were regaled with a substantial dinner of roast beef and plum-pudding, beneath the beautiful avenue of lime trees in the cathedral church-yard, and appeared to do ample justice to the feast, all looking

as clean, happy, and hungry as possible. A number of ladies and gentlemen attended, and the arrangements appeared complete without any exception. The scene was much enlivened by the performances of the fine band of the 12th regiment, which attended in consequence of sixty children belonging to the regiment being partakers of the benefits of the institution. The funds of the society, however, are by no means in a flourishing condition. For other particulars we must refer to the Report.—*Ibid.*

#### HEREFORDSHIRE.

(From a Correspondent.)—*Tribute of Respect.*—On the 30th of June, the parishioners of Ross presented their late curate, the Rev. Thomas Underwood, jun., M.A., by the hands of F. Coles, Esq., with three superb silver salvers, each having a suitable inscription engraved thereon, and weighing altogether more than 120 ounces, as a lasting mark of their high respect for his public and private character, and of the grateful sense they entertain of his valuable services and unwearied efforts to promote their best interests during a period of nine years.

#### HUNTINGDONSHIRE.

*Huntingdon, July 11.*—On Thursday the Lord Bishop of Lincoln confirmed, in the churches of All Saints and St. Mary, in this town; when 636 males and females were admitted to the rite of confirmation. On the following day the clergy of the diocese underwent his lordship's triennial visitation, when an impressive sermon was delivered by the Rev. Mr. Whall, of Thurning. His lordship's charge to the clergy was an elaborate composition, as remarkable for the elegance of its diction as for the soundness of its views and arguments. It took nearly an hour in delivery, and was listened to with unwearied attention and delight by a crowded church.—*Cambridge Chronicle.*

#### LANCASHIRE.

We have much gratification in stating, as a proof of the estimation in which he is held, that the ladies forming part of the congregation of Trinity Church, Wavertree, recently presented the Rev. William Badnall, incumbent, with a splendid suit of canonicals, in testimony of their regard for him as their minister. This present was in addition to an elegant silver tea-pot, presented by the whole congregation about a year ago, on the occasion of the reverend gentleman's marriage. The tea-pot also contained the richest draught which it is ever likely to receive; namely, 122*l.* in sovereigns.—*Liverpool Standard.*

The congregation of St. George's, Wigan, have presented the Rev. C. Bateson, A.B., with a gown and cassock, as a token of respect for the exemplary conduct he has manifested, as well as for the disinterested

services he has rendered to them during his residence in that town.—*Manchester Courier*.

*Address and Petitions in favour of the Established Church.*—The petition to the House of Commons, in favour of the established church, was forwarded on Thursday, the third of July, to Sir Robert Peel, for presentation. It contains 11,500 signatures, which were obtained in about ten days, without any great exertions, and without recourse being had to public excitement, or to any of those discreditable tricks by which the "Voluntaries" contrive to swell the number of signatures to their petitions. Even as regards the number of signatures, the friends of the church may congratulate themselves on the result of this appeal to the inhabitants of Manchester and its neighbourhood; and we will assert, without fear of contradiction, that no petition was ever presented to parliament from this town which contained the names of so many persons of respectability. The petition to the House of Lords will be forwarded to the Duke of Wellington at the beginning of the week; and the address to the King will be entrusted to the Earl of Wilton, who is at present out of town.—*Ibid*.

*St. Paul's Infant School.*—On Wednesday evening, the 2nd of July, the Lord Bishop of this diocese delivered an admirable and impressive sermon in this church, on behalf of the funds for the establishment of an infant school in connection therewith. His lordship's text was from Gen. ii. 7. The church was crowded by a very respectable congregation, and at the close of the service a liberal collection was made.—*Ibid*.

*New Church at Heywood.*—The site of the new church about to be erected in Heywood, has been fixed on an eligible plot of land behind the Brunswick Hotel. The building will commence early next spring.—*Ibid*.

A splendid piece of plate has been purchased by subscription among the friends and supporters of the Warrington Clergy Charity, to be presented to the Rev. R. A. Rawstorne. It bears the following inscription, commemorative of the services for which it is designed as a tribute:—"A memorial to the Rev. Robert Atherton Rawstorne, M.A., from the subscribers to the Warrington Clergy's Widow Fund, in testimony of their gratitude for the unwearied assiduity and zeal with which he devoted himself to that institution, as its honorary treasurer, for twenty-five years.—*Manchester Chronicle*.

#### LEICESTERSHIRE.

On Thursday, July 10th, the county meeting of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, took place at the Guildhall. After a powerful ser-

mon, preached by the Rev. Dr. Fancourt, at St. Martin's, a collection of 40l. and upwards, was announced to the members, who returned to the hall to transact the business of the society, when the bishop of the diocese presided. The Rev. A. Irvine, one of the joint secretaries, read a report of the proceedings during the last year, shewing the interests of the societies to be in a flourishing state in this county. The members then adjourned to the Three Crowns Hotel, where they partook of a splendid dinner, crowned with great good humour, and with the expression of sentiments highly honourable to those who uttered them, and most strikingly distinguished for their warm and inextinguishable attachment to the established church. C. W. Packe, Esq., the lay steward, as chairman of the meeting, presided with the utmost urbanity, and his sentiments, highly honourable to him as an English gentleman, were welcomed with the most cordial applause. We were happy to see in the company, not only many clergymen, but most of the gentlemen of distinction, both in the town and county; and were particularly gratified to see the mayor and many of the aldermen and other members of the corporation come publicly forward in support of these societies. In these times of rebuke and indignity to our national church, such a sight is most gratifying, and proves in our opinion, incontestibly, that Britons will still be true to their Church and King, and that "God will preserve the right."—*Leicester Journal*.

The Right Rev. the Lord Bishop of Lincoln, accompanied by the Venerable the Archdeacon, held his Triennial Visitation in Leicester, on Tuesday and Wednesday, 8th and 9th inst. The attendance of the clergy and churchwardens was more than usually numerous. The Rev. Mr. Humphrey, Rector of Loughton, preached before his lordship and the clergy on Tuesday; and the Rev. Mr. Lieve, Rector of Little Ashby, on Wednesday. His lordship delivered a very impressive charge, in which he entered extensively upon the subject of church property—the various projects now in agitation for church reform—the claims preferred by the dissenters, their grievances, &c.—*Leicester Journal*.

#### LINCOLNSHIRE.

*Defeat of the anti-church faction in Boston.*—We call the attention of churchmen throughout the county to an account of a recent vestry-meeting at Boston, where the anti-church party were left in a miserable minority, even in the town which elected John Wilks for a representative, and where radicalism was once triumphant. By the radicals of Boston the granting of a church-rate was made a party question—a trial of strength between them and the friends of order, and they now see the result. Another feeling has sprung

up in the land; the people desire to support our ancient institutions—they only want leaders, and surely they will be found. Let the rate-prayers of Louth, and other towns in the county, learn wisdom from this struggle, and no longer suffer themselves to be tyrannised over by factious demagogues, whose only strength lies in their tongues. We have no doubt that the triumphant issue of the contest in this town will be followed by very important results, as Boston was considered to be irrecoverably Wilks-ridden. It has excited the greatest enthusiasm in the neighbourhood, and on Tuesday, the bells of Keal, Stickford, and many other villages, were, we understand, rung merrily on the occasion. As an example—a beacon—to other towns, the victory is invaluable, and the friends of the church cannot but profit largely by it.

The meeting was held at Boston church, for the purpose of passing the late churchwarden's accounts, and to lay a church-rate for the year ensuing.—Mr. Artindale (churchwarden) stated to the meeting that he found it necessary to ask the parish for a rate of 9d. in the pound.—Mr. Hodgson then moved, and Mr. Grantham seconded a proposition to that effect, when the Rev. A. Perrey, M.D. (Baptist preacher), observed, "As this was a party matter between the Conservatives"—(here a burst of groans and hisses, mingled with cries of "No politics," "No party," completely drowned the speaker's voice. After a time he attempted to reiterate the offensive observation, and again was the displeasure of the meeting very loudly expressed.) Silence having been obtained, Dr. Perrey moved as an amendment, "That the business of laying a rate be postponed until the 1st of July, 1835," which was seconded by Mr. W. Bontot. In the course of his address the Doctor observed that some of his ancestors had been high in the church, and he himself was educated in the principles of the establishment; but from the moment he became a dissenter, he considered that great injustice was done by calling on dissenters to pay church-rates. Mr. Hill (late churchwarden) said he was a dissenter, and he thought it a great oppression to tax them for the support of a church from which they derived no benefit; the chapels maintained themselves, and the churches ought to do the same. A show of hands was then taken on the amendment, when the number of hands for and against were nearly equal; the original motion was then put, followed by a similar result: the chairman made no declaration, Mr. Wilson immediately demanding a poll, which forthwith commenced, and continued until four o'clock, when it was adjourned until nine the next morning, and finally closed at four o'clock on Monday, the 7th inst., when the numbers were—

For the rate, 394; for Dr. Perrey's Amendment, 340—majority in favour of the rate, 54.—*Boston Herald*.

The subscription for rebuilding St. Michael's church, Stamford, amounts to upwards of 1,400l.—*Northampton Herald*.

#### MIDDLESEX.

On Wednesday, the 25th ult., the King held a levee, at which the following Addresses and Petitions were presented to to his Majesty:—

By the Duke of Wellington—Addresses to thank his Majesty for the sentiments expressed by his Majesty in his speech to the Archbishops and Bishops, on the 28th of May last.

The Duke of Newcastle—Addresses and petitions for the preservation of church and state, from Annesley, Attenborough, Barton, Bole, Carlton, Mansfield, Norwell, Plumtree, Lenton, South Markham, and Buckfastleigh, in the county of Devon; and addresses thanking his Majesty for his most gracious speech to the Bishops, from Ripon, Yorkshire; Dudley, Staffordshire; Nottingham, and its vicinity; and Corporation of East Retford.

The Bishop of Exeter—An address from the Protestant inhabitants of St. Peter's, in the city of Cork, thanking his Majesty for his determination to uphold the church, and relying on his paternal care that the property given for the maintenance of the church in Ireland and the number of its ministers be not diminished; also an address from the inhabitants of the parish of Exminster, in the county of Devon, to a similar effect.

Sir John Yarde Buller—A loyal address from the inhabitants of the parishes of Brixham and Churston Ferrers, in the county of Devon, in favour of the established church, signed by 257 persons.

Mr. Sanderson, M.P.—An address from the Corporation of Colchester.

Lord Prudhoe—An address from the lay inhabitants of Heddon, in the county of Northumberland, to thank his Majesty for his gracious speech to the Bishops.

Sir Henry Smyth—An address from Colchester and its vicinity, thanking his Majesty for his most gracious and constitutional declaration to the Bishops.

The Earl of Winchilsea—Loyal addresses, expressing unbounded satisfaction and gratitude for his Majesty's gracious declaration to the prelates of our church, of maintaining inviolate the religion of the church of England and Ireland; and ardent attachment to the institutions in church and state, from the eastern part of the county of Kent; from Harknurst and its vicinity, Kent; from Chittern, St. Mary's, Wilts; from Chittern, All Saints, Wilts; from Bury St. Edmund's, Suffolk; from Swisby, Derby; and from Great Stanton, Durham.

**Earl of Warwick**—An address from Warwick, thanking his Majesty for his gracious support of the established church.

**Major Anderson**, of Havering Grange, a Magistrate and Deputy-Lieutenant of Essex—A loyal address from the gentry, clergy, and other inhabitants of the parish of Havering, in the liberty of Havering-atte-Bower, in the county of Essex, thanking his Majesty for his late reasonable declaration to maintain inviolate the integrity of the protestant church as by law established.

**Lord Rolle**—Twenty-one addresses, signed by 3,000 persons, to the same effect.

From the inhabitants of Tewkesbury, and from the town of Chepstow, to the same effect.

Addresses from the city of Wells and its vicinity; the city of Hereford; the Mayor, Aldermen, and Assistants of the borough of Leeds; the inhabitants of Romsey, in the county of Southampton; the Archdeacons and clergy of the Archdeaconry of Colchester; the inhabitants of certain parishes in the county of Somerset; the Mayor and commonalty of New Sarum; the inhabitants of the parish of Ford, in the county of Northumberland; the inhabitants of Shepton Mallet, in favour of the established church.

The following Addresses and Petitions were presented to the King, at the levee, on Wednesday, the 9th instant:—

By the Archbishop of Canterbury—From the Clergy of the Deanery of Taunton; the Clergy of the Archdeaconry of Salop; the Clergy of the Archdeaconry of Derby; the parishes of East Brent and South Brent, Hutton and Locking, Weston-super-Weall, and Huntspill, county of Somerset; Eling, county of Southampton; Coleshill, Warwickshire; Danley Wiske, North Riding, York; St. Nicholas, Cork; St. Mary, Shandon, Cork; Abbey Stowey, county of Cork; the Presbytery of Garioch, Scotland; parish of Bewillockhar, Aberdeenshire, and the parish of Bourtie, Aberdeenshire, humbly expressive of gratitude for his Majesty's determination to support the united church of England and Ireland, and praying his Majesty's continued protection.

**The Earl of Falmouth**—From the gentry and inhabitants of Falmouth and its vicinity, expressing their alarm for the safety of the Protestant establishment, and assuring the King that his Majesty's declaration, as recently delivered to the Prelates, has filled them with admiration and gratitude. A similar address from the town of Penzance and its vicinity; and a similar address from the parish of Lawenhitton, in Cornwall.

**Lord Saltoun**—From the Lord Lieutenant, Deputy-Lieutenants, and landholders of

the county of Aberdeen, in favour of the church, as by law established.

**Mr. Herbert**—From South Wilts, in favour of the established church.

**Viscount Cole, M.P.**, and **Mr. Mervyn Archdall, M.P.**—From the High Sheriff, Nobility, Gentry, Clergy, and Protestant inhabitants of the county of Fermanagh, to thank his Majesty for his gracious declaration to the Bishops, in support of the established church, and to declare their unshaken loyalty.

**Lord Prudhoe**—From Chillingham, county of Northumberland, thanking his Majesty for the avowal of his sentiments to the Bishops, and prayer to his Majesty, to preserve the alliance between church and state; and from the parishes of Alnwick, Shillbottle, Lesbury, Loughoughton, Alwinton, Holystone, and Belford, county of Northumberland, thanking his Majesty for his gracious declaration to the Bishops, and prayer to his Majesty to preserve the rights and privileges of the church, and to sanction no change which might endanger its efficacy.

**The Marquis of Exeter**—From the borough of Stamford, to thank his Majesty for the declaration of his Majesty's determination to support the established church in its full integrity.

**Earl of Westmorland**—From Thranston and its vicinity, in the county of Northampton, expressing thanks to his Majesty for his gracious declaration of supporting the church.

**Earl Amherst**—From the Archdeaconry, and Clergy of Middlesex and Essex, expressing their dutiful acknowledgments to the King for his Majesty's most gracious and repeated assurances of protection to the church.

**The Earl of Winchilsea**—From the inhabitants of Tenby and its vicinity; Leigh, county of Stafford; Sebergham, county of Carlisle; and Ahenagh, county of Cork; expressing their attachment to the united church, thanking his Majesty for his reply to the address of the Prelates and Clergy of the united church, and avowing their determination to use every endeavour in their power to support his Majesty in the execution of those resolutions.

**Mr. William Miles**—From the inhabitants of the south-eastern part of the county of Somerset, testifying their deep sense of gratitude to his Majesty for the assurance of his determination to maintain inviolate the integrity of the church.

**Mr. Blackstone, M.P.**—From the Mayor and Corporation of Wallingford, thanking his Majesty for his declaration to the Archbishops and Bishops in support of the church.

**Earl Cawdor**—From the inhabitants of the parish of Narberth, thanking his Majesty for his gracious declaration in favour of the established church.

**Earl Grosvenor**—From the town of Congleton, county of Chester, expressing gratitude to his Majesty for his determination to maintain the established religion of the state.

**Lord Kenyon**—From the Magistrates, Clergy, gentlemen, and inhabitants of Whitchurch and Wem, Shropshire; Malpas, Cheshire; and from the officiating minister of Grosford, Denbighshire, from a public meeting there held, thanking his Majesty for his declaration to the Bishops on the subject of church reform.

Addresses to the same effect were also presented from the Protestant inhabitants of 54 parishes in the south of Ireland; from the inhabitants of New Sarum, and the southern portion of the county of Wilts; from the parish of Hartlepool, in the county of Durham; from the several townships of Poulton-in-the-Fylde, Thornton, Carleton, Hardtown, with Newtown and Martown, in the county palatine of Lancaster; from the parishes of Honiton, Moreton-hampstead, Ipplepen, Bishop-steignton, and Lifton; from the gentlemen, clergy, and other inhabitants of the Deanery of Hawkesbury, in the county of Gloucester, signed by 1,200 persons; from several of the clergy and others residing in Bedford and the neighbourhood.

The following presented Addresses and Petitions to the King, at the levee, on Wednesday, the 16th instant:—

**The Duke of Rutland**—From a Clerical Society at Ashby-de-la-Zouch, Leicestershire, humbly begging to offer, for themselves and for those committed to their spiritual charge, the most deep and heartfelt gratitude for his Majesty's spontaneous and very seasonable declaration to the Prelates of the church of England and Ireland, twenty-six signatures; also from the inhabitants of the parishes of Wistow, Newton Harcourt, and Kilby, Leicestershire, offering their grateful thanks for the recent expression of his Majesty's firm determination to maintain inviolate the united church of England and Ireland, one hundred signatures.

**The Duke of Beaufort**—From Cirencester and its neighbourhood, thanking his Majesty for the sentiments his Majesty has been graciously pleased to express in favour of the established church.

**Marquis of Londonderry**—From the city of Durham, thanking his Majesty for his gracious speech to the Bishops of this realm.

**Earl of Wilton**—From the towns of Manchester and Salford, signed by 13,656 individuals, humbly thanking his Majesty for his gracious determination to maintain in its integrity the established church of these realms; a similar ad-

dress, signed by 65 resident clergy in the town of Manchester; a similar address from the parish of Middleton, near Manchester, signed by 821 individuals; a similar address from the parish of Prestwich, near Manchester, signed by 762 individuals; a similar address from the parish of Dean, in the county of Lancaster, signed by 1,752 individuals.

**Earl of Wilton and Mr. Wilson Patten, M.P.**—From the borough of Warrington, signed by 1,099 individuals, humbly thanking his Majesty for his gracious determination to maintain in its integrity the established church of these realms; a similar address from Lyttam, signed by 350 individuals.

**Viscount Combermere**—From the towns and neighbourhoods of Astbury and Wrenbury, in the county of Chester, thanking his Majesty for his most gracious speech to the Archbishops and Bishops, in answer to their address on the occasion of his Majesty's birthday.

**Lord Saltoun**—A petition from the inhabitants of the parish of Alford, in behalf of the established church of Scotland.

**Lord Foley**—From the Magistrates, Clergy, and other inhabitants of Droitwich and its vicinity, expressing their heartfelt gratitude and delight at his Majesty's most gracious declaration of his sincere attachment to, and his resolution of maintaining the established church in all its just rights and privileges.

**Lord Harewood**—From Knaresborough, respecting the support of the established church.

**Sir Wathen Waller**—From the inhabitants of Twickenham, expressive of their loyalty and attachment to his Majesty's person, and of their gratitude for his Majesty's support of the established church.

**Lord Rolle, for Lord Eldon**—From the parish of Whitwick, in the county of Leicester, humbly thanking his Majesty for his gracious declaration in favour of the established church; a similar address from the inhabitants of Odstone, in the county of Leicester; a similar address from the inhabitants of Ibstock, in the county of Leicester.

**Mr. T. Egerton**—From the inhabitants of the parish of Runcorn, in the county of Chester, thanking his Majesty for his late gracious declaration in support of the church.

**Mr. C. Fergusson**—From the Magistrates, Town Council, and inhabitants of the burgh of Castle Douglas, in the stewartry of Kirkcudbright, in Scotland.

**Lord Salisbury**—From Hertford and its vicinity, praying for the protection of the church.

**The Mayor of Liverpool, Major Wilson, 56th regiment, and Thos. Foster, Esq., Town Clerk**—From the inhabitants of Liverpool, signed by 15,000, to thank

his Majesty for his gracious declaration in support of the established church.

The Mayor of Liverpool and Town Clerk of Liverpool.—From the Common Council of Liverpool, to thank his Majesty for his gracious declaration in support of the established church.

Mr. Estcourt.—From the inhabitants of Shipston-on-Stour, in the county of Worcester, thanking his Majesty for his gracious declaration to the Bishops.

Addresses of a similar nature to the above were presented from the city of Worcester and its neighbourhood; from the inhabitants of the borough and town of Ashburton, Devonshire; from the twelve capital Burgesses and Commonalty of Sheffield, and from the magistrates, gentry, and other inhabitants of that town and neighbourhood; from the inhabitants of Brace Miall, Salop; Overton, Flintshire; Bangor Isacodd, Flintshire, all assembled in vestry; and from the Pastor, Deacons, and members of Ebenezer Chapel, Dublin.

These testimonials, and hundreds of others which are in preparation, must convince the King how sincerely grateful his loyal and affectionate subjects are, for the assurance he has so graciously been pleased to offer, and the pledge he has so nobly given, to maintain the church against the attacks of her enemies, open and covert.—*London Papers.*

A petition from the clergy, gentry, and inhabitants of the Isle of Wight, with 1,800 signatures, in favour of the existing connexion between church and state, was presented to the Lords on Tuesday, the 8th inst., by the Earl of Malmesbury.

The Bishop of London held a Visitation at St. Paul's Cathedral on Monday morning, the 7th inst., which was most numerous attended by the city clergy. An appropriate sermon was delivered from the text, "Be ye wise as serpents, and harmless as doves," by the Rev. Dr. Russell, Rector of Bishopsgate; after which the Bishop, attended by his clergy, delivered in the chapel of the cathedral an admirable charge.

A meeting of the Committee of the National Society took place on Thursday, at the Central School, Sanctuary, Westminster. There were present the Bishop of London, Bishop of Gloucester, Lord Kenyon, Lord Ashley, William Davies, Esq., Rev. H. H. Norris, Joshua Watson, Esq., Rev. Dr. Walmsley, Rev. J. C. Wigram, and Richard Twining, Esq.

*Harrow School.*—The Governor's Scholarships for this year have been awarded to Mr. Thomas Fassett Kent, son of Thomas Kent, Esq., formerly of Trinity College, Oxford, and step-son of the Lord Bishop of London; and Mr. Charles T. Wilson, son of Horace H. Wilson, Esq., Professor of Sanscrit in the University of Oxford.

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A meeting of the parishioners of South Hackney was held on Thursday, the 17th inst., by adjournment from the Vestry-room, at the School-house, for the purpose of making a church-rate for the ensuing year; the Rev. H. H. Norris in the chair. Mr. H. Love having proposed a rate of threepence in the pound, a Mr. Mardlies proposed, as an amendment, the postponement of the question to that day six months. After some discussion, the amendment and the original motion were put, and the latter (in favour of the rate) carried by a majority of 30 to 14. After appointing auditors, the meeting broke up.—*London Papers.*

#### MARSHALL'S CHARITY.—(JUDGMENT.)

*Vice-Chancellor's Court.*—*The Attorney-General v. Harris.*—His Honour, in giving judgment in this case, stated that he had carefully read over all the papers connected with the information, and that it appeared to him, and was also the opinion of no less personages than Lord Hardwick and Lords Talbot and King, that the surplus revenues of this charity ought to be applied to the rector and parish substance of Christ Church beyond the specific sums mentioned in Marshall's will. His Honour then went minutely through all the provisions of the will, and animadverted on the evidence, as also the arguments used by counsel on each side at the hearing of the information; after which he decided that the surplus revenue of this charity was applicable to the increase of the income of the rector of Christ Church, and other ecclesiastical provisions for the benefit of that parish, which was contemplated by the will of the donor, but that it was not applicable to relieve the parishioners from the rates imposed by the 57th of George III. His Honour then referred it to the Master to determine what increase should be made to the income of the rector.—*Ibid.*

#### NORTHUMBERLAND.

On the 10th of July, the foundation stone of a new church at Dinnington, endowed by the Warden and Fellows of Merton College, Oxford, and M. Bell, Esq., M.P., was laid by Mr. W. Robson, in the presence of a numerous assemblage of the inhabitants; and an appropriate prayer was afterwards impressively delivered by the Rev. J. R. Furness, A.M., to whom great praise is due for his strenuous exertions in forwarding the undertaking.—*Newcastle Chronicle.*

#### NOTTINGHAMSHIRE.

(*From a Correspondent.*)—The Rev. C. W. Eyre, having intimated to the Archbishop of York his intention of resigning the rectory of Carlton-in-Lindrick, of which his Grace is patron, caused a general feeling of regret throughout the parish, and incited the principal inhabi-

tants to devise means of obviating, if possible, the irreparable loss which they foresaw would accrue to the parish at large if such design should unhappily be carried into effect. In the hope of preventing the removal of a hand always open to relieve, and a heart ever ready to comfort the afflicted, and of retaining the future valued services of an exemplary and beloved minister, they agreed to present a petition to their rector, recording the sentiments of the parish, and also to send a copy of it to the Archbishop, along with a memorial requesting him to exert his influence in prevailing on Mr. Eyre to accede to their wish. The Archbishop was pleased to signify to Mr. Eyre his readiness to return the letter conveying the intimation of his resignation; and Mr. Eyre has been induced to yield to the entreaty of his parishioners. This compliance has diffused unbounded satisfaction through the place; and it has also impressed the petitioners with a due sense of their obligations both to the Archbishop and Mr. Eyre, for the kind manner in which they have assented to their wishes, as it proves that both are inclined to bestow on them a continuance of those substantial favours which have been dispensed with so liberal a hand during the last eight years.

*Society for Promoting Christian Knowledge.*—The usual half-yearly meeting of the members of this venerable and excellent society, residing in the Nottingham district, was held in the vestry of St. Peter's church, on Wednesday, the 2nd of July, the Venerable Archdeacon Wilkins in the chair; when it was announced that the society had placed the sum of 4000*l.* at the disposal of the Foreign Translation Committee, for the purpose of promoting the circulation of the holy Scriptures and versions of the English Liturgy in foreign languages. This important information was accompanied with a request to the committee to solicit subscriptions in aid of this very desirable object. In consequence of this communication, the meeting adopted the resolution of making known this circumstance to the members resident in the district, and of taking effectual steps to obtain subscriptions in furtherance of this laudable design.

The interesting ceremony of baptizing a converted Jew was performed in St. Peter's church, Nottingham, on Wednesday, the 10th of July, by the Rev. R. W. Almond, M.A., rector. The young man, who has thus openly renounced the errors of Judaism, is a native of Soljevi, in Poland. His Jewish name is Jacob Lazarus, to which that of James was added in his Christian baptism. He has been carefully examined in the doctrines and principles of Christianity by several clergymen and gentlemen, who do not entertain the slightest doubt as to the sincerity of

his conversion to the saving truths of the Gospel.—*Nottingham Journal.*

#### OXFORDSHIRE.

We have great pleasure in stating that on Saturday, June 21, a massive and beautifully ornamented silver salver was presented by Mr. Hitchings, in the name of the parishioners of St. Aldate's, Oxford, to the Rev. Ernest Hawkins, the excellent curate of that parish, bearing the following inscription:—"Presented to the Rev. Ernest Hawkins, M.A., Fellow of Exeter College, by the parishioners of St. Aldate's parish, on his retiring from the curacy, as a memorial of his eminent services, and as a testimony of their esteem and regard. Oxford, June, 1831."—*Oxford Paper.*

On Tuesday, July 8th, the inhabitants of Witney presented to the Rev. John Hyde five pieces of plate on his retiring from his pastoral duties, as resident minister of the established church for the last twenty-five years in that place. Appropriate inscriptions were engraved on the plate, expressive of the grateful sense of the inhabitants for his faithful discharge of the duties of his sacred office, his upright conduct as a magistrate, and his benevolence and kindness to the poor, particularly during the prevalence of the cholera in 1832.—*Ibid.*

#### SHROPSHIRE.

At the visitation of the Bishop of St. Asaph, at Welsh Pool, on Tuesday, the 9th of July, the Rev. R. Williams, one of the rural deans, suggested that the opportunity presented by the assemblage of so large a body of ministers of the establishment ought not to be allowed to pass without some expression of gratitude to the King for his Majesty's late declaration to the Bishops. The Rev. gentleman, after an able speech, proposed an address, which was unanimously adopted, and numerously signed in the course of the evening. The Lord Bishop then stated that several of the clergy of his diocese had suggested the formation of a Diocesan Society for the encouragement of the building of churches and chapels; and the reverend gentlemen present having signified their concurrence in the proposition, it was determined that a society of this nature be immediately formed. His Lordship then announced his intention of giving an annual subscription of 100*l.* The Chancellor of the diocese, the Dean of St. Asaph, immediately rose, and, after alluding to the great pleasure which he, at all times, felt in seconding the views of his Right Rev. Diocesan, expressed his determination to subscribe 20*l.* every year. He also moved, in order that the society might immediately assume a substantive shape, that the Bishop of the diocese be requested to assume the office of President. Viscount Clive announced his intention of offering a donation of 50*l.*, together with an annual subscrip-

tion of 50*l.*; and the clergymen present stated their intention to subscribe each to the utmost extent of his means.—*Merthyr Guardian*.

The friends and congregation of the Rev. F. Salt, curate of Wem, Salop, have commenced a subscription for a piece of plate to be presented to him in testimony of their esteem. Upwards of 100*l.* was almost immediately set down.

#### SOMERSETSHIRE.

On Wednesday, the 2nd of July, the Lord Bishop of Bath and Wells held his triennial visitation in the Abbey church, Bath; and prior to which his Lordship confirmed 440 young persons of both sexes. The sermon was preached by the Rev. J. Pears. His Lordship, in concluding his Charge to the clergy, observed, "That a dark cloud still hung over the church; a love of change and a spirit of insubordination were too extensively prevalent; that respect for constituted authority, and that attachment for the venerable institutions of the land, which distinguished the Englishman of former days, had lost their ancient influence. It was for the clergy to meet the feeling of the times with an unshaken constancy, tempered with brotherly forbearance."—*Bath Herald*.

*Society for Promoting Christian Knowledge*.—On Tuesday, the 8th of July, the Eighteenth Anniversary of the Bath and Wells Diocesan Association of the Society for Promoting Christian Knowledge was holden in the Cathedral church of Wells; on which occasion the Lord Bishop of the Diocese, the Very Rev. the Dean of Wells, the Venerable the Archdeacon of Wells, the Rev. Canons Beadon and Barnard, the Reverend Prebendaries Blackall, Proctor Thomas, and Mount attended. Among the company present, including a large body of ladies, from the town and neighbourhood, we noticed the Lord Bishop of the Diocese, the Dean of Wells, the Rev. Professor Lee, the Mayor of Bath, the Mayor and Corporation of Wells, Captain Muttelbury, Dr. Macmullen, G. Emery, Esq.; G. Shepherd, Esq.; W. Jeffs, Esq.; A. Mitchell, Esq.; B. Severs, Esq.; Revs. W. P. T. Brymer, G. A. Baker, S. Blackall, J. Ellison, C. M. Mount, S. Madan, T. Collins, P. Thomas, Dr. Parfit, John Phillott, James Phillott, — Tremlett, — James, J. Williams, &c.—*Ibid*.

The annual meeting of the Frome District Society for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, was held on Thursday in the National School Room; and, in the evening a sermon was preached at St. Peter's church, on behalf of the Church Missionary Society, by the Rev. J. Cunningham, of Harrow. The subscriptions were very liberal.—*Ibid*.

*Crewkerne Society for Promoting Christian Knowledge*.—The Eighteenth Annual

General Meeting of this venerable and benevolent Society for the Crewkerne, Ilminster, and Chard district, was holden in this town on Tuesday, the 15th of July. Divine service commenced in the church at half-past eleven o'clock, on which occasion an excellent sermon was preached by the Rev. W. D. Dymock, M.A. On the conclusion of the service, the meeting was held at the George Inn Assembly Room.—*Bath Chronicle*.

The Rev. Sir Abraham Elton, Bart., preached at Clevedon, on Sunday, the 13th of July, to a crowded congregation, in aid of the contributions for the erection of a national school in that village. The service was attended by a considerable number of the Wesleyan Methodists, who had caused their own chapel to be closed on the occasion, that there might be no impediment to their joining in the promotion of so desirable an object. The venerable and eloquent preacher alluded to the candid and Christian spirit which was thus manifested in terms of warm approbation. The collection amounted to 26*l.*—*Ibid*.

#### STAFFORDSHIRE.

On the 16th of June, a deputation from the inhabitants of Kinfare waited upon the Rev. Thomas Housman, late curate of that parish, to present him with a farewell offering of affectionate regard, consisting of a set of robes, and a massive silver tea service, which included a coffee-pot, teapot, sugar basin, and cream ewer, with the following inscription:—"Presented to the Rev. Thomas Housman, B.A., by the parishioners of Kinfare, as their farewell testimony to the zeal, piety, and faithfulness, which, for fifteen years have distinguished his ministerial conduct. A.D. 1834."—*Birmingham Journal*.

The Bishop of Worcester consecrated a new church at Betley on Saturday, the 28th of June; and another at Wetley on Monday last.—*Ibid*.

Two large and handsome churches, at Shelton and Longton, in the Potteries, built by the Parliamentary Commissioners, have been lately consecrated.—*Ibid*.

The first stone of a chapel-of-ease for the parish of Hampton-in-Arden was laid on the 12th of July, in the hamlet of Nuthurst, on the site of an old chapel which had for many years past fallen into decay. The principal expense of the erection is to be borne by E. Bolton King, Esq., M.P.—*Ibid*.

The Bishop of Lichfield and Coventry confirmed, at Stafford, on Tuesday, the 15th of July, upwards of 800 young persons; and, in the afternoon, at Stone, between 3 and 400. At Burton-upon-Trent, on the Wednesday preceding, his Lordship confirmed 384 girls, and 250 boys. In the course of his recent journey through the counties of Warwick, Derby, and part of Stafford, the Right Reverend Prelate has



confirmed no fewer than 16,000 persons.—*Ibid.*

#### SURREY.

*Church-rates.*—On Thursday, 26th ult., a meeting of the parishioners was held in the vestry of Christ Church, Surrey, to take into consideration the propriety of rescinding the resolution agreed to on the 5th inst. to the effect, "that a voluntary rate of sixpence in the pound be made upon the assessments in the last poor's rate, and that the proceeds be placed in the hands of the churchwardens, and appropriated by them towards defraying the necessary expenses of the church," and also of passing a resolution in lieu thereof, "That a church rate of twopence in the pound be now made." Mr. Tilley, the senior churchwarden, said, that in conformity with the resolution passed on the 5th inst., relative to the voluntary rate proposed therein, he had called on the inhabitants of several streets in the parish (which he named) for the purpose of ascertaining the number of persons who were disposed to acquiesce in this voluntary rate, and he found upon a fair calculation, that only one out of fourteen agreed with the proposition, and were ready to adopt it. The vestry clerk, he said, had received a letter from Lord John Russell's secretary, which stated the new bill brought in by his lordship relative to the church rates would not come into operation until the year 1835, but until that period arrived it was the intention of the Government to persevere and have the rates collected for the maintenance of divine service in the established church. Mr. Hawkins, Mr. Deacon, Mr. Westall, and M. Davey spoke in favour of a compulsory rate. Mr. White and Mr. Perrin urged a voluntary rate, the latter of whom moved an amendment—"That the resolution entered into on the 5th inst. relative to the voluntary rate be confirmed." Upon the amendment being put, the chairman decided that it was carried by a large majority. A poll was then demanded by the churchwardens.—*Morning Herald.*

#### SUSSEX.

*From a Correspondent.*—With much gratification I beg to record in your pages the exemplary liberality of a lady, as exerted in behalf of the Church. Miss Woods, of Shopwick, near Chichester, has recently presented to the parish of Oving (of which Shopwick is a hamlet), a fine barrel-organ, and made an addition to the church gallery to contain it, with room for the singers. She has also given orders for the painting of the pews, and the colouring of the walls of the whole interior of the church, (which is of considerable dimensions) at her sole expense. Nor is this all, for as I am duly announcing those acts of Miss Woods' munificence which are finished or in progress,

it may not be premature to add, that she has communicated to the parish authorities her intention of building a school-house, and endowing it for the support of a master and mistress, and indeed is now in treaty for the purchase of a piece of land whereupon to erect it.

Last week the Rev. J. Balfour, the late officiating minister of the Chapel of Ease, and master of College House Establishment, quitted Worthing for Chester, having been appointed Head Master of the Grammar School in the latter place. On the day prior to his departure a deputation waited on the reverend gentleman, and presented him with three pieces of plate, consisting of a handsome silver inkstand and two elegant salvers of the same metal, each bearing this inscription, "To the Rev. J. Balfour, from the inhabitants of Worthing, as a testimony of their esteem for his private and professional character."—*Brighton Gazette.*

#### WARWICKSHIRE.

The Rev. A. B. Campbell has been presented by a part of the congregation of St. Philip's, on his retirement from the curacy of that church, with a purse of one hundred and fifty guineas, as a testimony of their personal respect for him, and their high opinion of the ability and zeal with which he has discharged his ministerial duties.—*Birmingham Advertiser.*

The Bishop of Lichfield and Coventry confirmed 16,000 persons in the course of his recent journey through the counties of Warwick, Derby, and part of Stafford.—*Bristol Journal.*

#### WILTSHIRE.

On Thursday morning, the 10th inst., the subscribers and friends of the Societies for Promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts, met in the chapter-room of the cathedral, Salisbury; from whence they proceeded to attend Divine service, when an admirable sermon was delivered to as respectable and numerous an audience as ever assembled within the walls, by the Right Rev. the Lord Bishop of Winchester; after which, a collection was made at the doors, which amounted to 68l. 15s. 1d. The congregation then adjourned to the council chamber, where a numerous and highly respectable meeting was held, to take into consideration measures for advancing the objects of these two venerable societies. G. Eyre, Esq. was called to the chair. Numerous resolutions were proposed and unanimously adopted on behalf of the two societies, whose claims for support were strongly and pathetically urged upon the meeting by the Very Rev. the Dean, the Chancellor, and the Archdeacon of the diocese.—*Salisbury Herald.*

On Thursday, the 17th inst. a deputation, consisting of Messrs. Neate and Maundrell, the churchwardens, and others, waited on

the Rev. Samuel Satchwile, the late curate of Calne, and presented to him a piece of plate of elegant workmanship. The inscription on it is as follows:—"Presented to the Rev. Samuel Satchwile, on his leaving the Curacy of Calne, Wilts, as a tribute of respect from his friends, for the zeal and fidelity with which he has fulfilled the duties of a Minister of the Gospel in the above parish during eleven years. A.D. 1834."—*Bristol Journal*.

A public meeting of the friends of the Established Church, connected with Warminster and the neighbouring parts of the county of Wilts, was holden at the Town Hall in Warminster, on Saturday the 12th inst., the Marquis of Bath in the chair, to consider of the most expedient means of expressing their determination to uphold the Union of Church and State, and their disapprobation of any alienation of the endowments by which the former is supported. The meeting was attended by more than five hundred persons, consisting of nobility, gentry, yeomanry, and others of the first respectability, and an address to his Majesty was resolved on.—*Salisbury Journal*.

On Thursday last, the church of Baverstock, which has been re-pewed, and otherwise restored, was re-opened, in the presence of a numerous assemblage of the clergy, gentry, and inhabitants of the neighbourhood. An excellent sermon was preached on the occasion, by the Bishop of Bath and Wells; after which a collection was made at the doors, which amounted to nearly 40*l*. At the conclusion of this interesting ceremony, upwards of sixty of the principal persons present partook of a cold collation, at the residence of A. Powell, Esq., at Hurdcot. A supper was also given by the rector, the Rev. Mr. Hony, on the lawn in front of his house, to the whole of his parishioners. On the same occasion, the foundation stone was laid, by the Bishop of Bath and Wells, of a parochial school, adjoining the church. The Rev. F. Skurray, of Horningsham, made a very appropriate and eloquent address to the spectators. We understand that the whole expense attending the restoration of the church has been defrayed by the rector and his parishioners, assisted by the proprietors of the adjoining estates.—*Salisbury Herald*.

The new church at the foot of the bridge is now rapidly proceeding, at the cost of the Rev. George Chamberlayne, Rector of Wyke and Weymouth.—*Ibid*.

We understand that a highly respectable and talented clergyman of the Church of England, who some time ago was presented with a living in the neighbourhood of Weymouth, and appointed secretary to a Bible Society in this county, has sent in his resignation to the committee, stating, that the recent conduct of the Dissenters has shown such hostility to the venerable establish-

ment, that he cannot, as a Christian, ever appear on a platform with Dissenters. We understand that the letter is most ably written, at great length, and we hope will be published.—*Ibid*.

#### WORCESTERSHIRE.

At the last quarterly meeting of the Worcester Deanery District Committee of the Society for Promoting Christian Knowledge, held at the Episcopal Palace, the Lord Bishop of the diocese in the chair, it was stated by the secretary that the number of books distributed by the committee in the last quarter exceeded that of the preceding quarter by 763; the number being as follows:—Bibles, 124; Testaments, 75; Prayer Books, 251; bound books, 151; Tracts, 2957; Psalters, 12; School Cards, 159; making a total of 3,729.—*Worcester Journal*.

#### YORKSHIRE.

*East-Riding Visitation.*—The Venerable Archdeacon Wrangham held his visitation on Thursday, the 10th inst., at Beverley. The sermon was delivered in St. Mary's church, by the Rev. Mr. Carter, Vicar of Bainton, after which the clergy, &c. adjourned to the chancel, where the Archdeacon delivered his charge. It was a very moderate and conciliatory address, and breathed a spirit of ardent attachment to the Church; and he impressed upon the clergy by whom he was surrounded the necessity of diligence and pastoral care towards their respective charges. We were sorry to see that the reverend gentleman was suffering under indisposition, so much so as to render him several times inaudible. After the charge, the churchwardens for the several parishes were sworn in. The parish of Holy Trinity, Hull, was reserved until the last, when an application was made by Mr. Robinson, on the part of Mr. Moxon, who was second on the poll at the election, to have that gentleman sworn in. He founded his application on the ground that the candidate who had the greatest number of votes, polled several who were not eligible to vote, and these being deducted from the gross numbers, left Mr. Moxon a considerable majority. A protest, signed by Mr. Moxon and another, was also put in. On the other side, it was argued that the candidate first on the poll had been declared duly elected by the chairman of the meeting; that the return had been signed in the usual form by the vicar, and countersigned by the vestry-clerk. The arguments on both sides were very ingenious, and at considerable length. Mr. Moxon, in his protest, intimated his intention of applying to the Court of King's Bench for a mandamus, should the other party be sworn in, and the official at length decided that there was so much doubt, that at present he would not swear in either applicant; but unless Mr. Moxon should by the 13th of November, obtain a mandamus, then he

would swear in the other party applying.—*Yorkshireman*.

The Rev. J. Bywater, incumbent of St. Paul's church, Huddersfield, has, in consequence of ill health, resigned the pastoral charge of that church, to the great regret of his numerous and respectable congregation.—*Ibid*.

*The Wilberforce Memorial*.—The first half-yearly meeting of the governors of this institution, was held at the Guildhall in York, on the 15th inst. Wm. Gray, Esq., in the chair; when it was determined that the half-yearly meetings of the society should in future be held on the first Tuesday in the March Assizes, and on the first Tuesday in October. Two rules were also adopted—viz. that the object of the institution is to enable the pupils to obtain a livelihood, attention being paid to their moral and religious education; and also that such mechanical arts shall be taught as the blind can exercise to advantage. The amount of subscriptions already paid is 4195*l*. 9*s*. 6*d*. The annual subscriptions amount to about 333*l*. 10*s*. Exchequer bills to the amount of 3500*l*. have been purchased, and a balance remains in the hands of the Treasurer of 302*l*. 7*s*. 5*d*. Thanks were voted to R. Davies, Esq. the Treasurer, and Joseph Munby, Esq., the Secretary, who were requested to continue their services, which they kindly consented to do. A committee was also appointed.—*Sheffield Independent*.

The splendid new organ which now embellishes the interior of the fine old priory church of Bridlington, the gift of John Lowrey, Esq., and built by Mr. John Parkin, of York, was opened on Sunday the 13th.—*Yorkshireman*.

#### WALES.

The Rev. Lodwick Edwards, formerly a minister of the independent connection at Aberavon, was recently admitted within the pale of the established church, and ordained by the Bishop of Llandaff. He had previously recanted, and now occupies the pulpit formerly filled by the late Mr. Jones, Llangan. This is another symptom of the increasing favour and affection with which the established church is regarded by the discerning and enlightened portion of the dissenting community.—*Carmarthen Journal*.

Mrs. Butler, widow of the Rev. R. Butler, of Inkpen, Berks, has bequeathed 2,000*l*. to the Bishop of St. David's, in trust, to receive the interest, and apply it to the use of the College at Lampeter.

At the annual conference of the Welsh Methodists, held at Bala, in June last, upwards of 500 preachers and elders then present from various parts of the principality unanimously agreed to the following recommendation:—"That we deeply

lament the nature of the agitation now so prevalent in this kingdom, and which avowedly has for its object the severing of the National Church from the state, and other changes in ecclesiastical affairs—we therefore are of opinion, that it pertains not to us to interfere in such matters; and we strenuously enjoin upon every member of our connection to "meddle not with them that are given to change," but, on the contrary to pray for the King, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty."—*Carnarvon Herald*.

The Lord Bishop of St. Asaph confirmed 765 adults in the parish church of Oswestry on the 11th inst.

On Tuesday the 15th inst., the clergy of the deaneries of Tegengle and Rhôs, in the diocese of St. Asaph, met at that city to frame and sign an address to the King, thanking His Majesty for his late very seasonable declaration in favour of our venerable church. A loyal address was unanimously adopted, by a numerous meeting.—*Chester Advertiser*.

#### IRELAND.

The Lord Primate of Ireland (Lord John Beresford, Archbishop of Armagh) has subscribed 8,000*l*. to the restoration of the ancient cathedral at Armagh, the foundation-stone of which was laid by the Very Rev. the Dean, on the 21st ult. The vast superstructure of the venerable tower, weighing 4,000 tons, is to be supported during the relaying the foundation of the piers, without moving a single stone from the upper part of this immense tower, by means of some very ingenious mechanism invented by L. N. Cottingham, Esq., the architect.—*Oxford Paper*.

The Archbishop of Tuam has come to the decision of remaining at Tuam, and of not transferring his residence to Killalla, as was for some time most confidently expected.

The recent confirmations held in different churches of his diocese, by the Lord Bishop of Clogher, fully bears us out in the opinion that we have always entertained, that the Protestant religion is not in that declining state in which the Whigs are so fond of representing it to be.—At Kilskenry upwards of 500 were admitted to this important rite, having been under an examination for some time previous, and heard an impressive address from the respected prelate; and the decent appearance and devout behaviour which was observed was a gratifying spectacle to every real friend of religion and the establishment.—*Fermanagh Reporter*.

The costs incurred by the Rector of Rathdowney, Queen's County, in an ineffectual effort to recover tithes amounting to 150*l*., have already exceeded 300*l*.—*Salisbury Herald*.

# NEW BOOKS.

## JUST PUBLISHED.

The Rev. Samuel Birch's Sermon at the Triennial Visitation of the Bishop of Lincoln. 8vo. 1s. Household Worship. By the Rev. E. Fielder. 2s. 6d.  
Taylor's Holy Living and Dying. Royal 18mo. 7s. An Analytical Arrangement of the Apocalypse; or, Revelations recorded by St. John, &c. By Richard Roe. 4to. 15s.  
Clavis Homiletica; or, a Clergyman's Register of his Discourses. 8vo. 8s. 6d.  
Smith's View of the Last Judgment. 18mo. 2s. 6d.  
Ten Discourses on the Life and Character of Moses. By M. Anderson, M.A. 12mo. 6s.  
Sacred Classics, Vol. VII. (Taylor's Select Sermons.) 3s. 6d.  
The Preacher, Vol. VII. 8vo. 7s. 6d.  
Theiwall's Refutation of Irving's Heresy. 18mo. 1s. 6d.  
Scenes and Hymns of Life. By Mrs. Hemans. 7s. 6d.  
The Philosophy of Evidence of Christianity. By James Steacie. 8vo. 7s. 6d.  
Joseph's English and Hebrew Lexicon. Royal 8vo. 1l. 1s.  
The Boy's Help to Hebrew. 2s. 6d.  
Philip on Sleep and Death. 8vo. 8s.  
Raspail's Organic Chemistry; from the French. By W. Henderson. 8vo. Plates. 18s.  
Hansard's Debates, Vol. XXII., Second of Session 1834. 1l. 10s.  
Memoir of Richard Hatch. By the Rev. S. R. Allom. 12mo. 6s. 6d.  
Coleridge's Poetical Works. 3 vols. 12mo. 18s.  
Maxims, Reflections, Observations, &c., in Poetry and Prose. By the late W. C. Smith. 12mo. 5s. 6d.  
Works of Martin Doyle. 2 vols. 12mo. 12s.  
Naughton's Fragmenta Regalia. Imperial 8vo. 2l. 2s.  
The Etolian. 3 vols. 8vo. 27s.  
Dr. Farr's Works; with Life by Dr. Johnstone. 8 vols. 8vo. 7l. 7s.  
Rossett's Disquisitions on the Anti-Papal Spirit; translated by Caroline Ward. 2 vols. post 8vo. 18s.  
English Scenes and English Civilization. 3 vols. post 8vo. 1l. 11s.  
Life of Mrs. Siddons. By Thomas Campbell, Esq. 2 vols. 8vo. 20s.  
Valpy's History of England. Vol. VI. 8s.  
Sketches of Natural History. By Mary Howitt. 16mo. 5s.  
Calendar of Nature; Designs by Cattermole. Small 8vo. 4s. 6d.  
Life and Missionary Labours of Mrs. Smith. 12mo. 4s. 6d.  
Female Biography of the New Testament. 18mo. 3s.

A Guide to the Giant's Causeway, and North East Coast of the County of Antrim; with Maps and Plates. 12mo. 5s.  
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Ross's Second Voyage to the Arctic Regions. 18mo. 3s.  
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## IN THE PRESS.

A Pre-existing State Proved; and the Consistency of the Trinity exhibited upon a New Principle. By a Layman.  
The Bible Atlas. By Samuel Arrowsmith.  
The Aves of Aristophanes, with English Notes. By H. P. Cookeley.  
Le Pages l'Echo de Paris. With a Vocabulary of Idiomatical Phrases. Second Edition.  
The Duty of a Christian State to support a National Church Establishment: the Scriptural Character and Peculiar Claims of the Church of England. Five Sermons preached in the Church of the Holy Trinity, at Leeds, in April, 1834, by the Rev. Joseph Holmes, M.A., Curate of Trinity Church, and Head Master of the Free Grammar School, Leeds, late Fellow and Tutor of Queen's College, Cambridge.  
Familiar Anecdotes of Sir Walter Scott. By the Ettrick Shepherd; with an Original Sketch of the Life of Mr. Hegg.  
Dr. Southey's Life of Cowper; uniform with Byron and Scott, in monthly Volumes.  
Essay on Poisons. Sixth Edition. Twenty-one Coloured Plates. By Thomas Castle, M.D., F.L.S., &c.

Preparing for publication, in 8vo, Documents Illustrative of the Life and History of Thomas à Becket; edited, with Notes and Illustrations, by John Holmes, Esq., and Joseph Stevenson, Esq. Volume I. containing—1. Vita Beati Thomae Archiepiscopi per Edmundum Grim conscripta, e codice unice edita. 2. Vita ejusdem Thomae, auctore Johanne Sarisburiense. Dr. Southey is engaged upon a Life of Dr. Watts, to accompany a new edition of the "Horse Lyricist," forming the ninth Volume of the "Sacred Classics."

## PRICES OF THE ENGLISH FUNDS, FROM JUNE 24, TO JULY 24, 1834.

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## NOTICES TO CORRESPONDENTS.

The following are received :—"H." (on Perambulations,) "L. W.," "R. B.," "G. F." (on Γενηται), "Senex," "E. H.," "W. P. L.," "M. V.," "I. C. C.," "V. M.," and most of them shall appear in the next number.

Several books ought to have been noticed before, particularly the two "Bridgewater Treatises," by Messrs. Prout and Roget; Mr. Greswell's laborious work on the Parables, and Mr. Coneybeare's very useful and sensible Lectures on the Criticism of the New Testament; but it is odious to pass over such books so slightly as time and space usually allow.

Bishop Coleridge's Address at the consecration of an English burial-ground at Caracas, and his description of its situation, are of singular interest; and his Lordship's two Charges demand particular attention.

The Bill for Religious Assemblies being thrown out, it would be very desirable that the subject should be thoroughly discussed before Parliament meets again.

Some letters by "Britanicus," which appeared in a provincial Journal, and were favourably noticed in this Magazine, have been republished, with the title "The Church its own Witness." They deserve extended circulation.

A "Lay Subscriber's" letter is too late for this Number, but shall receive every attention in the next. If time is precious, and he will give his address, the Editor will procure and send him every information in his power. If not, it might be well to have the letter published, as it might give information to all.

Mr. Rippon has given notice of a motion next year to expel the Archbishops and Bishops from Parliament.

The "Essex Standard" of this week contains a letter from the Bishop of Winchester to Mr. Dunn, contradicting the bold falsehoods of a new edition of the "*Plea for Nonconformists*," printed at Chelmsford, and circulated by a Quaker. It is so valuable an exposure of falsehood that it shall be given in the next number.

MY DEAR SIR,—I observe that you mention in your last Number that a correspondent had raised an objection to the articles on the *Parisian Greek Press*, on the ground of their not being sufficiently amusing. Now, if by this was meant merely that they are not so generally interesting as most other articles, the observation would probably be founded in truth. But as a proof that there are those who take as deep an interest in the articles in question as your objecting correspondent can in any other portion of the work, I will only mention that, some time since, on asking one, who justly stands very high in the church, whether he were acquainted with the *British Magazine*, I received a reply to this effect :—"Oh, yes; and I quite look forward to the first of the month for Mr. Huyahe's remarks on the *Parisian Press*."

I am, very faithfully yours, D. I. E.

THE  
BRITISH MAGAZINE.

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SEPT. 1, 1834.

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ORIGINAL PAPERS.

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THE ANCIENT AND MODERN PULPIT COMPARED.

OF the divines who flourished in the reigns of Elizabeth and the Stuarts it is said, that they were giants. And they were giants armed at all points for controversy, whether the opponent were protestant or popish sectarian. It is from behind their shield that the light-armed skirmisher of the present day makes his attack; and it is from their armoury that he draws the weapons which he adapts to the wants of modern warfare. And yet these well-armed giants could retire from the field of fight, and sit down by the still waters with the meek of the earth, pouring forth, in language not to be surpassed for genuine British eloquence, their deep and amiable thoughts on Christian ethics and evangelic truth. The language they spoke was that in which the Bible was translated, or that still purer language in which the Ritual and Liturgy of the English church were rendered. Their acquaintance with Scripture, their reading in the fathers, their knowledge of the usages of the primitive church, added to their profane learning, are marvellous in our eyes. Their works are quarries from which the matter of many a modern sermon is dug out; yet, admiring their writings as I do, and recommending them to the attention of the student in his closet, I must admit that the discourses even of Taylor and Barrow—much more those of Sanderson and Andrews—would sound strangely in the pulpit. I do not attribute this to the fact, that their style may be considered antiquated, for the archaisms might be easily altered. Let such alteration be made, and still they would be unfit for the pulpit. Something may be said of the difference between their time and ours, yet the homilies of St. Chrysostom, if translated, might, many of them, be preached with scarcely any alteration. I have myself heard St. John of Constantinople speaking in the nineteenth century from the English pulpit, and I have been surprised

to find how little alteration was required. The fact, with respect to the older divines of our church, since its reformation, is this—that they wrote on a faulty model.

Before the Reformation, the preaching of the unlearned among the clergy consisted, as is still the case in Italy, of tales and fables, intended to win an audience by amusing the imagination. I hear, for instance, of a learned clerk who predicated of the thirty pieces of silver which Judas received for betraying his Master, that they were coined by Terah, the father of Abraham; that they passed from Abraham into the hands of Ephron, the Hittite, and thence to the Ishmaelites, who gave them as the price of Joseph, by whose brethren they were expended for the corn of Egypt. By some means or other, Moses got possession of them, and gave them to a queen of Sheba, a descendant of whom presented them to Solomon. Nebuchadnezzar, of course, seized them when he took Jerusalem. From him they passed to an Arabian king, his ally; from which Arabian king the eastern Magi descended, who made an offering of them to the blessed Virgin; she put them into the treasury, from whence they were taken to pay Judas.

A few among the early reformers adopted this style of preaching, making an amusing tale subservient to the promulgation of truth. In the number of these preachers, Bishop Latimer stands prominent. In his sermons there are many pleasant stories, and some entertaining historical facts. His sermon of the Card is well known. On another occasion, he shews that the children of the devil and the children of the world are the same, because the Devil, of "Envy, his beloved Leman, begat the world, and after left it with Discord at nurse; which World, after it had come to man's estate, of many concubines, had many sons. He was so fecund a father, and had gotten so many children of Lady Pride, Dame Gluttony, Mistress Avarice, Lady Lechery, and of Dame Subtilty, that now hard and scant can ye find any corner, any kind of life, where many of his children be not." That such preaching was useful I can have no doubt, when we find such a man as Sir John Cheke asserting of Hugh Latimer, "I have an ear for other divines, but I have a heart for you."

But among the more learned and sedate preachers, the *school-men* afforded the model on which their sermons were framed. This was the custom which the reformers found established, and, of course, they could not, if they wished to obtain the attention of the learned, greatly deviate from it. The *popular* sermon was such as modern taste could not tolerate; the *learned* sermon, instead of being framed according to the homilies of the fathers, partook of the multifarious divisions, the minute explanations, the splitting of hairs, by which the writings of the schoolmen are distinguished. Where there was any pedantry on the part of the preacher, as in the case of Donne, these faults were exaggerated;

and the very circumstance which rendered him the most popular orator of his own pedantic age, has caused his works to be scarcely legible in ours. The good taste and good feeling of Jeremy Taylor induced him to deviate, in many respects, from the prevailing fashion; this was done to a still greater degree by Barrow; but it was left to a man in every respect their inferior completely to effect a reform in this particular. If Andrewes and Donne be little read, notwithstanding their eloquence and the depth of their knowledge, theological and profane, because their manner is unnatural, it is manner which has done every thing for Archbishop Tillotson. \*From him we may date the modern *style* of sermon. Dull as his discourses were, and wanting both in learning and eloquence, they were the admiration of the wits of William and Queen Ann, because they appeared in a more fashionable form—if cold, they were correct; if dull, they were classical. It was not to be expected that the desertion of the schoolmen could be at once completed. Tillotson advanced a great step; and hence the popularity of one whose ponderous tomes are at present very little read. It was upon style alone that he depended, for no one would ever think of quoting him as an authority on a point of divinity; and that style, though classical, has, from its tameness, ceased to be in vogue. Notwithstanding the change thus effected, during the whole of the last century there was still something stiff and formal in the English sermon. Although divisions were no longer *multiplied*, still the preacher generally thought fit to state the three or four points to which he intended to direct the attention of his congregation. It has remained for the preacher of the present generation to adopt the more natural method of not bringing the divisions under notice. One branch of the subject ought naturally to lead into another; and, after all, the essential divisions of a discourse, whether for the pulpit, the senate, or the bar, are but few—an introduction, stating the doctrine or the fact, or else explaining a difficult text, ought to be followed by some of the most forcible or the most applicable arguments in support of the position, and a peroration.

It is thus that the modern sermon accords in method with the sermons of the primitive church. The preachers in both instances follow the natural course. Of preaching, indeed, before the middle of the third century, we know little more than what Justin Martyr tells us—that it formed a part of the public service of the church. At the end of the first, and during the early part of the second century, there must have been some prophet in almost every church, miraculously empowered to address the people. We could hardly, therefore, look to that period for any premeditated written discourses. And afterwards, when these miraculous powers had ceased, which (at all events, as a customary thing) must have been before the beginning of the third century, the



*Disciplina Arcani* came into operation. Fearing unnecessarily to shock the opinions of the heathens, and thus to prejudice them against the truth, the primo-primitive Christians were accustomed not to speak in public of those high mysteries and more recondite doctrines, of which, in their more private assemblies, their bishops and presbyters were wont to discourse. Their policy was, first to conciliate, and then to convert. They were free from that fanaticism which, however consistent with the innocence of doves, does certainly not partake of the wisdom of serpents. Their care on this point gave rise to the exoteric and the esoteric doctrines of the *Disciplina Arcani*.\* While they told the heathen nothing but the truth, they told him not the whole truth; and it was by a long training that they prepared the catechumen to receive all the wonders of Revelation. Born in a Christian land, where, by the existence of an established religion, a religious atmosphere is created around us, we may not be fully qualified to judge of the wisdom of such a procedure. There are very many truths which we have been accustomed to admit without questioning, because we have heard them quoted as axioms from our youth, at which a heathen would have been startled, had they been propounded to him without preparation. Even the unitarian (or the humanitarian, as he ought to be called), whose object it is to explain away Revelation, so as to expunge all mysteries from the sacred volume, is ready to admit truths which, to the heathens, would have been as mysterious as any doctrines he may reject. There was nothing uncandid in the system of the *Disciplina Arcani*, for it was *professed* that there were mysteries which were only to be disclosed to the regenerated or baptized Christian. And it was so far founded on wisdom, because there is no science in which men can be proficient at once. The primitive Christians were no advocates for sudden conversions—transitions from the profoundest ignorance to the summit of knowledge. They knew that he who has ascended a mountain can see things which it is worse than useless to attempt to explain to the poor wight who is still at the mountain's base. There are, moreover, truths to be felt as well as seen; truths which can only be experienced by the renewed in heart, airs of heaven which waft celestial sweets to those only whose senses have been spiritually cleansed, and who have breathed, for a time, the heavenly atmosphere. But, although I am not inclined to impeach either the candour or the wisdom of the primo-primitive Christians, yet it was not in the nature of things that the system of the *Disciplina Arcani* should long continue. Apostates would seek for popularity by divulging, perhaps by misrepresenting, the esoteric doctrine; and their mis-

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\* On this point, Newman's very learned and judicious "History of the Arians" may be consulted.

representations could only be met by stating clearly what the true doctrine was. In the age of St. Cyprian and Origen we find, therefore, that many of the most sacred and mysterious truths of Christianity were discussed in public by the clergy. Yet the influence of the *Disciplina Arcani* was still perceptible, and so, for a long time, it continued to be. Some superstitious persons, also, were guilty of that species of falsehood which consists of a *suppressio veri*, without informing the person spoken to, that a portion of the truth is concealed. But, however this may have been, we find Gregory of Nazianzen, in the fourth century, recommending the preacher to select for the subject of his sermons such doctrines as these:—The Creation of the World, and the Soul of Man, Providence, Redemption, the two Covenants, the first and second Coming of our Lord, his Incarnation, Sufferings and Death, the Resurrection and the Day of Judgment, Heaven, Hell, and the doctrine of the Trinity.

It was one of the unhappy consequences of those discussions to which the perversity and malignity of the Arians gave rise in the fourth century, that the most sacred subjects were revealed to the public gaze, and submitted to dissection by those who had not mastered the first principles of Christianity, and who were unqualified for the office by ignorance of mind and depravity of heart. The only subject which did not, during the primitive ages, become a topic of controversy, was that of the holy eucharist. Men were content to have recourse to that sacrament as the means of grace, to believe that the bread and wine were, in some sense, the body and blood of Christ, and yet not nicely to inquire how these things could be. It is *then* only that the orthodox are compelled to define, when heretics begin to cavil, or false friends to misrepresent. The subject of the eucharist being thus permitted to rest in peace, all parties agreeing in its mysteriousness, and none presuming to dogmatise on its precise nature,—this appears to have been the only esoteric doctrine on which preachers did not publicly discourse, in the age of the Gregories, St. Chrysostom, and St. Austin. And this was the age of preaching.

It was during the fourth and the early part of the fifth century that the ecclesiastics, both in the east and in the west, commenced the study of pulpit oratory, because, in that age, the people were accustomed, as is the case with ourselves, to think more of preaching, and less of the sacraments and ordinances of the church. Of the crowds which attended the popular preacher we read much; and St. Chrysostom frequently chides them for making the whole of their religion to consist in the hearing of sermons, while he often alludes to the presence, in his congregation, of heretics and heathens.

A great change had now come over the face of the church.

We hear of the primo-primitive Christians, that they considered the Sacrament of the Lord's Supper as an essential part of public worship ; of their preaching we only hear that it made part of that service. The sermon had now, however, taken a new position ; it was delivered before the catechumens and non-communicants were dismissed, and was considered by the generality of the congregation as the principal part of divine service. To those who think only of human means, and rely not, as the true Christian must always do, on the means of grace, it might seem that the circumstance I have mentioned must have conduced to the great improvement of the people ; but, for the reasons I have just given, and to shew, as it would seem, that in religion it is not on the arm of flesh, or the fleshly tongue, that we must rely, but on His grace who only can give the increase, these conjectures are sadly belied by the fact. For the fact was, that religion was beginning to degenerate ; and although the church, in her formularies and ordinances, was pure, yet individual superstition was fast gaining ground. We are not, indeed, to be severe in condemning the fathers of this age because they countenanced practices which we now see to be erroneous, and tenets which we now perceive to be superstitious, for *we* judge by the event. There is no doubt that (in the east particularly) the fathers insisted much upon the celibacy of the clergy, and we have only to refer to the annals of our own church of England during the middle ages, to discover that the existence of an unmarried clergy tends to demoralize the country. The canons of our English church, during the middle ages, provide for the lenient punishment of both laics and clerics, for the commission of crimes then apparently common, of which we now scarcely hear the name. Experience has thus taught us the evil of the celibate, but it must be admitted that the argument *a priori* is on the other side. It is beautifully stated by Mr. Le Bas, in a sermon preached before the Stewards of the Sons of the Clergy. The fathers, then, are not to be blamed for countenancing that which, pure in mind themselves, they knew to be theoretically correct, merely because experience has since shewn us that in this evil world of ours the beautiful theory cannot be realized. The same may be said of monachism. It is condemned by us, because we know the evils caused by the *excess* of a practice which, in some instances, we must admit to be useful, and which, at first, though occasionally perverted by enthusiasts, was attended with very beneficial effects. How far even, *a priori*, we should have condemned the custom of visiting, when possible, the holy places, and revering the relics of holy men, is questionable. That they have a mischievous tendency, in diverting men's minds from the weightier matters of the law, and in placing their affections on the merit and cummin, we now know, having for our guide the experience of ages ; but we

must not blame those who forbore to censure these customs before the experiment had been fully made. I am far, then, from seeking to throw any blame on the fathers of the fourth and fifth century because they tolerated much that we should condemn, and I particularly dislike that illiberality which cannot make allowance for a difference of situation—that want of philosophy which incapacitates a man for adjusting his views to that point of sight from which our ancestors contemplated the scene. The fanatic will always claim respect, and, of some persons, admiration, because of his visible sincerity and zeal; and as there are many in the present day who would fear, for these reasons, to rebuke fanaticism, so we can understand how some of the fathers may have shrunk from the responsibility of censuring those who, however superstitious we may deem them, were the popular religionists of the age. Nevertheless, we *do* find, in the homilies of St. Chrysostom, many severe reflexions on the misuse of practices of which he approved. Most wise are his observations, for instance, on the self-deception of which many were guilty with respect to fasting.

But while vindicating the conduct of these venerable men, I have chiefly alluded to this subject to observe, that a desire to flock to sermons is no proof that the religious mind of the people is in a healthy state. Where preaching is unduly exalted above the other ordinances of the church, the danger will always be, that the preacher, desirous of filling his church, will accommodate himself to the popular feeling, instead of seeking to direct it. I once heard a respectable clergyman apologizing for preaching in a manner which his better taste condemned, because, if he did not, his people would go to the methodist meeting; hereby doing away with one of the great purposes of an establishment, which is, so to provide for the clergy that they shall be independent of the people, and thus preach what is true, whether it be popular or not. If anything further were necessary to shew that a preaching age is not necessarily an age of unsophisticated religion, I might refer to the period of our great Rebellion. At that time, when, under the mask of religious zeal, every excess was committed, they who brought their sovereign to the block, loved, for a pretence, to make long sermons. The sermons were too frequently, indeed, merely political harangues, and hence it was that men were found to listen, for three, or four, or five hours, to a discourse from the pulpit, with the exemplary patience displayed when a popular declaimer wishes to shew off, in a certain building which was once a chapel, and now bids fair to become a bear garden.

Although the present may be designated a preaching age, inasmuch as the religious few too generally esteem preaching more than any other ordinance, yet, fortunately for those whose attention

may be inclined to flag, these long-winded sermons are discontinued. Herein, also, we have been guided by nature to primitive practice. No one can keep up a profitable attention for more than an hour; and the primitive preachers seldom exceeded that time. Some of St. Augustin's sermons might be read in about ten minutes. It is true that often, in one assembly, two or three sermons were delivered. When more than one bishop was present, each addressed the congregation in turn. But it is probable that their discourses, when such was the case, were much abbreviated; and if they were not, the people took the law into their own hands, for we read many complaints of persons who would leave the congregation as soon as they had heard as much as they considered profitable. It was not to be expected that they could continue to listen to any discourses of an unreasonable length, for the custom in most places was the reverse of what prevails with us—the preacher sat, and the people stood. At episcopal visitations this, indeed, is still the case; at least, the bishop, when delivering his charge, sits at the altar, and his clergy stand around him. And the effect is imposing, thus to see the father of the diocese, especially when seated beneath the storied oriel of his cathedral, delivering his exhortations *ex cathedra*, while the clergy, in mute attention, are weighing each word that is uttered. If it were always the custom for the people to stand, one would imagine that it might prevent that occasional spirit of slumber from stealing over the congregation, to which they are now sometimes the victims. But such is the weakness of human nature, that we find St. Augustin recommending the introduction of seats, since, from weariness of standing, some persons were wont to grow remiss in their attention. I have heard of a clergyman who advised his hearers, when they began to feel symptoms of drowsiness, to stand up for awhile, that by change of attitude they might be awakened; and, verily, a sleepy congregation he must have had, for there have been seen fifty persons at a time availing themselves of his advice. In the African church, it was customary for the people to repeat after the preacher any text he might quote from Scripture. This was a good method of making persons acquainted with their Bible, while the response, compared to the roaring of the sea, would naturally bring back the attention of the wanderer. The practice of the preacher's sitting when he delivered his sermon, must have been attended with one good effect, especially on the fervid feelings of the eastern Christians; it gave a sober turn to their discourse, and prevented their becoming theatrical in their action. Any appearance of approaching to the eloquence of the theatre was carefully eschewed. The eloquence of the pulpit was always that of a pastor addressing his flock—not spouting an oration, but teaching them their duty. What would render some check of this sort the more

necessary was, that it was usual for the people to express by shouts, as in a theatre, their approbation or disapprobation of the speaker. This custom has prevailed in England even since the Reformation: but well is it, for the peace of our churches in this factious age, that it has been discontinued. Too many men could not resist the temptation of occasionally introducing a clap-trap, and this could only be done by saying what would please the noisiest, who are generally the worst part of an audience. Both St. Chrysostom and St. Augustin seem to have felt some occasional misgivings as to the propriety of this custom, and yet they were evidently sometimes gratified, not a little, by the compliments which were paid them. St. Chrysostom was saluted, not only with shouts, but with waving of handkerchiefs and plumes. It is curious to observe how doubtful he felt, whether the satisfaction he experienced on these occasions was justifiable. "Believe me," said he, "for I would not otherwise say it, when I raise applause in preaching, I am then subject to human infirmity, (for why should not a man confess the truth?) I am then ravished and highly pleased. But when I go home and consider that my applauders are gone away without fruit, though they might have done otherwise, I weep, and wail, and lament that they perish in their acclamations and praises, and that I have preached all in vain. What profit is there in my labours, if my hearers reap no fruit from my words? I have often thought of making it a law to forbid such acclamations, and to persuade you to hear in silence."

It is interesting to mark the process of self-deception, not very culpable in its nature, in a great and good man, and it is very instructive. It is said of Banyan, when some one remarked to him that he had preached a good sermon, that he answered—"Aye, the devil whispered to me as much before I left the pulpit." And it is, in justice to St. Chrysostom, to be observed, that notwithstanding the complacency with which he thought of the applauses he gained, he was the very last man in the world to resort to unworthy methods for eliciting it. If fault there were, his fault was on the other side. He was vehement in maintaining the truth, and in denouncing error and vice, even when men, less warm in temperament, might be disposed to think that the end could have been obtained, without compromise, by some less obnoxious proceedings. There is in his style a noble simplicity, for which, by such as are unacquainted with his works, he has hardly sufficient credit. His is the manly eloquence of a heart, warm by temperament, enlivened by grace, and rendered earnest in the cause of religion by a true and living faith. The powers of his mind can only be estimated properly by those who have referred to him as a commentator. They are surprised to find a union of the qualities of an eloquent orator and a most judicious

expounder of scripture. I have seldom referred for an exposition to the pages of St. Chrysostom without finding that he had anticipated the decision of modern annotators. In addition to this, let it be remarked, that he was very far from living the life of a recluse after he had commenced his career of a preacher. Besides the various claims upon his time, from the important offices he filled, he would preach every day successively in Lent. It was thus that his Homilies on Genesis and those *de staticis* were delivered; and these are sermons that could not have been composed without much and painful thought. We ascertain, indeed, from his "Treatise de Sacerdotio," and from "St. Augustine de Doctrinâ Christianâ," that it was usual in their age to study the art of preaching. I have never seen more useful, more practical, and, at the same time, more pious directions than those in the fourth book of the latter valuable work.

I wish that more attention were paid to this subject by our young divines at the present time. I have already stated, that the mere attendance upon sermons is not, in my opinion, any proof that the religious spirit of the age is sound; but if the clergy are to preach, it certainly is desirable that they should preach well, and this they cannot do, unless they attend in some degree to the rules of rhetoric. I know that there is a prejudice against this study, especially as it relates to pulpit oratory; and I suppose that this prejudice is to be traced to an assertion made by Mr. Locke:—"If," says he, "we would speak of things as they are, we must allow that all the art of rhetoric, besides order and clearness, all the artificial and figurative application of words eloquence has invented, are for nothing else but to insinuate wrong ideas, move the passions, and thereby mislead the judgment, and so, indeed, are a perfect cheat; and therefore, however laudable or allowable oratory may render them in harangues and popular addresses, they are certainly, in all discourses that pretend to inform or instruct, wholly to be avoided; and where truth and knowledge are concerned, cannot but be thought a great fault, either of the language or person that makes use of them. What and how various they are will be superfluous here to take notice, —the books of rhetoric which abound in the world will instruct those who want to be informed; only I cannot but observe how little the preservation and improvement of truth and knowledge is the care and concern of mankind, since the arts of fallacy are endowed and preferred. 'Tis evident how much men love to deceive and be deceived, since rhetoric, that powerful instrument of error and deceit, has its established Professors, is publicly taught, and has always been had in great reputation."

If the art of rhetoric teach order and clearness alone, it can hardly be deserving the censure passed upon it by our great philosopher. It is evident, moreover, that he falls into the error of

condemning a thing merely because it can be abused. Admit his definition of rhetoric, and nothing more can be said. It is utterly unworthy the attention of a preacher of the gospel of truth. But I deny the propriety of the definition. For to move the passions is *not* the sole end of rhetoric, nor does it necessarily follow that, if the passions *are* moved, wrong ideas must be insinuated.

Are passions, then, the pagans of the soul?

Reason alone baptized—alone ordained

To touch things sacred? O for warmer still!

This art may be studied by those who wish to state the truth with order and clearness, and so to excite the attention and win the affections of an audience, as to induce them to listen with patience, and to practise with fervour, the truths laid before them.

I would, with Aristotle, define rhetoric to be the art of finding, on every occasion, whatever is proper to persuade. If you wish to persuade men to do wrong, the fault obviously rests not with the art, but with the artist—not with the weapon, but with him who uses it to his own destruction. According to the method adopted by Mr. Locke, when treating of this subject, we might—to adopt an illustration somewhere used by St. Chrysostom—accuse iron of murder, wine of drunkenness, strength of injustice, and courage of fool-hardiness. If it be the business of the preacher to *persuade men*, it must also be his business to ascertain the most proper means for the accomplishment of his end, and to study that art which will assist him in the selection and arrangement of his arguments, so that the truths he may propound may be heard with most attention, may be best understood, and may be remembered for the greatest length of time. The object of the preacher, according to St. Austin, is either to instruct men in the truth, and this requires a faculty of plainly stating facts; or to refute their errors, and this requires strength of argument; or to persuade them to practise holiness and to abstain from vice, which implies a power of moving the affections. He is, as the same father admirably observes, to induce men to desire what he promises; to fear what he threatens; to hate what he condemns; to embrace what he commands; to sorrow for what he represents as sorrowful; to rejoice at what he represents as worthy to be rejoiced at; to commiserate what are objects of compassion; to avoid those persons whom he shews it to be dangerous to converse with. This he calls *grandis eloquentia et gravis*, which he distinguishes from the *spumeus verborum ambitus*; and, to arrive at this species of eloquence, study as well as talent must be necessary. But, strongly as I recommend the study of rhetoric to those whose business it shall be to address an audience, whether it be from the pulpit, in parliament, or at the bar, still



I consider it chiefly of use, not to aid in composition, but to assist in correction. Sure I am, that nothing can be more detrimental to a composition of any sort, than for the writer or speaker to have certain rules and theories ever present to his mind. With respect to addresses from the pulpit more especially, the discourse must be a gushing out from the well-spring in the heart. From the heart must come that to which the hearts of others are to respond *yea and amen*. After having chosen his subject, I would advise the young preacher to abandon himself to the full flow of his thoughts and feelings. Let him pour himself forth upon his paper. Careless of rule or order, let the current freely flow. And after that, let him carefully revise: it is in the revision that his knowledge of the rules of rhetoric will bested him much. He will see where he is redundant, and discover where he ought to enlarge. He will cut down his figures, and reform his metaphors; and, by curtailing his digressions and parentheses, he will reduce the whole composition into something like lucid order. Such, I conceive, was the process with respect to most of those relics of ancient eloquence which we now possess. The only difference is, that so far as the modern pulpit is concerned, the process of correction takes place now before the discourse is delivered; whereas, in ancient times, it was delivered first, then written, and after that corrected. The ancient preachers, like the ancient orators, were accustomed to collect their topics before mounting the pulpit, and for the most part to trust for words to their natural powers. In most churches we read that there were *ταχυγραφοι*, or short-hand writers, who were sometimes appointed by the preacher himself. By these sermons were taken down, and afterwards reduced by the author to their present state. We read of Origen, that he would permit no such notes to be taken by the *ταχυγραφοι* till he was sixty years of age. From the multiplicity of his employments he may have been accustomed to preach extempore, or without premeditation, and was thus unwilling to have his thoughts published. This was not the custom with the best preachers. By internal evidence, we may decide that the generality of St. Chrysostom's homilies could not have been delivered without much previous thought. On one occasion, upon his return from banishment, the people were so anxious once more to hear their beloved bishop, that they forced him into the episcopal throne, and compelled him to address them extempore. But the very circumstance of this fact being mentioned as something extraordinary, proves that such was not his general rule.

As a general rule, I regard the custom that prevails in our own country, of reading sermons, as a good one. To those who are unable to compose a sermon every week (and it is more than we can demand of any profession to supply us with twelve thou-

sand authors), it saves much unprofitable trouble,—for unprofitable the trouble would be, if those who are unable to compose a weekly sermon were obliged to learn by heart the composition of some one else. This was the case in the primitive church, and I am glad to be able to quote the high authority of St. Austin, in behalf of those who are compelled, from want of ability, to have recourse to others for their sermons. He observes that, if they take what has been well written by others, and commit it to memory, and preach it to the people, if called to that office, they are not to be blamed; for thus there are many preachers of the truth, which is very useful, and not many masters, while they all speak the things of the one true Master, and there are no schisms among them. “All that is required,” he continues, “is, that they compose their own lives answerably with God’s word, and earnestly pray that he would make his word in their mouths edifying to others.”

But it is not on this account only, or chiefly, that I commend the custom. Where the object is not so much to inflame the passions, as to inform the understanding, it seems decorous in the teacher to shew that he has well weighed what he is about to say. In expounding the truth, I do not like to witness hesitation; it detracts from our confidence. And the nightly exposures which take place in the House of Commons may convince us what preaching would be, were the custom to prevail against written sermons. The custom of reading sermons prevailed in this country before the Reformation, for we find it alluded to by Erasmus, as *id quod multi frigidè faciunt in Angliâ*. It may sometimes render our discourses frigid, but it prevents the *spumeus verborum ambitus*, by which we are disgusted in the conventicle, and not unfrequently abroad. These written sermons were called *bosom* sermons, because the preaching friar carried them about in his bosom, and pulled them out as occasion required. The tables are now reversed. The bosom sermon is adopted by the regular preacher; the itinerant extemporizes. At the period of the Reformation, the custom of *writing* sermons before preaching very generally prevailed; because, where divines were liable to be accused of preaching heresy or popery, it was of importance to be able to produce the very notes of what had been delivered. And so has it continued to be, to the present day; and long may the custom remain; for, though not unattended with evils, it has this good effect, that although we may occasionally hear elsewhere a more splendid effusion than escapes from our own pulpits, yet we venture to affirm, that there is not, and that there never has been a country, in which so many practically useful sermons are delivered, every Sunday, as there are in England.

The great evil which results from the custom of *reading* sermons from the pulpit is this, that in writing them the author is too apt to think not of what *will* persuade, but of what *ought* to persuade. He does not speak, as the ancients styled it, economically. The same arguments are applied, in the same manner, to very different congregations. The sermon is written as a *stock* sermon, to suit all occasions, and every thing is said upon the subject that *can* be said. The old rule was, to exhaust a subject; and, by observing this rule, Jeremy Taylor, especially, is led occasionally to injure his cause by the adduction not only of those strong reasons which he could so eloquently enforce, but also of weak arguments. I should say, on the contrary, never think of exhausting your subject, but think solely of your congregation. Are your auditors likely to see the force of *this* line of argument, and is *that* truth of a nature to make an impression on them? I apprehend that the popularity of Dissenting preachers results from their discovery of this great rule in the art of rhetoric. They adapt themselves to their audience. They seek not to elucidate their subject, but to persuade their hearers. How seldom are the sermons of a dissenting teacher published! And for this very reason, that what was effective in the congregation will not be equally effective in the closet, since the class of persons addressed is very different. Whereas, some of the best essays in our language appear in the shape of sermons delivered in our churches; and which, *because they are* essays, while they are *read* with profit, were not *heard* with equal profit by the majority of those to whom they were originally addressed.

What has been hitherto said has reference chiefly to the *form* and *manner* of sermons and of preaching; on this point I consider that the modern style of preaching in England resembles that which prevailed when the pulpit of Constantinople was occupied by St. Chrysostom, and that of Hippo by St. Augustin. In matter, and in depth of scriptural learning and thought, it is needless to observe, that the moderns, as compared with the ancient English divines, are mere dwarfs. I cannot recommend too strongly the observations of Mr. Alexander Knox to the late Bishop of Limerick, with which I conclude:—

“What Horace says is quite to the point—

‘Non satis est pulchra esse poemata, dulcia sunt:  
Et quocunque volunt animum auditoris agunto.  
Ut ridentibus arident, ita flentibus adsunt  
Humani vultus. Si vis me flere, dolendum est  
Primum ipsi tibi; tunc tua me infortunia lædent.’

“The **PULCHRA** is all that a man, who does not himself feel, can attain to; the **DULCIA** is the offspring of an impressed and interested heart. But if such effects were to be produced by the mere feeling exhibition of human distress, what may not be looked for from Divine truths, interesting to the hearer no

less than to the speaker, and interesting, beyond all that can be conceived, to every natural sentiment of man, when done justice to in the same way that Horace here demands for the drama? A witty poet has well said—

‘The specious sermons of a worldly man  
Are little more than flashes in the pan :  
The mere haranguing upon what men call  
Morality, is powder without ball :  
But he who preaches with a Christian grace  
Fires at our vices, and the shot takes place.’

“But you also ask, ‘what do I conceive to be the mean between cold morality and wild enthusiasm?’ To this I answer, that the mean between all extremes is Christianity, as given in the New Testament. An attention to Christ’s religion, as taught by himself, as exemplified in the Acts of the Apostles, and as expanded and ramified in the Epistles, particularly of St. Paul, is the best and only preservative against coldness, against fanaticism, and against superstition. I agree, however, with Mrs. Chapone, in her ingenious essay on the subject, that coldness is a far more dangerous extreme than over much heat. The one may consist with real goodness; nay, may be the consequence of real goodness, commixing with a perturbed imagination, or an ill-formed judgment. But coldness can be resolved only into an absolute want of feeling. Enthusiasm is excess, but coolness is want of vitality. The enthusiast, in a moral view, is insane; which implies the possibility of recovery, and perhaps a partial or occasional recurrence of reason. The cold person is like the idiot, whose reason never shews itself, and whose convalescence is desperate.”—(Burnet’s Lives, edited by Bishop Jebb, Introduct. pp. 8, 9.)

How well Bishop Jebb profited by this advice of his friend, though both of these eminent persons are now gone to their rest, three volumes of incomparable sermons still live, and will go down to posterity, to bear witness. I am happy to know that we may even yet profit by the labours of Bishop Jebb’s pen, his correspondence, during thirty years, with Mr. Knox, having been given to the public by his learned chaplain. Of the Bishop it may be truly said :—*οἶον τον λογον, τοιονδε φασι τον τροπον, και οἶον τον τροπον, τοιονδε και τον λογον επεδεικνυτο.*

W. F. H.

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#### OF COLOGNE, AS A RELIGIOUS METROPOLIS, AND CONSEQUENTLY A SEAT OF THE FINE ARTS, IN THE MIDDLE AGES.

“L’ancienne école Allemande, pendant long-temps oubliée dans le pays même où elle prit naissance, et complètement ignorée dans le reste de l’Europe, mérite de fixer toute l’attention des amis des arts et leur histoire.”

As an admirer of the fine arts, I have often regretted and been surprised that so little should have been said on the first introduction of the art of painting into the west and north of Europe, as well as of its style and character when first introduced. From most of the historical accounts which have been published of this interesting subject one would suppose that it had been little cultivated previous to the formation of the Italian and Flemish

schools, or that even what had previously existed was principally confined to Italy itself. But there is every reason to suppose that whilst Cimabue at Florence was abandoning the formal and mechanical system of his Byzantine masters for the study of nature, there had long existed on the banks of *the Rhine* a band of artists pursuing the same course. This ancient Roman frontier, which once formed the great military barrier for preventing the irruptions of what the imperial legions contemptuously called "the barbarian," became at an early period a central point for the establishment of Christian missions and the labours of the primitive fathers, who sought to convert these barbarous tribes from their Saxon idolatry to the Christian faith; and the cities of Cologne, Trèves, Mentz, and Strasbourg, on the Moselle and the Rhine, from military fortresses, were gradually raised to ecclesiastical principalities, or so many points of religious civilization. There were bishops in those cities even as early as the fourth century. But Cologne, from her pre-eminence as an ancient Roman colony and imperial city, was more particularly remarkable as the seat and centre of these pious establishments, and obtained, from the number of its churches, as well as from the eminence of its clergy, and the reliques of its martyrs, the distinguished appellation of "The holy city." The foundation of so many splendid edifices would naturally induce numbers of excellent artists to resort thither for the employment of their talents in embellishing them; for the art of painting, even from its most ancient pagan origin, had been reserved almost exclusively for the decoration of temples and other sacred purposes. The Greek or Byzantine church adopted the same system of exciting the fervour of its new converts, by ornamenting the cathedrals with representations of scriptural subjects; and it is to this custom that we are indebted for the introduction and cultivation of this art amongst the northern nations at a very remote period. The city of Cologne, from her strength, position, and importance, and from her still existing monuments, appears to have been the only favoured spot, during the ages of barbarism and misrule, that could afford sufficient employment or protection to the Byzantine artist, or enjoy the civilizing influence of his pencil.

It is true that previous to the revival of the arts in the thirteenth century, both painting and design partook of the rudeness of the age, and had sunk almost into mere mechanical employments. There were regular manufactories of saints under the direction of the clergy, of which we may form some idea from the pictures of Madonnas still painted at *Susdal*, a town in Russia, precisely on the ancient Greek model, and even now a staple article of commerce in catholic countries. Their improvement, indeed, must have been lamentably retarded whilst the northern tribes were ravaging Europe, and disputing the remnant of the Roman dominion.

Architecture, of which painting is only the handmaid and the embellishment, lay in abeyance. The Vandal and the Hun swept away the monuments of Roman civilization, and nobody was left to build up till the powerful hand of Charlemagne interposed for a time. The church itself was rent with schism by the rival priesthoods of Rome and Constantinople; and, to complete the mental darkness of the people, a general consternation prevailed at one time that the world was to be destroyed during the millenary year. All progress in the fine arts was suspended, concluding it to be useless to erect new edifices for public worship. Time at length dissipated this alarm, and, the panic having subsided, the friends of religion and the arts proceeded with energy to give new splendour to the celebration of their religious ceremonies. It is accordingly from the twelfth century that we begin to perceive that imposing series of Gothic, Saracenic, or Byzantine architecture, which is the delight of every beholder. In this great regeneration of society, Cologne holds a very distinguished place; and there can be no doubt that the Byzantine painters, the only artists then of eminence, resorted thither afresh for the construction and decoration of those magnificent cathedrals, of which so many still remain to excite our admiration.

Let it not be supposed that the great distance from the Byzantine capital to the Rhine could be an insuperable obstacle to this intercourse. It must be remembered that the Romans had bequeathed to modern Europe a monument of industry, greater in value than all her victories—the imperial causeway,—connecting even the walls of Antonine and Adrian with Constantinople and Palestine, and, like a great artery of civilization, circulating a knowledge of sciences and arts. It must not, therefore, appear surprising if Cologne, from her situation, her episcopal influence, and her high calling to effect the conversion of the Germanic tribes, became an emporium of the fine arts, or that she should at length found within her walls an academy of painting, which may be traced down to the Flemish school, into which it ultimately merged.

If the decline of the Roman empire brought barbarism along with it over Europe for a time, we must acknowledge that we are indebted for the preservation of the fine arts to the ardour of our ancestors in the founding of churches and religious houses in the north of Europe, and to the encouragement of Greek artists. It is true their style was formal and mannered, like the rites and ceremonies of their church, but they had happily established a principle, coeval with the origin of the art—a symmetry in the distribution of the subject,—from which the ancient schools of painting never departed; and it is supposed by Goëthe that it is in an adherence to this rule, observable in the numerous specimens of art they have transmitted to us, that the merit of the

Byzantine school consists, and that it had a happy influence on the progress of the art at a later period.

The peculiar character of the Greek paintings, is their golden grounds, and glories round the heads of their saints, with angular, sharp drapery, as if copied from sculptured images; and this monotonous uniformity of the eastern schools prevailed for a long period on the banks of the Rhine. Many remarkable specimens of these ancient artists were contained in a collection made by Messrs. Boissérée, of Heidelberg, which has since passed into the cabinet of the King of Prussia, in which it was curious to trace the sensible progress and tendency towards the softness and delicacy of more modern art. And many more are still preserved in the collection of the city of Cologne, as records of her ancient celebrity in the arts.

Some of the events recorded in the annals of this city had, undoubtedly, a most propitious influence in accelerating the progress and perfection of the Colognese school. The most remarkable were the legend of the martyrdom of St. Ursula, (a British or Welsh princess,) and her pretended inhumation on the site of one of the churches, with 11,000 of her companions, in the fourth century; and the acquisition of the heads of the *Three Magi*, transferred from Milan in the twelfth. These legendary records of the patron-saints of the city were inexhaustible resources for the artists in an age of superstition, and consequently their numbers and celebrity increased till the close of the fourteenth or the beginning of the fifteenth century, at which epoch a modest and anonymous artist produced a picture which, for the correctness of its design and the beauty of its execution, is considered the point of transition between the ancient Byzantine models and the more natural and attractive landscape in the back grounds which adorns the productions of the Flemish School.

This great composition, which still attracts crowds of admiring strangers to the Dom of Cologne, is one of the most remarkable pictures which has come down to our times. It is divided into five compartments, representing the Annunciation of the Virgin, and the Adoration of the Magi, with St. Ursula and her fellow-martyrs. The whole is of the most brilliant execution. The gold grounds are superseded in this production by tapestry and architectural ornaments. Albert Durer himself, says a modern artist, has not attained, either in colouring or design, the graceful elegance and beauty of this picture.

Much research has been made to discover the origin of this painting, and it has been found to be indisputably of the latter end of the fourteenth century, or early in the fifteenth. For in the year 1396, the city of Cologne changed its previously aristocratic form of administration to one more similar to the Roman republic; the new senate introduced the custom of offering

prayers to their patron saints before each deliberation of their assembly ; and for this purpose they ordered this noble picture as an altar-piece, which remained in the council-chamber till the French revolution, when it was concealed.

But much more inquiry has been instituted to ascertain the name of the artist ; and amongst the numerous conjectures that have been made, the opinion of M. Fiorillo, in his *History of the Art of Design in Germany*, was for some time considered as the most probable. He attributed it to a painter of the name of *William of Cologne*, whose name occurs in the *Annals of the Frankfort Dominicans* (published by Senkenberg), from which the following, under the rubric of 1380, is an extract :—

*“ Eodem tempore Colonia erat pictor optimus, cui non fuit similis in arte sua ; dictus fuit WILHELMUS ; depinxit enim homines quasi viventē.”*

This opinion appeared to receive confirmation when, on consulting the archives of the city of Cologne itself, it was found that in the year 1370, a painter called *Wilhelm von Herle* (from the name of a village near Cologne) lived in that city.

A still more interesting testimony has, however, since been obtained respecting this anonymous artist, from a no less distinguished individual than a great master in the same art, *Albert Durer*, who visited Cologne in 1520, and who tells us with great naiveté, in his *Journal of a Visit to the Netherlands*, that he gave two *white pieces* of money to see this picture. At that time it was in the senators' chapel, its original destination, and Albert says it was painted by an artist of the name of *Stephen*.

These various testimonies are all important, as they coincide in proving, in a most unequivocal manner, that Cologne possessed in the fourteenth century, not *one* only, but *many* artists eminent in their profession. This is interesting in an historical point of view, as it is a period long previous to any traces or records we have of this art in the Low Countries, to the establishment of St. Luke's Guild at Antwerp, or the school of the Van Eycks at Bruges. Indeed, it is evident from the curious collection of ancient paintings made by M. Le Chanoine Wallraff, of Cologne, which he has lately bequeathed to his native city, that the art of painting flourished here from very remote antiquity, as specimens are yet to be seen in some of the churches which date as early as the year 1000. These curious vestiges of the art are all on the Byzantine or Greek model, from which the remarkable picture in question is a first deviation. Here we first begin to perceive grace and animation in the figures, which have no longer the appearance of statues, but resemble the animated productions of a later period. It must have been the hitherto unrecorded works of this school which called forth the admiration of our Archbishop Arundel, in 1407, (for the Van Eycks were as



yet "unknown to fame,") when he exclaimed, "*Beyond the sea are the best paintings that ever I saw.*"

With the name of Van Eyck, and the arrival of the two brothers of that name at Bruges in Flanders, with which place their name has insensibly, but erroneously, become identified, as natives of that city, opens a brilliant era in the history of the arts, since denominated the *Flemish* school, of which they may be said to have been the illustrious founders. But we are never told where they acquired their inimitable skill. We are left to conjecture, from their meagre history, that they invented every thing. It would, however, not be very difficult to prove, perhaps, that they, as well as the Hans Hemmelincks, the Israel von Meckenens, the Francis von Bocholts, and numbers of their countrymen and contemporaries, well known to have been accomplished artists, were all disciples of the Cologne school. We should find probably that the Van Eycks brought from thence to Bruges their knowledge even of painting in oils, which was an object of great research long before their time. For the popular story of their being the inventors of it, and of Ant. da Messina coming from Italy to be instructed in the new discovery by Jean Van Eyck must be abandoned altogether; since Jean died in 1441, and Messina, whose pictures are all dated between 1470 and 1478, was only born in 1447. This we do know with certainty, that *they were not Flemings*, any more than the other artists above-mentioned, who were all from the circle of the lower Rhine, speaking the same dialect of low German which is spoken in that district to this day. The Van Eycks were born at *Maes-Eyck\** on the Meuse, in the proximity of Cologne. They were contemporaries with *Stephen* and *Wilhelm von Herle*. In the most celebrated of their productions, the Lamb of the Apocalypse, they have retained the Byzantine style of golden grounds in the centre panels of that great composition. And what is still more remarkable as evidence of their education at Cologne, is the frequent introduction into their other pictures of scenery of the Rhine, and of the Meuse in the neighbourhood of *Maes-stricht*.† Hans Hemmelinck, in particular, has, by an ingenious allegory, inscribed the name of his country and birth-place on the chef d'œuvre of his pencil, at Bruges, the shrine of St. Ursula; thus, to all appearance, intentionally representing the history of the patron saint of his native city, and embellishing it with all the beauties of "the castellated Rhine," as a record for posterity.

The claims, therefore, of the city of Cologne, to be ranked as one of the most ancient schools of art, are both numerous and legitimate; and this pre-eminence she would doubtless have retained much longer but for the rising prosperity of the Low

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\* Meuse-Oak.

† Meuse-Straight.

Countries, which led her artists to seek celebrity in more flourishing cities. If we examine her architecture, we shall find it to be of the most ancient in Europe, and we have proofs that she encouraged both painting and sculpture from a very remote period. Even at the revival of the arts in Europe, we find Cologne earlier in the field than many of her contemporaries. In *paper-making*, *card-making*, and *typography*, she preceded most. Two improvements in the latter invention—the use of signatures and pagination—though once attributed to Venice, had their origin within her walls. It is evident that she owed nothing to Italy but what she derived in common with that country from the capital of the Eastern empire. We are, therefore, justly entitled to infer that the Colognese school took precedence—was the *berceau*—of the Flemish, and was simultaneous with, although perfectly independent of, the Italian school; so that, whatever she might be indebted for to the Italians *since* the revival of the art of painting under the Medici, its existence in the north, at an earlier period, was not their work.

When M. Heincken was pleased to assert that “l’art de la peinture a été surement exercé en Italie avant qu’il soit passé chez les autres nations de l’Europe,” M. Gasparoli, of Antwerp, subjoined the following note; and I cannot better conclude these short remarks than by citing the words of that experienced and distinguished friend of the arts:—

“Cela n’est rien moins que prouvé. Il faudrait pour cela avoir parcouru les annales et vieilles chroniques des autres pays pour en parler avec une telle assurance. Il est probable que les Grecs aient été les maîtres des Romains *avant* la destruction de leur empire. Mais il ne faut pas confondre les époques, et les joindre au renouvellement des arts en Italie sous Léon X., mais après la destruction de l’empire d’Orient.

“L’art de la peinture à l’huile est plus ancien qu’on ne le pense, et plus ancien que Jean Van Eyck, quoique celui-ci puisse avoir été le premier qui l’ait pratiqué aux Pays-Bas.”

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## ANTIQUITIES, ETC.

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SIR,—I observe with regret that the communications of your correspondents under the head “Notices of the Olden Time” have been gradually decreasing, and, being desirous of reviving and cherishing this portion of the British Magazine, I send you, for insertion, transcripts of two very curious documents preserved in the vestry of the Church of the Holy Trinity in Coventry. They are highly illustrative of the interior economy of the English Church at that period, containing much minutiae that is rarely if ever found in such a connected form; and indeed it has never been my lot, during the course of a tolerably long life actively devoted to antiquarian pursuits, to meet with any similar papers. It is my intention to follow up the present communication

with illustrations of some of the customs noticed in these "Constitutions," in case you think such matters would be acceptable to your readers and encourage me to proceed.\*

I am, Sir, your obedient servant, H.

*Leamington, June 14th, 1834.*

#### OFFICE OF THE DEACONS.

M<sup>d</sup> y<sup>t</sup> thes be ye cos'tic'ons off ye offesse off ye dekyn off y<sup>e</sup> t'nite church made in ye yere off our lorde a mccccx and ij yer.

In p'mis the dekyn schall every day hopyn ye church durrs at vj off ye klok and delyver to ye pryste y<sup>t</sup> syngythe ye t'nite masse, a boke and a chales and a vestment, and wan masse ys don to se ye sayd boke and chales and vestment be leyd up in ye vestre. It' ye sayd dekyn schall ryng all in to matens w<sup>t</sup> hys Felo at ev'y com'emorac'on and ix lessons. It'm ye sayd dekyn schall beyr Forthe ye boks for matens belongyng to ye sowthe syde off ye quere, and wan matens ys don to beyr them in to ye vestre a gayne. It' ye sayd dekyn schall ring w<sup>t</sup> ys Fellow to hye masse and syng in ye quere at ye masse, and wan masse ys don to se y<sup>t</sup> ye chales and ye boks be lokkyd sure in ye vestre. It'm ye sayd dekyn schall be at ye church a gayn be ij off cloke to help to ryng all in to evyn song yff yt be a com'emorac'on or a Feste off ix lessons or dowbull Feste. It' ye sayd dekyn schall syng evyn song on ye sowthe syde in ye quer and yff yt be wolyday or dowbull Feste ye sayd dekyn schall be rector in ye quer For ye sowthe syde off ye quer. It'm wan evyn song ys don ye sayd dekyn schall make sure ye vestre and se y<sup>t</sup> all ye boks be in. It'm he schall lokk ye church durrs at a co'venyant owr. It'm ye sayd dekyn schall ryng day bell w<sup>t</sup> won bell every day. It' he schall fynde a dekyn to rede ye gospell at hye masse every sonday and woly day. It'm he schall se ye Florth [floor] off ye quere and ye florth off ye body off ye church be swepyd every tyme wan yt hath nede. It'm ye sayd deken schall se y<sup>t</sup> ye leds ovyr ye quer and ovyr ye body off ye church be made clene every tyme wan they have nede, and yff yt be a snowe to voyd ye guttars leste they be stoppyd. It' ye sayd dekyn shall set a Form at ye p'ory [Priory] dur on palm sonday For ye stac'ons, wen y<sup>t</sup> ys don he schall cawse yt to be set a For [before] ye rode for ye p'ste to syng ave rex. It'm ye sayd dekyn shall bring a woly wat' stoke w<sup>t</sup> wat' for hys p'te every sonday for ye p'ste to make woly wat'. Also ye sayd dekyn schall hyng a towell about ye Fant at estur and at wytsonyde. It'm he shall see y<sup>t</sup> ther be ij copys brought down to ye Fant For prysts to syng rex sanctoru'. It' ye sayd dekyn schall every sonday beyr woly watur of hys chyl'd'n to every howse in hys warde and he to have hys dewty off every man aft' hys degre quarterly. Also ye sayd dekyn schall se ye woly cake every sonday be kyte a quordyng [cut according] for every mans degre and he schall beyr ye woly bred to serve ye pepyll in ye northe syde off ye

\* These illustrations will be most acceptable.—Ed.

churche and he to go to them on ye xij<sup>th</sup> day For hys offering to ye rep<sup>a</sup>oone off hys syrples. It'm ye said dekyn and his fellow schall every p<sup>n</sup>cypall Feste wayte on ye churche wardens at ye thryd peel off ye fyrste evy'song to aray ye hye awter w<sup>t</sup> clothys nessessary For yt. Also ye sayd dekyn schall worden [ordain] a barrell on schere thursday & on est<sup>r</sup> evyn & on wyttson evyn For hys p<sup>a</sup> a gayne ye byttar\* bryng wat<sup>r</sup> For ye awters and ye Fante. It'm ye sayd dekyn schall at every snowe be w<sup>t</sup> hys Felowe and voyd ye florth off ye stepyll and caste owte ye snowe for [to prevent] rotyng ye tymb<sup>r</sup>. Also he schall se in his quarter y<sup>t</sup> ye clapurs off ye bells hyng in ordur and to se ye bawdryks be sur and yffe they be nott to schewe to ye churche wardens y<sup>t</sup> they may be mended in sesen, and to shewe to them ye bell rops in lyk manner. Also he schall se ye pallm<sup>r</sup> be brennyd For ye askys [ashes] y<sup>t</sup> schal be dawlte on aske wensday. Also he schall p<sup>o</sup>yd For palme on palmsunday for his p<sup>t</sup>e. Also he schall wache ye sepulcur on Astur evyn tyll ye resurrec<sup>i</sup>on be don, then he and hys Fellow schall take downe ye lentty clothys a bowte ye Awter and a For ye rode. Also he schall order on schere thursday a byrche besom for ye pryst y<sup>t</sup> waschythe ye Awters. Also iij disciplyn rodde For hys p<sup>t</sup>e. And he schall helpe to sarve the parochshers [parishioners] of bred and alle and other things at mylbornes derege & meynleys & other dereg<sup>s</sup>t y<sup>t</sup> byn made of the churche cost. And hys Fellowe schall greese ye bellys and Fynde greese therto wan they nede. And they schall have ye p<sup>f</sup>etts [profits] off ye bells wan they ryng for any quorse or obett. Also ye sayd dekyn and hys Fellow schall ryng ye bells at ye cum'ying off ye kyng and ye quene and ye p<sup>r</sup>ince, yff they flawte [make default] ye dekyn and hys fellow to beyr ye losse. It' ye sayd dekyn schall tende ye lampe and to Feche oyl and ryschys weyr ye churchwardens wyll asyne y<sup>m</sup>. It'm ye sayd dekyn schall kevyr ye pylpyt w<sup>t</sup> a pall wan any doct<sup>r</sup> prechys. Also ye dekyn schall fynde a dekyn to beyr ye crysmatory to ye Fante wan they go a pressess<sup>c</sup>on in est<sup>r</sup> weke. It'm he schall hyng Forthe ye vykars banar on ye churche woly day and to take yt down a gayn ye viij<sup>th</sup> day. It'm ye sayd dekyn schall go w<sup>t</sup> ye p<sup>t</sup>e wan he gothe to veset ye sek in hys ward or else won in hys stede. It' also ye sayd dekyn and his Fellow schall every sonday and hye day Folde ye Albus & Vestmentts y<sup>t</sup> be occupied y<sup>t</sup> day. It'm ye sayd dekyn and hys Fellow schall helpe ye churche wardens to cover ye Awter and ye rode in lent w<sup>t</sup> lentyn clothys and to hyng ye rayle in ye quere and ye churche wardens schall gyffe them money to drynke. It'm ye sayd dekyn schall ryng ye grete bell to complyn every sett<sup>r</sup> day in lent. Also ye dekyn (schall) Feche every quors to churche in hys syrples y<sup>t</sup> dessessythe in hys warde & he to have For hys labur. It'm ye sayd dekyn schall every sett<sup>r</sup> day & woly evyn be at churche w<sup>t</sup> hys felyschep and ryng noon as ye Fest requerythe. It'm he shall knoll to hy masse sacryng every sonday and woly day, he won quarter &

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\* Water-carrier.

† Obits kept in the church.

hys Fellow anod<sup>r</sup> and every p<sup>r</sup>essess<sup>c</sup>on day to knoll ye pressess<sup>c</sup>on lykewyse. It<sup>m</sup> at every pressess<sup>c</sup>on to brynge Forthe pressess<sup>c</sup>onars a quordyng for hys syde off ye quere and to se they be born in to ye vestre wan ye press<sup>c</sup>on ys don. It<sup>m</sup> he schall se ye durr at ye hys awter ende be lokyd ther as ye sacrame<sup>n</sup>te standyeth and ye marewels (?) be brought in at every wedyng in hys warde wan ye weddyng ys don. Also he schall have off every p<sup>r</sup>denar [pardon<sup>r</sup>] y<sup>t</sup> cumy<sup>t</sup>h ij<sup>d</sup> and ye sayd dekyn schall lende to hym a syrples to go w<sup>t</sup> ye preste in to ye pylpyt. Also ye sayd dekyn schall go on All halowe day at evyn a mong ye pepyll in ye northe syd off ye church<sup>e</sup> and gedyr money off them for ye ryngars y<sup>t</sup> ryng For all crystyn solls. It<sup>r</sup> he schall Fynde won to ryng a pressess<sup>c</sup>on every sonday and his fellow lykewyse. [*Cetera desunt.*]

M<sup>d</sup> y<sup>t</sup> these be ye co<sup>n</sup>stitut<sup>i</sup>ons be longyng to ye offesse of ye sec<sup>n</sup>de dekyn off ye trinitie church<sup>e</sup>.

Inp<sup>r</sup>mis the dekyn schal be at church<sup>e</sup> every weke day alfe ovr a For vij a cloke and ryng ye sec<sup>n</sup>d bell a peel to matens yff yt be a Feste of ix lessons or a com<sup>m</sup>emorac<sup>i</sup>on, yff yt be fowll [full] Fest he schall ryng ij bells at ye sec<sup>n</sup>de pell. It<sup>r</sup> ye sayd deken schal be at church<sup>e</sup> and helpe to ryng all in to matens and masse and evynsong w<sup>t</sup> hys Fellow, yff yt be a Fery he schall ryng won bell ym self a sartayn space as ye ordynall spesyfythe. It<sup>r</sup> he schall berr Forthe off ye vestre all syche boks nessessary For ye northe syde off ye quer for mattens & masse and evynsong, and he schall syng in ye quer daly serves on ye same northe syd and yff yt be sonday or woly day he schal be rectur and begyn all ye salmys for y<sup>t</sup> syd off ye quer, and wan sarves ys don he schall beyr all syche boks as ys occupi<sup>d</sup> in y<sup>t</sup> syde and ley theme in ther place wych ys ordenyd For them in ye vestre. It<sup>r</sup> he schall do hys dewty at evyn song in lyke maner. It<sup>r</sup> ye sayd dekyn schall syng Curfew every nyght at viij off ye cloke and wan yt ys don he schall serche ye church<sup>e</sup> all abowte lest ther be any p<sup>r</sup>son lyeing in any sete or corner and yen lokk ye church<sup>e</sup> dur sure. It<sup>r</sup> ye sayd dekyn schall swepe ye Florthe off ye sowthe side hyell [aisle] off the church<sup>e</sup> every tyme wan yt athe nede and also make clene ye leds off ye same hyell wan yt ys nede, and at every snowe to voyd ye guttars off ye same hyell lest ye pepys be stoppyd. It<sup>r</sup> he schall be subdekyn every sonday and woly day at pressession and masse and read ye pystill. It<sup>r</sup> he schall every woly day help hys fellow to folde up all sych albys & westements y<sup>t</sup> are occupyed y<sup>t</sup> day and at every pressessio<sup>n</sup> bryng Forthe pressess<sup>c</sup>onars a cording for hys syd off ye quer and wane ye pressess<sup>c</sup>on is don to ley them in ther place a gayne in ye vestre. It<sup>r</sup> ye sayd dekyn schall have all ye weddyngs y<sup>t</sup> ye women be in hys warde & he schall kepe ye offerryngs at ye masse of ye sayd weddyngs and wan masse ys don he schall bryng up ye boke y<sup>t</sup> ye p<sup>r</sup>ste wedds them w<sup>t</sup> & also ye ij tapers off ye vykars wyche be occupyed at ye masse. It<sup>r</sup> ye sayd dekyn schall greyse ye bells and Finde g<sup>r</sup>esse ther to, he won quartar and hys Fellow ye todur, and also he schal se in hys quartar y<sup>t</sup> ye bawdryks off ye bells be sur & ye clapers off ye bells hung in ordur, yff they be nott he schall schewe ye church<sup>e</sup> wardens, y<sup>t</sup> ye bawdryks may be

mendyd in seson. It' he schall se ye bell roppe in lyke maner also he schall knyll [ring] ye pressesc'on every p'sessc'on day and also every sonday and woly day knyll to hye masse sacryng in his quarter. It' he schall se ye woly bred be dawlte every sonday on ye sowthe syde off ye churche every man in his degre, and he to go among them on twylffe day at evyn song to have hys reward towards ye rep'acone of hys syrples: also he schall be w' hys Felowe & se y' ye palme be brennyd For askys a gayne askewennysday, also he shall p'oyd For palme a gayne palme sonday suffyscyant for hys warde. It' ye said dekyn schall go w' ye preste wan he gothe w' ye sacrament to any sek body in hys warde. It' he schall feche every quorsc'es (corpse) in hys warde to churche in hys syrples and he to have for hys labur. It' ye sayd dekyn schall on est' evyn go to the churche wardens and cawse theme to p'oyd For collys y' ye halowd Fyr schal be off and ye sayd dekyn shall se ye collys be leyd on ye sowthe syde off ye Font & he to se they be co'venyantly kyndld a gayne ye preste cu' to halow ye Fyr. Also he schall p'oyd for a vessell and hys Fellow a nodur For ye byttar wan he schall bryng watur for ye Fonte. It' he schall wache ye sepulcur on gode Fryday att nyght, also he schall se y' ye dur at ye hye Awter ende were ye sacrament stondyth and ye manewells (?) lythe be every day lokkyd. Also he schall every sonday and woly day ryng ye sec'nde peel to matens at syche howr as ys wont to be. Also he schall helpe hys Fellow to make clene ye Florthe off ye stepyll wan yt athe nede & also to caste owte ye snowe off ye stepyll wan ther ys any. It'm he schall order on scherthe thursday at ye waschyng of ye awtar a byrche besom and hys Felowe a nodur and iij dysplyng roddes. It'm ye sayd dekyn schall se ther be wyn to powr on ye crossys of ye awters and also a woly wat' stobe For to beyr ye wat' y' schall wasche ye awtars & hys Fellow anod'. Also ye sayd dekyn schall go on all hallow day at evyn among ye pepyll in ye sowthe syde off ye churche and gedyr off them money For ye ringars y' ryng for all crystyn solls. It'm ye sayd dekyn schall hyng ye wyrys ovyr ye hy awtar at crystymas w' yve and candyls off ye vykers coste. Also ye sayd dekyn schall on ye dedycac'on day in ye mornyg bryng Forthe in to ye quer syche skonsys For to set in candyls For ye quer as be orderyd ther For ye wyntur tym and he schall wan ye seson ys don se y' they be leyd in ther place a gayn, y' ys in ye neydur Almery be hynde ye hye Awter. Item he schall delyver to ye churchyng off women a tapur and bred for woly brede. It'm he schall ryng For quorsyes & obetts and have alfe ye p'fett off ye bells and ye todur dekyn ye wodur alffe. Also he schall ryng a gayne ye cum'ng off ye byschop and off ye kyng ye quene and ye prynce. Also he schall every prynsypall Feste at ye Ferste evynsong sens ye pepill in ye sowthe syde off ye churche. Also he schall Fynd alffe ye ryngars to ryng a pressesc'on every sonday and woly day. Also he schall every sonday bryng hys woly wat' stok w' wat' For to be made woly water and hys felow lyke wyse. Also he shall ryng to complyn every feryall day in lentt w' ye Fyrste bell. Also he schall every day make redy ye hye Awter For ye p'iste to syng hye masse and he schall Feche Forth

ye masse boke and ye chales and se ye p'ste have bread and wyne.  
And he schall cawee a chylde to atende to ye p'ste at masse and wan  
masse ys done he schall beyr up ye boke and ye chales in to the  
place agayne. Also he schalle helpe to sarve at ev'y drenkyng after  
ev'y derege done at ye coste of ye church.

# CHURCH AND PARISH BOOKS OF DARTINGTON, DEVONSHIRE.

(Continued from p. 147.)

vj per of vestymetts *spend*.  
On per of rede vellffet in brodrye *spend*.  
One per of rede satyn w<sup>h</sup> blew vēvett in the bak.  
On sute off gryne sylke.....gollid,  
w<sup>t</sup> one cowpe of the same in broyderd.  
One suett of gryne sylke oldd.  
One cowpe of rede velvett in broderyd oldd.  
One cowpe of satyn of Burgys oldd.  
One palle off blacke vellvett in broderyd.  
One awter cloth off satyn of Bowrgys, gryne, whytt, & rede.  
On awter clothe of oldd sylke.  
Awter towellys x. off good & bad.  
One shete ffor the sepullker & towells.  
One whytt clothe y<sup>e</sup> servyd beffor the Rowde oldd.  
Tu per off serpelers on Rochytte ffor y<sup>e</sup> Sexton,  
w<sup>t</sup> ij lytyll Rochytts ffor chyllderyn.

[From the Bishop's Registers, which begin 1257, and are continued to this time, I have collected the names of my early predecessors, Rectors of Dartington.]

	<i>Rectors.</i>	<i>Patrons.</i>
	Thomas Ulcio.....	Will <sup>m</sup> . Fitz Martyn.
1318. ..	Simon de Ralegh ..	
	Tho <sup>s</sup> . Bernhouse....	Margaret Martyn.
	Radulf Wattlewyn..	
1447. ..	John Bowden .....	Sir John Cornwall.
1453. ..	John Germyn .....	Henry, Duke of Exeter.
1468. ..	Richard Goodfellow .	Anne, Duchess of Exeter, sister of Edward IV.
	Thomas Plummer ..	
	Robert Welby.....	
1501. ..	Edmund Willesford..	Margaret, Countess of Derby.
1510. ..	Edward Howell ....	The King.
1527. ..	John Stephyns.....	H. Courtnay, Earl of Devon.
	Thomas Clavyce ..	
1559. ..	Milo Leigh .....	Sir A. Champernown.
1577. ..	William Purse.....	Sir A. Champernown.
1585. ..	Griffin Jones .....	Gawen Champernowne.

1593. .. Rob<sup>t</sup>. Brucaum .... Gawen Champernown.  
1595. .. Edward Costard.... Rich<sup>d</sup>. Champernowne.  
Roberda Montgomery.  
1636. .. Thomas Lovingo.... A. Champernown.

[From another folio book of several hundred pages, commencing with the year 1554, I made the following extracts :—]

**1554.**

Itm payd ffor the carridge of the Rowde from Begynton hether to  
the cherche.

Itm payd for a quev<sup>r</sup> ffor muster arres.

It<sup>m</sup> payd to Harry Marnder ffor howcke of yern for makyng fast of  
the Rowde.

**1556.**

Itm payd ffor iij gyrdlys ffor the vestments, iij<sup>d</sup>.

Itm payd ffor a yone (?) bowcke agaynst Wyttundy, ii<sup>s</sup>. vi<sup>d</sup>.

Itm payd ffor vi yerds of sylle lassying ffor to make Regester (?) ffor  
the best masse bowk, vi<sup>d</sup>.

Itm payd iij q<sup>r</sup> off a yerde off howland to make a new coupe . . . . .  
for cloth & the hemmyng of the same, xvi<sup>d</sup>.

Item payd the xviii day of May ffor the expenss off the iij men & the Fyst & warden to the Boysshypps vessytacion,\* ij<sup>s</sup>. xij<sup>d</sup>.

Item payd to the Regesters for his ffeyes then, ij<sup>d</sup>.

Itm payd ffor a new sens of latyn, viij<sup>s</sup>. v<sup>d</sup>.

Itm payd ffor the expenssyes of the iiij men the P̃yst & the warden  
ffor apperansse to the Arssedecons vissytacyon holden at Totnes, xx<sup>d</sup>.

Itm payd ffor mending off the manwell ffor vi new levys at viij the  
leffe, iiii<sup>s</sup>.

Itm payd ffor a muster bowe for the muster, xiiij<sup>d</sup>.

Itm payd ffor a sheve off arrowssse heded, iij<sup>s</sup>.

Item payd ffor y<sup>e</sup> Reperacyon off the *gownys* at blacke powle.

Itm payd to S<sup>r</sup> John ffor redyng of the bed rolle, xij<sup>d</sup>.

Item payd for making of a boxe for to put the blyssyd Sacrament  
standing upon the hye awtter, iij<sup>s</sup>.

Itm payd ffor a locke ffor the same boxe, x<sup>d</sup>.

Item payd to Robert Pottyll to go to blacke powlet to vew the bowll-  
werke ther & for soovryng of the same, xiiij<sup>d</sup>.

**1557.**

Itm payd to Richard Mowntegew ffor a swerde ffor the warrys,  
ii<sup>s</sup>. viij<sup>d</sup>.

Itm payd ffor dressyng of ij pere of hernys, ij<sup>s</sup>. iiij<sup>d</sup>.

\* A Bishop's and Archdeacon's Visitation are mentioned as taking place annually, and charges made for the appearance of the four men and priest.

† Black-powle is a small bay a short distance to the west of Dartmouth, which was defended in those days by a military work.



Itm payd to the Clerke for wayssyng of the cherche clothes this yer, ij<sup>s</sup>.

1558.

Itm payd to Mr. Savery for a cowffer off a challys, xij<sup>s</sup>.

Itm payd ffor mayntenansse of the gownes & gownepowder at black powle, vi<sup>s</sup>. viij<sup>d</sup>.

Itm payd ffor maytenyng & mendyng of the blocke howsse, viij.

Itm payd to Mr. Wylliam Vortescwe the 31 of July ffor the maytenyng off shawt & gownpowder at blackpowle by the twthyn man, xiiij<sup>s</sup>. iiij<sup>d</sup>.

Itm payd ffor iij new bows for the warrys, x<sup>s</sup>.

Pd. to the It pd to Sawnders of Stewton for makyng of the new fessement, iiij<sup>s</sup>.

Warrys.

Itm pd ffor the charge off Harry Towcker & Edward Blachford to go to Exeter the xx day of Januay. Blachford appoyntyd by the Justys to go a werffare to the pryshe charge.

Itm for v yerds & halffe off wollyn clothe ffor ij sawders to mak them cotts, xij<sup>d</sup>.

Itm pd for the makyng of y<sup>e</sup> same cotts, xij<sup>d</sup>.

Itm pd for a horsse for carrying of ij mens hernys to Exeter,\* vi<sup>d</sup>.

Itm pd to Blachford by the commandment of the Justysse at his goyng forwth a werfare, x<sup>d</sup>.

It pd ffor a shūtyng clowse & wade brasse & a gyrdell & mendyng of a queṽr for him, viij<sup>d</sup>.

Itm pd ffor a quarter of Rede cloth ffor the Saturders cowtt, iiij<sup>s</sup>.

Itm pd ffor a dagger & scottyshe cappe for Blachefford, ij<sup>s</sup>. iiij<sup>d</sup>.

1559.

Itm pd ffor a bowcke of the Ynglysshe p̃sessions, ij<sup>d</sup>.

Itm pd ffor a bowcke of the natytt̃y, ij<sup>s</sup>.

Itm pd ffor a comunyon bowcke, xx<sup>d</sup>.

Itm pd to John Ayssely for bryngyng home a bybyll from Exeter, iiij<sup>s</sup>.

Itm pd ffor convayying a letter to London to our Lord Ayleworth† consernyng the dystress that was taken by the sherow, iiij<sup>s</sup>.

Itm pd for the charge of the iiij men & others the vii of October apperyng befor the queyne's magestys vissetors at Totness, viij<sup>s</sup>.

Itm pd to the clerk for makyng of a byll conscernyng owr pryshe cherche xx<sup>d</sup>.

Itm pd for the l̃yng in the same byll to the vessetor, viij<sup>d</sup>.

Itm pd for takyng down of all the ymages & tabernaklys, xvi<sup>d</sup>.

Itm pd for the charge of the men at the makyng of the invetorry of the cherche goods, xvi<sup>d</sup>.

\* Twenty-four miles.

† Ayleworth, Lord Mayor of London, then possessed Dartington.

Itm pd for the charge of havynge of the bybyll & bringing home of hem from Exeter, ij<sup>d</sup>.

Itm payd ffor new byndyng & cowveryng of the Bybyll, iiij<sup>s</sup>.

Itm pd to Mychael Browne of Exeter for saffe bryngyng of all the bowckes, iij. iiij<sup>d</sup>.

Itm pd ffor the charge of the fletching & carynge home of the rest of the bowckes from Exeter, vj<sup>d</sup>.

Itm pd to Sir John\* for redyng of the bedrolle for halfe a er, vj<sup>d</sup>.

Itm pd for a bowcke of injuncions, vj<sup>d</sup>.

Itm payd to Mr. Bawneffylle for mendyng the organs, v<sup>s</sup>. viij<sup>d</sup>.

It for colleryng of ii per of syrpeles, ij<sup>d</sup>.

<sup>now</sup>  
1556.

It payd for the charge of the iiij men & y<sup>e</sup> warden at the boysshepps of Canterbury his vicytacyon holleyn at Tottenes the x day of September, ij<sup>s</sup>.

Itm payd ffor ij Sawter bowckes, iij<sup>s</sup>. iiij<sup>d</sup>.

Itm payd for a tabyll of y<sup>e</sup> commandements & a callender for the servys of y<sup>e</sup> cherche, xviii<sup>d</sup>.

date. It payd ffor nayles & glew for the tabyll of the commandements, ij<sup>s</sup>.

Itm payd to Hary Towcker & Ellexander Wodeward for the takyng down of the Rowde lawth, v<sup>s</sup>.

Itm payd for the iij mens state for that they were excomynycate, iij<sup>s</sup>.

Itm to the towne Clerk of Toteness for the makyng of a pyce of wrytyng for the sub (?) insethement of one pycce of lond & other charges down psen the same, x<sup>s</sup>.

Itm pd to the Tuthyngman John W<sup>m</sup> for setting fowrth off Sawders to new Havyn, xxxvii<sup>s</sup>. viij<sup>d</sup>.

It pd to Mr. Gybbys an<sup>o</sup>. dmi. 1563 for sertyn caussys that the ffeoffers of the cherche londs had to dow with Mr. Gybbys, x<sup>s</sup>.

1559.

Itm payd the same by me to Gabryell Degen ffor that he dyd in-treete Mr. Gybbys to come hyther to talke with sertayn of the Pyhse for y<sup>e</sup> sayd mater, x<sup>s</sup>.

rech. It pd to John Wyllyams Tuthyngman for settyen fowrth men att new Havyn, xx<sup>s</sup>.

1564.

It pd ffor the wrytyng off certayn artykells, xij<sup>d</sup>.

It payd for a new bowcke of omylyes, iij<sup>s</sup>.

Itm pd to Jamys Michell & his men ffor one days worke makyng off the new dexte to the chanssyll dowr, xxij<sup>d</sup>.

1566.

It payd for myndyng of the seyt that the menester settyth upon, ij<sup>d</sup>.

Itm payd to the Towne Clerke of Totenes for wrytyng of a letter to Mr. Adams, iiij<sup>d</sup>.

1557.

Itm payd to Mr. Chaffe of Exeter for a sittacyon for iij names for the *Recoveryll* of the buriall in y<sup>e</sup> cherche, viij<sup>d</sup>.

\* John Stephyns was rector.

Itm payd to Watter Dallyng for prüssing of sertain compts in Latyn, iij<sup>d</sup>.

Itm payd to the Stewards for takyng up sartain wretyns of the cherche, ij<sup>d</sup>.

Itm pd for the gyft that the Paryshe gave to Sir Arthur Champenowne, knyght,\* iij<sup>l</sup>. vi<sup>s</sup>. viij<sup>d</sup>.

1568.

Pd for y<sup>e</sup> bushipps artecles & his injungcyons, xij<sup>d</sup>.

Itm pd for the caryage of bond stone that stands between Totnes & Dartington, ii<sup>d</sup>.

Itm pd for iij Calyvers & xx Pokes, vi<sup>s</sup>.

Itm pd for makyng of the boke at Totnes at the muster, xvij<sup>d</sup>.

Item pd to the connestabell toward the charge to londen for that was dew upon accompt of the armory.

1572.

Itm pd to John Twegges for iij cases of arrowes, ij<sup>s</sup>. iij<sup>d</sup>.

Itm pd for an omelye boke of rebellion, xij<sup>d</sup>.

Itm pd to the powre lazares howse at Plymtin, viij<sup>d</sup>.

[Meetings attended three or four times a year of the Queen's Commissioners.]

Pd to one that gathered at a testimanyal, vi<sup>d</sup>.

1573.

Pd for brynggin in Willim Huxham into the Maudlin howse at Totnes, xx<sup>d</sup>.

## SACRED POETRY.

### EPIPHANY.

"All the rest of the stars, with the sun and moon, were the chorus to this Star; and that sent forth its light above all."—*Ignatius, Epistle to the Ephesians, chap. 19.*

As some great actor, when the rhythmic strain  
Of music and the step of even dance  
Hath ceased, in conscious pride is seen advance,  
Fixing the wandering looks of all again;  
On whom the choric band in comely train  
Wait ever, duly with responsive parts  
Timing his measured passion; but all hearts  
He hath in hand, to mould to pity or pain.  
So in the scenic skies that wondrous Star  
Came forth, and the myriads that spectators are  
Of heavenly acts, baffled their lights in gloom,  
To give the great Protagonist his way.  
And the drama opened, that nor night nor day  
Shall see consummate, till the final doom.

†

\* This was just when Sir A. Champenowne became possessed of Dartington.

*In laudem S. Eulalia V. et M.*

Young budding Virgin, who, in bashful pride,  
 All dedicate to Christ didst stand apart  
 From the crowd of pitying faithless, and with heart  
 Unmoved didst count the iron talons gride  
 Their purple furrows in thy tender side.  
 Beautiful is thy story, full of food  
 For youthful souls that need be gently wooed;  
 Few have confessed so young, so sweetly died.  
 Forth with thine ebbing breath was seen to fly  
 A milk-white dove to heaven, an emblem meet  
 Of undefiled baptismal purity:  
 And dead upon the inhospitable street,  
 With gently floating flakes the piteous sky  
 Snow-clad thy girlish limbs as with a funeral sheet.

↑

**Ἦμα Ἀποστολικά.**

Γνωστέον δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπταμαι.

No. XVI.

1.

“ I bear on my body the marks of the LORD JESUS.”

I BEAR upon my brow the sign  
 Of sorrow and of pain:  
 Alas! no hopeful cross is mine,—  
 It is the mark of Cain.

The course of passion, and the fret  
 Of godless hope and fear,—  
 Toil, care, and guilt,—their hues have set,  
 And fixed that sternness there.

Saviour! wash out the imprinted shame;  
 That I no more may pine,  
 Sin's martyr, though not meet to claim  
 Thy cross, a saint of Thine.

## 2.—ABSOLUTION.

O FATHER, list a sinner's call!  
 Fain would I hide from man my fall—  
 But I must speak, or faint—  
 I cannot wear guilt's silent thrall:  
 Cleanse me, kind Saint!

“ Sinner ne'er blunted yet sin's goad;  
 Speed thee, my son, a safer road,  
 And sue His pardoning smile  
 Who walked woe's depths, bearing man's load  
 Of guilt the while.”

Yet raise a mitigating hand,  
 And minister some potion bland,  
 Some present fever-stay ;  
 Lest one for whom His work was planned  
 Die from dismay.

“ Peace cannot be, hope must be thine ;  
 I can but lift the mercy-sign.  
 This wouldest thou ? Let it be !  
 Kneel down, and take the word divine,  
 ABSOLVO TE.”

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### 3.—THE NAME OF JESUS.

I bow at Jesus' name, for 'tis the sign  
 Of awful mercy towards a guilty line.  
 Of shameful ancestry, in birth defiled,  
 And upwards from a child  
 Full of unlovely thoughts and rebel aims,  
 As hastening judgment flames,  
 How can I lightly name my Means of life?—  
 The Just assailing sin, and death-stained in the strife !

And so, albeit His woe be our release,  
 Thought of that woe aye dims our earthly peace ;—  
 The Life is hidden in a fount of blood !—  
 And this is tidings good,  
 But in the Angels' reckoning, and to those  
 Who angel-wise have chose  
 And kept, like Paul, a virgin course, content  
 To go where Jesus went :  
 But for the many, laden with the spot  
 And earthly taint of sin, 'tis written, “ Touch Me not.”

---

### 4.—DREAMS.

Oh, miserable power  
 To dreams allowed, to raise the guilty past,  
 And back awhile the illumined spirit to cast  
 On its youth's twilight hour ;—  
 In mockery guiling it to act again  
 The revel or the scoff in Satan's frantic train !

Nay, hush thee, angry heart !  
 An angel's grief ill fits a penitent ;  
 Welcome the thorn—it is divinely sent,  
 And with its wholesome smart  
 Shall pierce thee in thy virtue's home serene,  
 And warn thee what thou art, and whence thy wealth has been.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## ANTI-PRELATISTS OF MODERN TIMES.

I HAVE trespassed, I fear, too largely upon your useful pages with the "Anti-Prelatists" of the *past*. This is all out of the "old almanack;" and, as I fear we are at this moment *on the rapids*, it may be too late to look back, to any good purpose—even if we thought of deriving instruction from our own history—to "tales of Charles the First and Bishop Laud." Let us now, then, advert to the late motion of the "Anti-Prelatists" of the present day, and in the *British House of Commons*. Three of the great embankments of our constitution have recently been cut through,—one in 1828, another in 1829, and a third in 1831. The first broke down the long-established qualification for office in our Christian state; the second *let in*, as *legislators*, men implacably hostile to the great living principle of all our institutions; the third, as a natural consequence of the two former, poured into the House of Commons (to use the Hollander's term) an "*over-strooming*" of the turbid waters of sheer *mammonry*, democracy, and republicanism. The professed object of all these changes has been to *liberalize* our institutions; or, in other words, to obliterate what are called all *invidious distinctions*. The consequences of these vital changes in our constitution are daily manifesting themselves in the necessary laxity and (so called) *popularity* of public measures, which actually leaves all the great interests of society in a state of instability and insecurity. I am sure that no man, who has watched the progress of these disorganizing principles, was in the slightest degree astonished at Mr. Rippon's motion, on the 13th of March, to bring in "a bill to *relieve*" (observe the sarcastic malignity of the term!) "the archbishops and bishops of the established church from the exercise of their legislative and judicial functions in the House of Peers." As it is the peculiar province of this Magazine to "register monthly the religious and ecclesiastical" events and information of this country, it is most important that the more striking sentiments and allegations of the speakers in that debate should be found on record within its pages; and more especially as they develop the *animus* of the "Anti-Prelatists" of this day. In so doing, I shall canvass only the opinions of persons deputed to make our laws,—opinions which are therefore public property, or subjects for public discussion. Of the speakers and others, personally, who advocated the motion, I have nothing to say; but I may just remark, that they are affirmed, by the best informed journalists, to be either dissenters, papists, Socinians, or infidels; at all events, be it carefully remembered, whoever or whatever they were, they mustered a minority of SIXTY-SEVEN against 125. Mr. Rippon, the mover, and member for *Gateshead*, described his motion as "the first step ('the little whimble') towards a *full and*

*fair* discussion of the church establishment ;" and, in the plenitude of his candour, observed, that " the state of the community was such as to demand a reform in the established church, to make it *conformable* and afford *satisfaction* to an ENLIGHTENED people." This reform he would have made *in time*, while it may be " considered a *boon*, and possibly not extorted as a matter of right." " He would not go back to the *Saxon* times, and times when the superior knowledge of the clergy enabled them to have kings and people *alike at their command*, nor to the period *between a Becket and a More*, when *bishops were the keepers of the king's conscience*" —(they might " go farther and fare worse")—" nor when fifty-four ecclesiastics had seats in the House of Lords. No! He would" (leave all these Ogygian matters and abuses, and) " ask, was it proper to *impose* legislative duties upon those who were *set apart* from the rest of the people to the service of God and *the care of the church* ?" (In other words, were they ever less wanted in parliament to *take care of the church*, than when there was within its walls a strong party, bent upon the destruction of the church ?) And now we get a glimpse of the *interior* : " What were the evils of the present system ?" (i. e., of " *imposing legislative duties* on the bishops, set apart to the service of God and the care of the church.") Who shall guess what these alleged consequences, so mischievous and alarming, can be ? Is it the conversion of the House of Peers to, or their maintenance and continuance in, the doctrines of the church of England, and the Christian spirit of our constitution in the olden time ? Is it the admixture of the highest sacred with profane information infused into the debates ? Is it the calm and pure, the gentle and sanctifying truth and influence of the Gospel, interposed by their eloquence, or intimated and admonished by their presence ? None of them ; but, strange to say, " pluralities, non-residence, and an *unequal division of wealth*." The mysterious causality of Tenterden Steeple was a mere fool to this ! " Pluralities, non-residence, and an unequal division of wealth," are the consequences, be it known on the authority of the member for Gateshead, of bishops sitting in the House of Lords. Now it is a *consequence* of the *unequal division* of wealth that Mr. Rippon has a seat in the House of Commons ; and, God knows, if his motion and principles, and the *suicidal* political measures of persons of his opinion, were once sanctioned and carried into effect by any *malipotence* of parliament, his and their sitting in the House of Commons would be the cause of such an *unequal division* of wealth as would make him envy the bishops in their then degradation, as much as he and they now envy them in their wealth and rank. Houses of Commons are subject to the fates of other " houses ;" and their most favourite measures have been crowned with the most destructive success, like those of other houses :—

" Evertère Domos totas, optantibus ipsis,  
Dii faciles !"

But it would be endless to dwell upon each head of this most acrimonious speech. " Political intrigues and courtly favour had sometimes afforded more powerful recommendations than private qualities."

And who is to blame for that? the bishops, or those who act upon such recommendations? "The system of translation was also a matter of trying temptation," and made them "*dependent* on ministerial favour." But why, and with bishops *how* selected for consecration? Again, "the tendency of every church connected with the state *must* be to oppose political innovations." Can the country, can we individually, ever be thankful enough to God first, and to our ancestors next, for interposing this check (however insufficient, where men are determined to do "every man what is right in *his own eyes*,") against the "people, who so often imagine a vain thing," and are so seldom contented with the present, so seldom willing to "let well alone," so seldom humble, fearful, or grateful, under continued prosperity. The precept was from Him who knew what was in man:—"Meddle not with them that are given to changes." Success and every blessing, therefore, attend that church connected with the state, whose tendency it is to oppose political innovations. "It is unnecessary to refer to so recent a time as when the conduct of the *bishops* (!!) brought this country to the *brink* of a revolution." Alas! the Commons "had plunged in; and bade the Peers follow," before that swamped and crippled "second-estate of the realm" were dragged in and hurried down the tide, protesting and aghast! "The *bishops'* conduct!" So, in a mutiny on board some ill-fated vessel, it is the *conduct* of the commanding officers, who have all to lose, and nothing to gain, that always brings the ship to the *brink* of ruin, justifies the mutineers, and consigns the vainly-protesting *culprits* to the waters of expiation. "Every one," continues the Anti-Prelatist, "Every one *acquainted with the fact*, could form a judgment on the point, and determine whether the political power of the prelates in parliament had been employed in supporting *pure and good* measures, such as would increase the public welfare and content"—(Pilate, willing to *content* the people, &c.)—"or whether they had been mere *partisans* of their respective political predecessors." The church may truly congratulate herself that her bishops have not yet to learn what is *pure and good* from her bitterest enemies; and; indeed, Mr. Rippon's "beau ideal" of the *pure and good* is as yet somewhat in advance of even the "double-quick time" march of the majority of parliamentary intellects. The introduction, "neck and heels," of the bishops' "political predecessors," is a fine illustration of the old *lupine* argument, "if it was not *you*, it was *your father*." Instead, then, of resisting *pure and good* measures, Mr. Rippon would have them shew themselves, "not only in name, but in conduct, worthy successors of the apostles, and employ their time in the *ministry of the word*." "It was *dangerous to the liberties of the people* to place political power in the hands of those whose interest was *adverse to the government*." He had before told the house, that the appointment of bishops was in the hands of ministers, and that they were the creatures of political intrigues and courtly favour, and that "translations made them, to a certain degree, dependent on ministerial favours, and subjected them to trying temptations." Yet now they are to be converted either into honest men, who can think the interest of their country paramount to all other interest, or into silly profligates, who



can imagine any INTEREST so good as that of *government*. If political power had never been placed in the hands of men adverse to the glorious institutions of the country, the House of Commons could never have been the arena for an attack on our bishops, nor could we have witnessed so formidable an array of enemies to the *church of ENGLAND* drawn forth by so thoroughly *un-English* a motion as that preferred by the member for Gateshead. In the close of this memorable speech, Mr. Rippon does think the establishment "*proper*," and, "being a temporality, it *ought to be represented* in Parliament,—but the bishops should not be taken from their proper cares, the first of which was to promote purity of worship." If, however, the *bishops* are *not* to represent the church in parliament, has Mr. Rippon yet decided who shall do it? He surely would not countenance *non-residence*, much less would he be the means of putting any of our poor rectors, vicars, or curates, in the way of "trying temptations," and stand the chance of rendering them "dependent on ministerial favour," or "mingling *them*," as he expresses it, "in the plots and jobs of government intrigue." But I must leave these difficulties to Mr. Rippon and his anti-prelatist minority of sixty-seven. That they will do all that is kind and benevolent towards the church may be at once presumed from this intended "*relief*" of the bishops.

Mr. Gillon followed Mr. Rippon in a strain equally philepiscopal. He tells us the bishops not only oppose *religious liberty*, but "*actually grudge us even our spiritual freedom!*" "Was it just," he asks, "that *one* SECT, and *one* SECT alone, of the community should be *represented*, in the other branch of the legislature?" How would Mr. Gillon have the *Quakers* represented in the House of Lords?

The Chancellor of the Exchequer did not think any *reasonable* number (did the noble Lord intend a pun?) of the members could agree in the motion, or he would discuss it with Mr. Rippon. He was convinced the house would not entertain such a motion. This was said in the midst of "immense cheering;" but I suspect that neither the Chancellor of the Exchequer nor the "cheerers" could anticipate, on *such* a motion, a minority of sixty-three. No, no; they calculated wisely on the *security* provided for the church by the oath of admission into the House of Commons, to be taken and subscribed by the papists! One of these, with infinite pleasantry, observed, that "there was *nothing of religion* involved in the question before the house"!

*Sir W. Ingleby* thought it a question which must be *discussed* in both houses of parliament, and the sooner it was done the better.

*Mr. Tennyson* would allow the bishops to sit in the House of Lords long enough to vote upon their own expulsion—(most kind and considerate of men!)—"Besides, government might propose some *equalization of the emoluments of the bishops*, which might render the presence of *some* number of the bishops in the House of Lords *less objectionable* to the majority of the dissenters."

*Messrs. James, Buckingham, Ruthven, O'Reilly, and O'Connell*, followed in the same friendly feeling towards the church. After them, Mr. Harvey told the house that "there was a *principle* and a *cause* AT

WORK out of doors, which, at no distant time, would make it a question, not whether the bishops should continue to sit in the House of Lords, but whether the establishment should be maintained *at all*." He was also kind and generous enough to think, that, "if we were to disrobe the church to-morrow of its *gorgeous array*, and to deprive the bishops of their overgrown temporalities, the church, as a *Christian church*, would still *not only stand, but flourish*." It seems the bishops "believe the simplicity of the creed they profess, and arm infidelity by the *gorgeousness* of their worldly appearance." "He would send the bishops to those *scenes of moral simplicity* where the example of their lives might excite *confidence* in *their flock* and lead them to a *due observance* of the precepts of religion." In other words, he would make them parish priests, and live up to their religion. The suggestion is as ingenious as it is charitable! "All that the nonconformists required was, that religion should be let to stand upon *its own inherent* and imperishable *pretensions*;" i. e., voluntary contributions, or Franciscan beggary. Here is the clue to the whole outcry!

Mr. Hume thought "the bishops had made themselves *odious* to *three-fourths* of the people of England, by the manner in which they had INTERFERED in the proceedings on the Reform Bill." Yet he adds, "they had a *right* to give their opinion;" but, as they were so wilful and wrong-headed as to use that right in opposition to persons so religious and conservative as Mr. Hume, "they should be removed from a spot where their political functions interfered with their other duties."

Mr. Shiel "could not help thinking that a great change had taken place in the sentiments entertained by the noble Lord, (the Chancellor of the Exchequer,) and those who sat near him, from a period not very far distant, when a *simple but impressive admonition* was addressed to the bishops, and they were urged 'to set their houses in order.'" "Let the government recollect what they had done in the case, *not* of the Irish church, for there was no such thing, but of the united church of England and Ireland. If they had annihilated twelve bishoprics at one blow, why should it be considered sacrilegious to suggest that some *little incidents* attached to the church of England might be taken off? There were nine millions of *dissenters* in these two islands, and their voice was worth attending to." Talk of "tumultuary instigation" indeed!

Mr. Ewart also spoke in favour of the motion.

Such was the marrow of the debate on Thursday, the 13th of March, upon a motion of Mr. Rippon, the member for Gateshead, for *relieving* the bishops from their parliamentary functions; and if any one can trace in it more than was said by the *Puritans* two centuries ago, through the same rankling envy too, he sees with sharper eyes than mine. But then it must be added, that this acrimony and envy, the "*fel nigrum*" of sectarian virulence, in proportion to the intervening time, "*inarsit æstuosius*." It has eaten deeply into the very organs that have secreted it, and would enter with deadlier venom and accumulated quantity into any bite which it may be suffered to make. Such are the precious fruits of a spurious *liberality*, which

would be popular by the concession of even vital points. How far it may be allowed to proceed, rests, under Heaven, with those to whom the destinies of this degraded country are committed. Let us remember the declaration of Lord Grey, in the House of Lords, on Friday, the 22nd day of March :—" His wish, he again repeated, was to go *every length* he conscientiously could in removing the real grievances of the dissenters. He professed himself to be the *sincere* and *ardent* well-wisher to their claims." "GRIEVANCE," like "emancipation" and "reform," is now the cant term, the "*argumentum breve*" et "*ad misericordiam*," the broad cloak for arrogance and encroachment! The *grievance* of excluding wolves from your pen-folds, ferrets from your warrens, kites from your dovecots! The *grievance* of not educating your adversary, of not training to arms your mortal enemy in the very heart of your citadel! The *grievance* of being excluded from the firm of Drummond & Co., 49, Charing-cross! But that which was said of Charles II., by a poet of his time, has a ready application to the modern friends of the church :—

" Never was such a Faith's defender :  
 He, like a *liberal* prince, and pious,  
*Gives liberty to conscience tender,*  
*And doth to no religion tie us ;*  
 Jews, Christians, Papists, Turks !—He'll please us  
 With Moses, Mahomet, or Jesus."

TARPA.

#### TRANSLATIONS OF BISHOPS.

SIR,—The calculations of your correspondent, Iota, have done so much to remove the misconceptions under which the generality even of churchmen labour, with regard to the frequency of episcopal translations, that I dare say it may not be disagreeable to your readers to be furnished with a similar series of calculations for the Irish branch of the united church. I confess that it might not have occurred to me to enter on this inquiry, had I not found, among my own acquaintance, persons most sincerely attached to the church, who were under the impression that translations have been far more numerous here than among the English bishops. I shall be surprised, therefore, if the following statement, which I have endeavoured to make as accurate as possible, will not exhibit such a similarity in the history of the episcopacy of both countries, as few of your readers could have anticipated. In order to render the comparison easier, I follow the same order as that which your correspondent has adopted, observing with him, that, by the word *translation*, "I mean the removal from one bishopric to another," and that I do not take into account the promotion of bishops to archiepiscopal sees. This being premised, it may be thus stated, that, of the present bench of Irish bishops, seven have not been translated at all; six have been once translated; three, twice; and one, three times. The average time, during which the present bishops have held the sees which they now occupy, is somewhat more

than fourteen years and five months. Omitting, however, these prelates, and confining ourselves to their predecessors, there have been, since the year 1660, one hundred and seventy-two bishops; of whom, ninety-eight were never translated; fifty-three were once translated; seventeen, twice; and four, three times. The average period of their episcopacy was above fifteen years and three months; and the period of their remaining in one see will average, if we include those who never were translated, more than nine years and eight months; and if these be excluded, eight years and five months.

It is a coincidence worthy of observation, that the proportion of prelates who were never translated is almost exactly the same in both countries—viz., a little less than five-eighths of the whole number. The same similarity is observed in the proportion which the number of those who were once translated bears to the whole: being, in England, a little less than three-tenths; and, in Ireland, a little more than the same fraction.

One cannot but lament that, even amongst the real friends of the church, there is so little of actual knowledge and information to repel the attacks and insinuations, of which it is truly astonishing how they can emanate, from men who have the fear of God. Were the Dissenters to consider the question with any degree of calmness, they must feel that there are, at least, as many and as weighty objections against the removal of one of their ministers to a more extensive and lucrative situation, as can be alleged against the translation of a bishop. Nay, I go much farther, and I hesitate not to say, that, if it be at all questionable with us, it must be wholly indefensible with them. They may consider one of their ministers deserving a larger income, or they may conceive his preaching suited to a more fashionable or intellectual congregation,—if there be much difference in their congregations in these respects; but, to profess a desire to enlarge his influence amongst his brother ministers, and place him in a position which will give him greater weight amongst the dissenting interest, seems something like a practical departure from the pure and abstract notion of independent churches, and does excite a suspicion, that some persons, whatever independence and equality their congregations and ministers profess to enjoy, have less objection to the actual working of an episcopal order than they are willing to believe.

The churchman professes to recognise in his bishop the various offices of pastor, teacher, and governor, of ecclesiastical magistrate and judge, of legislator, of adviser to his sovereign, and, consequently, he cannot doubt the lawfulness or expediency of episcopal translations, without ignorance or forgetfulness of his own system. If a bishop who has been consecrated for an obscure and remote diocese evinces such talents and temper as qualify him for a more difficult, important, and influential see, it is the plain duty of Government to remove him, at the first opportunity, to the situation for which he is fitted. If the Government had not the power to do so, or if, under the old capitial system, this liberty was not enjoyed, I cannot see how any conscientious men could choose to undertake the responsibility of nomination at all. For, whatever care they may exercise in the original

selection; they must know that there are some men whose real powers are developed only by the duties which call for their exertion; that some appear at first to have far more suitableness to office than they actually possess; that some men gain prodigiously by experience, while others gain little or nothing; that, in point of fact, it is hard to tell what sort of bishop a man will make until he has had some trial; that a mistake in one diocese may be mischievous to the whole church, which in another would have been scarcely felt or noticed; that different sees call for prelates of totally different habits and natural character; and, therefore, it is undoubtedly better, in general, not only that men should at first be sent to an easier and less important diocese, but that the more difficult and influential sees should, if possible, be committed to men who have had some previous experience, and have proved themselves fitted for the charge.

And who can undertake to condemn the prelate who may feel willing, or even desirous, to be removed to a situation more suited to his habits, and more likely to afford exercise for his peculiar talents and acquirements? Some there may be who cannot conceive any other motive for such a desire than a low and sordid covetousness. But others can entertain more charitable opinions, and recollect that a wealthier diocese is generally a more expensive one. And some there are who have had opportunities of knowing that but few of our bishops lay by much money, or leave large fortunes to their families, and that a large proportion bring as much to the church as they can possibly hope to receive from it.

But surely translations of bishops, be they right or wrong, can, in no instance, take place without the concurrence of the supreme magistrate, who is always a layman; and, indeed, without more of the concurrence of the laity at large than was perhaps contemplated by the founders of our constitution, civil or ecclesiastical. How this fact comes to be forgotten by those who consider it their glory that the ministers, by whom our bishops are appointed and translated, are little more than the creatures and servants of the people, (if, indeed, they be content to regard the Members of the House of Commons as their representatives,) does seem difficult to understand. But, be this as it may, one thing is certain, that the bishops do not translate themselves, or one another, nor are we any longer under the capitular system. They are translated by an administration composed of laymen. If, then, the Government think that three-eighths of our prelates is too large a proportion to have deserved advancement in their profession, the matter is in their own hands, and can be guarded against in future without any necessity for a new enactment. No sound politician will ever delight in resorting to legislation to rectify evils which can be easily and effectually rectified without it.\*

I am, Sir, your obedient servant, J. C. C.

*Dublin, July 19th, 1834.*

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\* How ardently is it to be wished that such sound and just views as those expressed in this letter were more general. That *silent reforms* are the only *real reforms* ever effected, has been justly said by a statesman of the present day.—Ed.

THE CHRISTIAN MINISTRY TRULY A PRIESTHOOD AFTER THE  
ORDER OF MELCHISEDEK.

Few things have more tended to lower the character of the ministerial office in the English church in the eyes of others, or to infuse doubt and hesitation into the minds of those who are called to it, than the endeavours which some of our writers have made to shew that the term "priesthood" is misapplied when used of the Christian ministry, for that they do not and cannot perform any priestly office (sacrifice or offering). To such an extent has this notion obtained, and so vague, consequently, and indefinite are the ideas entertained of the office of the Christian ministry, in its most immediate and direct relationship to the Almighty, that I have little doubt many, both laity and clergy, will be startled when they are plainly told that the Christian ministers of the first and second order are truly priests, and do really offer sacrifice; and will, perhaps, think the person who should tell them so to be no better than a semi-papist.

Hurtful and erroneous as are the endeavours of those who, by writing or conversation, would seek to lower the estimation of the sacred office, the opposite error, at which they revolt, and which is advocated by Harding and some other Romish writers, is so monstrous, that it is not to be much wondered at, though it must needs be deeply lamented, that in their horror at one extreme, they should have rushed into the other. Pity, therefore, and regret should soften the expression of censure, from which they cannot be excused.

The use of the word "priest" (the only one we have to express an offerer of sacrifice) has much contributed to the error; for, because the origin of this word is from *presbyter*, and it is used as synonymous with *presbyter* when we apply it to one of the orders of clergy, and speak of bishops, *priests*, and deacons, therefore, it is supposed by many, and has been stated by some, that when the word occurs in the Eucharistic Service and other parts of the liturgy, it means no more than "presbyter." But I conceive this is a mistake, arising from the poverty of our language. For if we consult the Latin or Greek formularies, we shall find the distinction between "priest" and "presbyter" clearly marked. In the Roman Pontifical the term used to express the second order of clergy is *presbyter*, but the officiating minister at the mass is *sacerdos*. It is the same in the Greek church—*πρεσβυτερος* for the second order of clergy; *ιερευς* for him who offers the eucharistic sacrifice. Nor let any suppose that these are modern innovations and corruptions; for the distinction appears as early as Cyprian among the Latins (compare Ep. 63, and 314), and as Cyril of Jerusalem among the Greeks, as may be seen in his Fifth Mystagogical Catechism. And, earlier still, we find the blessed Ignatius, in his Epistles, repeatedly speaking of the altar (see Epp. Ephes. Rom.) Nor him only, who was an apostolical man, but the apostle himself, who expressly says, "*We have an altar*," (Heb. xiii. 10,) at which none were allowed to eat who were not truly the servants of Jesus Christ. "The Scripture cannot be broken." But how can there be an altar,

if there be not an offering? or, how an offering without an offerer—i.e., a priest? or, how, again, could another apostle have applied to the Christian people the terms which Moses applied to the Jewish, “a royal priesthood,” (comp. 1 Pet. ii. 9; Exod. xix. 6,) if the Christian dispensation is so wholly distinct from the Mosaic, that while the latter confessedly had priests, the former has neither priest, nor offering, nor altar? or, what would be the sense of St. Paul styling our blessed Lord an *High Priest*, if in truth he has no priests under Him? or why does St. Paul claim for himself the style of a *priest* of the Gospel (*ἱερούργον τοῦ Ἐυαγγελίου*)?—Rom. xv. 16: But it is not the New Testament only which stands in the way of those who would thus lower and almost annihilate the character of the Christian ministry; the prophets of the Old must be set aside, and the words of Isaiah and Malachi be disproved: for it was of the Christian dispensation that the prophecy is concerned when by the mouth of Isaiah it is uttered—“I will take of them for priests and for Levites, saith the Lord” (Is. lxvi. 21); and of the same dispensation was it said before—“Ye shall be named the priests of the Lord; men shall call you the ministers of our God;” (Is. lxi. 6.) Thus “the comparing spiritual things with spiritual,” the testimonies of the prophets and apostles, combine to shew that under the Christian dispensation there is an altar, a priesthood, and a sacrifice.

And yet so extensively has the error obtained of those who would lower the Christian ministry, and so little pains been taken to inculcate the truth either upon the laity or the clergy, that, as was before observed, it is probable that many of both will be startled when they hear these things, and say, Is not this some new doctrine? Alas! that in a true branch of the church of Christ there should be room to ask the question! that there should be man or woman among us ignorant of the real nature of the highest act of Christian worship! The writings of Jewel, of Andrews, of Laud, of Taylor, of Bull, of Wilson, among the Bishops; of Field, of Mede, of Hammond, of Johnson, of Brett, of Daubeny, among the Presbyters, may serve to shew that this is no new doctrine in our church, so far as it is *reformed*; while Cyril of Alexandria, Chrysostom, Austin, Jerome, Ambrose, Ephraim Syrus, Gregory Nazianzen, Basil, Hilary, Cyril of Jerusalem, Athanasius, Eusebius, Cyprian, Origen, Tertullian, and Justin Martyr, all speaking with one voice, may convince every one that as she is *catholic*, this is but the doctrine which at *all* times, and in *all* places, has been set forth by *all* the faithful.

But what, some will say,—what is the nature of the priesthood which you claim for the Christian ministry? and what the nature of the offering which you assert is made upon the Christian altar? Is it a sacrifice of that kind for which some of the wild Romanists contend, who speak of Christ as twice immolated, once on the cross, and again in the eucharist, and call the sacrifice of the mass a repetition of that upon the cross, and consequently style the latter an offering of *itself* expiatory? Nay; God forbid! this were indeed a “blasphemous fable and a dangerous deceit,” rendering the one only expiatory sacrifice of no avail, and totally opposed to the truth of Scripture.

What, then, is the nature of the offering which the Christian ministry make? for it is not the blood of bulls and of goats. The offering which the Christian priesthood make is that which Malachi prophesied they should make—"the pure offering," the mincha, the meat and drink offering, the offering of fine flour—that which throughout the patriarchal and Mosaic dispensations was uniformly offered; which our Lord himself offered at the foundation of the Christian dispensation; and appointed his apostles to be his priests to do the same. The priesthood which is claimed for the Christian ministry is a share in our Lord's priesthood, a priesthood "after the order of Melchisedek." The act of priesthood which the holy Scriptures record of Melchisedek was, that he offered bread and wine, and blessed him who feasted on that sacrifice; and the act of priesthood after the order of Melchisedek which is recorded of our Divine Master was, that he too blessed bread and wine, and bade his followers feast upon that sacrifice. The bloody sacrifice upon the cross, which the offering of bread and wine before was designed to prefigure, and which the offering of bread and wine since is designed to commemorate, as being the life and support of men, and in which our Lord was both priest and victim, (as he says concerning his life, "no man taketh it from me, but I lay it down of myself,") was not an act of priesthood after the order of Melchisedek; for no such act is recorded of him. The Melchisedekian offering was the eucharistic sacrifice of bread and wine, which was, is, and till the end of time ever will be offered by those who worship God aright. It is expressly stated of Melchisedek; it is to be traced in the act of Jacob, (Gen. xxxv. 14); and particular directions concerning it are to be found in Leviticus and the other Mosaic books. The meat-offering should be of fine flour—Lev. ii.; the drink-offering should be of wine—Lev. xxiii. 13. Throughout the prophets this, as the high and essential act of religious worship and adoration, is ever kept in view. When Joel would point out the state of sin and misery in which the people were, as a cause of bitter sorrow and repentance, it is thus:—"The meat-offering and the drink-offering (the mincha, 'the pure offering' foretold by Malachi to be offered by the Gentiles under the Christian dispensation) is cut off from the house of the Lord;" and again, "Gird yourselves and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, ye ministers of my God; for the meat-offering and the drink-offering is withholden from the house of your God." When he would express the hope of reconciliation and peace, it is by the same service:—"Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God." When Isaiah, Jeremiah, and Ezekiel would express the idolatry of the Jewish and Israelitish nations, and how they were fallen from God, it is still by this, namely, that they had offered this, the high act of religious worship due to the Almighty—had offered it to other gods. As Isaiah says—"To them hast thou poured a drink-offering—thou hast offered a meat-offering;" lvii. 6; Jer. vii. 18; Ezek. xx. 28. To feast together upon this meat-offering was regarded as a token of friendship and brotherhood; and, accord-



ingly, when Aaron and the priests would shew that Jethro, Moses's father-in-law, was received in the light of a brother, "Aaron came, and all the elders of Israel, to eat bread with Moses's father-in-law before God;" *Exod. xvii. 12.* And so under the Christian dispensation is it still regarded as a token of unity: as St. Paul speaks—"We are all partakers of that one bread." Looked at in this view, the whole Scripture is harmonious, and coincides one part with another. The patriarchal, the Mosaic, the Christian dispensations, no longer appear detached and unconnected, but one uniform character is borne by all God's worshippers in all ages; offering and feasting upon the self-same sacrifice. As our pure offering now in fulfilment of Malachi's prophecy (*Mal. i. 11*), our Lord's command (*Luke, xxii. 19*), and St. Paul's indication (*Rom. xv. 16*), is commemoration, so were the former pure offerings of Levi and Melchisedek prefigurative of the one only expiatory sacrifice which the Lamb without blemish and without spot made for the sins of the world, whose "flesh is meat indeed, and His blood is drink indeed." Set aside this view, and deny our Christian Priesthood; and then the worshippers of God in these last days will be cut off from His worshippers in all preceding times; and two churches will appear instead of one—a church with an altar and a church without; a church with sacrifice and a church without; a church with priesthood and a church without. But it is not so: the church of the Christian Fathers ever held, and taught, as the Scriptures sufficiently teach, that they had a priesthood, an altar, a sacrifice; if, therefore, any of our careless English writers can now succeed in shewing that we in England have neither altar, priest, nor sacrifice, they will effectually have established that we have no claim to the title catholic, no claim to be considered a true church at all; since no other true church in any age or nation can be shewn, destitute of these, which are essential to its existence.

And now, if it shall seem to any that such an application of the prophecy of Malachi and of the transaction of Melchisedek is new, and uncoun tenanted by modern commentators, I will not deny that several *modern* commentators may be found who interpret them differently, but that only proves the truth of the saying of the Fathers, "What is old is true; what is new is false:" for no ancient commentator will be found to give a different exposition. If any desire satisfaction on this point, let me refer them to the work of the learned and apostolic Bishop of Moray\* upon the Eucharist, from which the following passage is extracted, speaking of Melchisedek—"A priest this mysterious person is declared to be. But every priest, says the apostle (*Heb. v. 1; viii. 3*), must have somewhat to offer." Where, then, was Melchisedek's sacrifice? With blessing in his mouth, we find in his hands only bread and wine; and here the resemblance does not fail. For the Priest, after his order, from whom all others

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\* "The Christian Sacrifice in the Eucharist considered, as it is the doctrine of Holy Scripture, embraced by the universal Church of the first and purest times, by the Church of England, and by the Episcopal Church in Scotland. By the Right Rev. Alexander Jolly, DD." p. 21.

derive their title, and are in themselves of no worth or acceptance but with relation to Him, took into his sacred hands bread and wine, and under these symbols offered himself a sacrifice well pleasing to God, and obtained blessing for all the faithful seed of Abraham, who, in the Divine strength, are conquerors of their spiritual enemies, Satan, sin, and death. This application of the bread and wine which Melchisedek brought forth or offered up as a type of Christ, and His oblation of Himself under such symbols for a blessing to mankind, has for its warrant and confirming seal, the firm and sure test of ecclesiastical truth, maintained by Vincentius Lerinensis—viz., antiquity, universality, and consent, from the apostolic age and downward. All the ancient Fathers, Greek and Latin, are unanimous to this purpose." Again, speaking of the prophecy of Malachi—"My name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering," he says thus, "The *mincha* is the word for *offering*, in the original; by which term was denominated the oblation of fine flour, the meat and drink offering, as distinguished from, and superadded to the bloody sacrifice which went before it. The words of the prophet plainly point out that the sacrifice of the Gentile church should be of the unbloody kind, such as was that of Melchisedek, the sacrifice of bread and wine; the priest who was to rise and perfect all, being declared to be a priest, not after the order of Aaron, but of Melchisedek, a perpetual priest. This very remarkable passage Justin Martyr expressly interprets as prophetic of the sacrifice of bread and wine, which is the sacrifice of Christians. He is not singular in his interpretation of the text, which all succeeding fathers understand and apply in the same manner, unanimously adducing the passage in Malachi to the same purpose as the sacrifice of Melchisedek—the sacrifice of the Gentile church in commemoration of Christ, under the symbols of bread and wine."

I will add the following extracts, confirmatory of the doctrine of the Christian sacrifice in the Eucharist, from the works of catholic writers of early and of later days. I am chiefly indebted for them to another divine of the catholic church in Scotland, the Rev. John Skinner, of Forfar, of a family which has furnished two bishops to the church, and contributed many valuable works in defence of catholic truth.\*

I have already referred to Ignatius, who speaks of the altar in the Christian service, which implies a sacrifice, and a priest to offer it; and so again he says, "Let that eucharist be looked upon as firm which is OFFERED by the bishop, or by him whom he has authorized." Justin Martyr—"The oblation of the cake which was ordered to be offered for those that were cleansed of the leprosy, was a type of the *bread* of the eucharist, which the Lord Jesus Christ has by tradition.

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\* "Ecclesiastical History of Scotland." "Layman's Account of his Faith and Practice." "Primitive Truth Vindicated." "Annals of the Scottish Episcopacy." "The Office for the Sacrament of the Lord's Supper, with a preliminary Dissertation on the Doctrine of the Eucharistical Sacrifice."

instructed us to *offer*, for a memorial of his passion."—Dial. cum Tryphone, p. 259.

"The sacrifices offered in every place by us Gentiles—that is, the bread of the eucharist, and cup of the eucharist."—*Ibid.*

Irenæus says, that "Christ, charging his disciples to *offer* first-fruits to God of his own creatures, took such bread as is a creature, and gave thanks, saying, 'this is my body;' and taught the new oblation of the New Testament, which the church receiving from the apostles, offers throughout the world"—Book iv. c. 32. St. Austin says, "When Melchisedek blessed Abraham, then first that sacrifice appeared, which is now offered by Christians throughout the world." De Civitat. Dei. xvi. 22. St. Jerome: "Melchisedek dedicated the sacrament of Christ in a pure and simple sacrifice—that is, bread and wine."—Ad Marcellum. Athanasius: "Melchisedek was the first example of offering the unbloody sacrifice (bread and wine); and that therefore it was said to our Saviour, 'Thou art a priest for ever after the order of Melchisedek.'"—Oratio de Melchisedek. Eusebius: "Our Saviour Jesus, the Christ of God, does yet celebrate, by his servants, the functions of his priesthood, after the manner of Melchisedek."—Dem. Evang. v. c. 3. Cyprian cites the words, "Thou art a priest for ever after the order of Melchisedek, which order being derived, and descending from that sacrifice, is this, that Melchisedek was priest of the most high God; that he offered bread and wine; that he blessed Abraham; and that the blessing of Abraham might be duly celebrated, an image of the sacrifice of Christ, consisting of bread and wine, goes before it."—Cyprian, Ep. 63. Tertullian instructs the Jews to distinguish between the priesthood and sacrifices of the law, and those of the nations, of which number Melchisedek was a priest; whose oblation was bread and wine."—Adv. Judæos, c. 3.

Perhaps these will be sufficient to shew, on the part of the ancients, what their opinion was concerning the Christian priesthood—namely, that in whatever sense Melchisedek was truly a priest, in that sense are the Christian ministers truly priests, who have received the apostolic commission, and who throughout the world celebrate the pure and holy eucharist; which they thus uniformly designate as the pure *offering*, or unbloody *sacrifice*, and not as a sacrament only.

Let us now hear the voice of those of later days.

And first, of the fathers of the happy Reformation in England, whereby we have been released from papal corruptions and innovations, and restored to primitive soundness and orthodoxy. In the homilies put forth by Queen Elizabeth, and which have received the approbation of our church, it is expressly stated on this very point—"Before all things, this we must be sure of, *especially*, that this supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as his holy apostles used it, and the good Fathers of the primitive church frequented it." How that was, we have clearly seen above. And again—"Let us in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning, hold fast the Lord's tradition, do that in the Lord's

commemoration which he *himself did*, he himself commanded, and his apostles confirmed."

Next let us hear Bishop Jewel, who is supposed to have taken no inconsiderable part in drawing up the homilies—"We deny not, but it may be well said, *Christ, at his last supper, offered up himself unto his Father*; albeit not really, and indeed, but in a *figure*, or in a mystery." And again, in his defence—"Have we no external sacrifice, say you? I beseech you, what sacrifice did Christ or his apostles command that we have refused? God's name be blessed for ever! we want neither church nor priesthood, nor any kind of sacrifice that Christ has left unto the faithful."

Bishop Andrews writes thus to Cardinal Perron—"The eucharist ever was, and by us is considered both as a sacrament and a sacrifice." And again, in his sermon at Whitehall, "This is it in the Eucharist that answereth to the sacrifice in the passover, the memorial to the figure. To them it was, Do this in prefiguration of me; to us it is, Do this in commemoration of me. By the same rule theirs was, by the same may ours be termed a *sacrifice*; in rigour of speech, neither of them: for (to speak after the exact manner of Divinity) there is but one only sacrifice, properly so called,—that is, Christ's death, and that sacrifice but once actually performed, at his death; but ever before represented in figure, from the beginning; and ever since repeated in memory, to the world's end. That only absolute; all else relative to it, representative of it, operative by it. The Lamb but once actually slain, in the fulness of time; but virtually was from the beginning, is, and shall be to the end of the world."

Next hear the judicious Hooker:—"This bread hath in it more than the substance that our eyes behold: this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body; in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a *sacrifice* of thanksgiving."

Field, in his Book of the Church, a divine of the same age, writes thus—"We have *altars*, in the same sort the Fathers had, though we have thrown down the popish altars. We admit the eucharist to be rightly named a *sacrifice*, though we detest the blasphemous constructions the papists make of it."

Archbishop Bramhall—"We acknowledge in this the representation of the *sacrifice* of the cross, the obtaining of its benefits, the application of its efficacy, and we admit in this sense is a sacrifice commemorative, impetratory, and applicative."

Jeremy Taylor—"As it is a commemoration and representment of Christ's death, so it is a commemorative *sacrifice*: as we receive the symbols and the mystery, so it is a sacrament."—*Life of Christ*, §. xv. disc. 19.

The learned Mede—"What I intend to prove presently is, that the supper of our Lord is truly a *sacrifice*, not only in a metaphorical but proper signification."

The good Bishop Wilson—"Before our blessed Saviour entered upon the last scene of his sufferings, he celebrated the Jewish sacrifice of the passover with his disciples; and then, at the conclusion of it, substituted the sacrament of the body and blood of Christ as the

Christian *sacrifice* in the room of the passover." Again, in his note to "If thou bring thy gift to the altar," his words are, "This was always understood to have respect to the Christian *sacrifice*, to the bread and wine *offered* to God." Again, at "This is my blood of the New Testament which is shed," &c.—"He then, at that instant, gave his body and blood a sacrifice for the sins of the whole world; and offered, as a priest, himself, under the symbols of bread and wine, which his priests do still offer."

Archdeacon Daubeney—"The episcopal church in Scotland keeps close to the original pattern of the primitive church, and with the church of England,—considering the sacrament of the Lord's Supper to be a feast upon a sacrifice, to constitute it such, makes that which is *feasted upon* first a sacrifice, by having it offered up by a priest."

If more testimonies upon the same point are wanted, they will be furnished in abundance by Archbishops Laud, Wake, and Potter; by Bishops Patrick, Bull, Fell, and Beveridge; and by a host of presbyters, out of whom it will be sufficient to select the names of Hammond, Comber, Grabe, Bingham, Brett, and Johnson.

They who shall have attentively weighed the passages cited, or who, for their further confirmation, shall have satisfied themselves with referring to the works of these, and others of our eminent divines, will probably agree with the writer, that if a revival of our liturgy be *unavoidable*, it will be desirable to restore the form of oblation according to the primitive liturgies, as it stood in the first prayer-book of King Edward the Sixth's reign, and as it stands at this day in the liturgy of the Protestant episcopal churches of Scotland and America; and that in the mean time, for the better instruction of the people, and more clearly setting forth the intention of the eucharistic service, all the priests in the church of England who celebrate that service should observe the directions which the church has given, namely, that the bread and wine to be used in the sacrament should be placed upon the altar or table by the priest himself, and not by the unconsecrated hands of the churchwarden, the clerk, or the clerk's wife. For which end it will be found very convenient to have, as the writer, since his admission into the priesthood, has always had, a side table, upon which the elements may be placed, prior to the oblation,—known by the name of *prothesis*, in the Greek church, and *paratorium* in the Latin.

A. P. P.

(To be continued.)

## LETTERS ON THE CHURCH OF THE FATHERS.

### NO. IX.

THE fathers are principally to be considered as *witnesses*, not as *authorities*. They are witnesses of an existing state of things, and their treatises are, as it were, *histories*,—teaching us, in the first instance, matters of fact, not of doctrine. Whatever they themselves

might be, whether deeply or poorly taught in Christian faith and love, they speak, not their own thoughts, but the opinions of their respective ages. The especial value of their works lies in their opening upon us a state of the church which else we should have no notion of. We read in their writings a great number of high and glorious doings and customs; and we say, "All this must have had an existence somewhere or other in those times. These very men, indeed, may be merely speaking by rote, and not understand what they say; but it matters not to the profit of their writings what they were themselves." It matters not to the profit of their writings, nor again to the authority resulting from them, for the *times* in which they wrote of course *are* of authority, though the fathers themselves have none. *They* are nothing more than bare witnesses; yet so much as this they have a claim to be considered.

This is the true Protestant view. We are not obliged to take the fathers as *authorities*, only as *witnesses*. Charity, indeed, and piety will prompt the Christian student to believe that men who laboured so unremittingly, and suffered so severely in the cause of the Gospel, really did possess that earnest love of the truth which they profess; but I am stating the strict Protestant doctrine, the great polemical principle ever to be borne in mind, that the fathers are to be adduced in controversy merely as testimonies to an existing state of things, not as independent and sufficient authorities. At the same time, no candid Protestant will be loath to admit, that the state of things to which they bear witness, is, as I have already said, a most grave and conclusive authority in guiding us in those particulars of our duty about which Scripture is silent; succeeding, as it does, so very close upon the age of the apostles.

Thus much I have said both in explanation of my former papers, and of the present. Gregory and the rest may have been but nominal Christians. Athanasius may have been very dark in all points of doctrine, in spite of his twenty years' exile and his innumerable perils by sea and land; the Martyr Cyprian, a mere high churchman; and Basil, a monk. I do not dispute these points; though I claim "the right of private judgment," so far to have my own very definite opinion in the matter, which I keep to myself. Now to resume my account of Gregory.

St. Basil died on the first of January, A D. 379. A few months afterwards his friend Gregory was summoned to his important work at Constantinople. Such is the order of Divine Providence, not to bring forward all his servants at once, yet to take care that there should never be wanting men to continue his work of mercy towards the world.

It was now about forty years since the church of Constantinople enjoyed the blessing of orthodox teaching and worship. Paul, who had been elected bishop at the beginning of this period, had been visited with four successive banishments from the Arian party, and at length with martyrdom. He had been superseded, first, by Eusebius, the leader of the Arians; then by Macedonius, the head of the sect which

denied the divinity of the Holy Spirit; and then by Eudoxius, the Arianizer of the Gothic tribes. On the death of the last mentioned, A.D. 370, the remnant of the orthodox elected for their bishop, Evagrius, who was immediately banished by the Emperor Valens; and, when they petitioned him to reverse his decision, eighty of their ecclesiastics, who were the bearers of their complaints, were subjected to a sentence severer even than our celebrated *præmunire*, being burned at sea in the ship in which they were embarked. In the year 379, the orthodox Theodosius succeeded to the Empire of the East; but this event did not materially alter the fortunes of the church in his metropolis. The body of the people, nay, the populace itself, and, what is stranger, numbers of the female population, were eagerly attached to Arianism, and menaced violence to any who was bold enough to preach the true doctrine. Such was the calamitous state of the church itself; in addition to which must be added the attitude of its external enemies:—the Novatians, who, orthodox themselves in doctrine, yet possessed a schismatical episcopacy, and a number of places of worship in the city;—the Eunomians, professors of the Arian heresy in its most undisguised blasphemy, who also had established a bishop there;—and the Macedonians and Apollinarists, whose heretical views it is not to the purpose here to enlarge upon. This was the condition of Constantinople when the orthodox members of its church, under the sanction and with the co-operation of the neighbouring bishops, invited Gregory, whose gifts, religious and intellectual, were well known to them, to preside over it, instead of the heretical Demophilus, whom Valens, three years before, had placed there.

The history of Gregory's doings and fortunes at Constantinople may be told in a few words. A place of worship was prepared for him by the kindness of a relative. There he began to preach the true doctrine—first, amid the contempt, then amid the rage and hatred of the Arian population. His congregation increased; he was stoned by the multitude, and brought before the civil authorities on the charge of creating a riot. At length, on Theodosius visiting the capital, he was established in the temporalities of the see. However, on the continued opposition of the people, and vexatious combinations against him on the part of his brother bishops, he resigned his episcopate during the session of the Second General Council, and retired to Asia Minor.

This being the general outline of the history, I will make several extracts from contemporary writers, with a view of illustrating, first, the temper of the heretical party; next, of those who maintained the catholic test of the Homœousion.

First, as to the heretics. Socrates gives us an account of the mode in which the spirit of idle and profane disputation first gained admission into the court, and hence into the imperial city. An Arian presbyter had been introduced to Constantine by means of the emperor's sister, and was intrusted by him with certain testamentary commissions to be executed on his death. In this way he gained a hold upon the mind of the new Emperor Constantius; and, finding his

influence great at court, he used it to unsettle and re-agitate the serious questions on which the Nicene Council had, once for all, promulgated the judgment of catholic antiquity.

The liberty of speech [says Socrates] which he was allowed introduced him to the notice of the empress and her eunuchs. One of these, by name Eusebius, was grand chamberlain. The presbyter gained his assent to the doctrine of Arius, and then, through him, the assent of the rest; and then of the empress herself. In a little time, the question was insinuated to the emperor; and, by degrees, it was openly agitated, first, among the courtiers; next, among the populace of the city. In the palace, the chamberlains held disputes with the female attendants; in the city, the war of dialectics spread through every family. Thence the evil spread to other provinces and cities. Thus the question, as a spark, began from a small beginning, but roused the disputatious spirit of the hearers. For the mere inquiring what the matter was, gave occasion to questioning; questioning led to strife; strife to utter confusion.

It must be observed that the author who records this remarkable phenomenon was not a catholic, though an opposer of Arius. The following account of Constantinople is extracted from Gibbon, who professes to borrow it from Jortin; and, as thus coming from professed admirers of heretics and scoffers, is given on unsuspecting authority:—

This city is full of mechanics and slaves, who are all of them profound theologians, and preach in the shops and in the streets. If you desire a man to change a piece of silver, he informs you wherein the SON differs from the FATHER; and, if you inquire whether the bath is ready, the answer is, that the SON was made out of nothing.

The unutterably profane habit of mind here illustrated, in the instance of the laity, was sanctioned by the disputes of the bishops of eastern Christendom themselves, who, instead of keeping to the simple tenet of the Homoeousion, which the Nicene Council had provided for them on the warrant of apostolic tradition, perplexed themselves and others with fresh and incessant discussions on the Sacred Mystery. In citing the following passage from Hilary, who, in his banishment in Asia Minor, saw much of them, (viz. the Semi-Arians,) I use the version of Gibbon:—

It is a thing equally deplorable and dangerous, that there are as many creeds as opinions among men; as many doctrines as inclinations; as many sources of blasphemy as there are faults among us, because we make creeds arbitrarily, and explain them as arbitrarily. The Homoeousion is rejected, and received, and explained away by successive synods. The partial or total resemblance of the FATHER and of the SON is a subject of dispute for these unhappy times. Every year, nay, every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and, reciprocally tearing one another in pieces, we have been the cause of each other's ruin.

Now, in the next place, let us observe, by way of contrast, the spirit of the catholic church, as exhibited in some of Gregory's discourses to the corrupt population, which he had been invited to enlighten,—e. g. from his twenty-sixth Oration:—

Ye know not, O my brethren, the trial and the toil of those who preside among you with the show of greatness, and declare the law of God to his people. Nay, perchance, though it be a thought to draw tears, few even of ourselves are aware how our every thought, word, and deed is weighed in God's balance. What is severely done by God is done cruelly by men, who are dull judges of themselves, but shrewd examiners of others, excuse the crimes of the people rather than our infirmities, and prefer to call us impious than themselves ignorant. Ah! you know not how great a privilege it is to be allowed to be silent; to be free of the necessity of speaking, so as to be master of one's own words, to come forward or retire at one's pleasure. For whereas all discussion is unstable, and in trammels from the existence of objections which may be urged against it, our discourses concerning God are such pre-eminently, inasmuch as the subject is far higher, and the speaker's anxiety more abounding,



and the risk more fearful. Our own meaning, our words, our audience—there are these three : from which shall we take encouragement out of these objects of fear ? To find the truth is hard ; to express it, scarcely possible ; still more hardly gained is the simple uncorrupted ear.....St. Paul himself, who had ascended even to the third heaven, yet declares that now we see in a glass darkly. Moses, too, with many prayers, did but gain a sight of the skirts of God's glory.....But we, forsooth, when we have advanced some poor step heavenwards, (often not even this,—but have only laboured out one word or two of Scripture, clumsily and ignorantly,) seem to ourselves to possess the full gift of wisdom in a day.....Consider that of all the disciples of Christ, high as they all were, and fulfilling their election, yet but one is called the Rock, and is intrusted with the foundations of the church ; one only is supremely loved, and rests upon the breast of Jesus ; and these are preferred by their Master without the jealousy of their fellows.....Yet so little do we honour this pattern, that it would indeed be a great deal to be able to point out others more forward and ambitious than ourselves.....The greatest evidence of humility is to speak humbly concerning God ; to know what to declare, what to repress, what to own ignorance of ; to yield in speech to him who has a commission to speak ; to admit that another may be more spiritual than one's self, and more advanced in religious contemplation. It is shameful to choose a mean attire and diet to shew humility, and sense of weakness by knee and eye, by fast and vigil, by sleep on the ground, by toil, by all those other means of bringing the body into subjection ; yet to be absolute and imperious in the doctrines concerning God, to yield to none, to exalt the brow above every teacher, where humility is not only glorious, but prudent.\* .....Teach in due season, but else refrain thy tongue, and open thy ear. Meditate on divine things, but remain within thy bounds. Speak of them, but with a practical reference to thy duties. Be not officious in thy inquiry into the mystery of FATHER, SON, and SPIRIT. Keep to the words which nourished you when a babe in CHRIST ; leave discussion to the more learned. It is enough for thee to have the foundation ; let the skilful workman build upon it ; enough to strengthen thy heart with bread, leave elegancies of the banquet to the wealthy. No considerate man will blame thee for lacking a costly feast, but for not setting bread and offering the cup of water, when you can, before disciple or stranger.....There are, indeed, those who are rich in contemplation, and are carried high above the many, and compare spiritual things with spiritual, and understand the three senses of Scripture, (Prov. xxii. 20,) nor can rest in penury, but plunge through the deep waters. Let such an one mount up, and be led forward, and hurried on by his mind, nay, (if he will,) let him ascend with Paul even to the third heaven,—but let it be with prudence and knowledge. Let not elation cause his fall, nor his pride of place melt the wings of his daring.....Others, again, are narrow in intellect, and poor in speech, and ignorant of the subtleties of language, the phrases and riddles of the skilful disputant, the objections and doubts of Pyrrho, the syllogisms of Chrysippus, with their solutions, the artifice of Aristotle's art, the fascinations of Plato's eloquence,—all of whom have entered into our church, at our cost, like so many Egyptian plagues. Yet such a man has his hope of salvation ;—but whence ? O the riches of Grace ! “Thou needest not ascend into heaven to draw CHRIST down, nor go down into the abyss to bring him back from the dead,” either curiously searching into his first nature, or his latter condescension. The word is near thee. The treasure is in thy heart and on thy tongue. “Believe and confess !”

When Gregory's exertions in the cause of orthodoxy were followed with a measure of success, he was accused (as might be expected) of ambition—a crime especially foreign from his character, but the only one which could be attributed as a motive for his conduct. This charge gave rise to his twenty-seventh Oration, which is apologetic, of which the following are extracts :—

How is it that the words of a foreigner so affect and subdue you, though they have no natural strength or fascination to boast of ? Truly they seem to have a magnetic influence ; for ye are drawn on to me, and hang one on another, and all on Him for whom and towards whom are all things. O marvellous chain, indissolubly knit together by links which the Spirit fashions ! For myself, I feel I have no higher wisdom than that of other men, unless it be the wisdom of knowing I lack wisdom, and am far indeed from its true and original source, which the wise men of the day certainly do not in their own case allow.....Nor am I the first to preach to you the word of orthodoxy, which ye so fervently embrace ; I do but follow the steps of others, nay, your own. Such is the fact ; for ye are disciples of the great Alexander, that famous champion and herald of the Sacred Mystery, who laid the ban upon the impious doctrine by deed as well as word. Ye well remember that apostolical prayer of his, which smote the heresiarch at a spot worthy of his unclean tongue, that the mocker might reap mockery, and the wrong of slaughtered souls might be

\* The Semi-Arians seem alluded to in this passage. Vid. above, p. 291.

recorded by a rightful execution. Thus we have brought out no fresh fountain in the wilderness; but merely cleared away the sand from the wells of Isaac, which the Philistines have stopped up. Nor am I pleasant jester nor courtly wit, as is the case with many prelates of the age, who make a craft and science of CHRIST's simple truth, who have brought the din and bustle of the courts of law into the holy place, and the publicity of the shows into our secret discipline, till, at length, there are two exhibitions (so to say) of Christian doctrine, as different from each other as public spectacle is from privacy—ridicule from reverence—the theatre from the habitation of the Spirit. Ye are witnesses, and God also, (as the apostle says,) that I have no part in this; yea, rather am open to the charge of bluntness and rusticity than servility, so as, at times, even to deal harshly with my eager advocates, when they appear to me to act inconsiderately. This was evident in the course of your late determination respecting me, when your enthusiasm ran so high as to force me, in spite of my protestations, upon this sacred seat of archiepiscopal, or, shall I say, kingly power. Ye forced me upon it, I say, with an impropriety; and so angry was I with some of the more forward among you, that they have gone over to the other side, and hate him whom they loved. For I am resolved to look to your profit rather than my own popularity.....

What, then, is the source of this popularity? It, as it seems you demand it of me, I will tell you. The chief reason is, that you brought me to this city. You naturally make much of your own judgment, and set off to the best advantage your own bargain. Every one sets much by his own, whether lands, or children, or opinions; and feels a spontaneous indulgence towards his own work. Next, men cannot help respecting one who is free from forwardness, violence, and theatrical display; and, on the contrary, retiring and unassuming, and solitary and simple in the crowd of men,—in a word, who has what the schools call high views; by which I do not mean any artificial and secular wisdom, but pure and spiritual principles. I do not hide in order to be sought out; to be thought worthy of higher honour, (as persons who first shew a little, and then quickly hide again their beauty of person,) but to evidence, by a quiet deportment, that, in truth, I do not desire the post of dignity and pre-eminence. In the third place, you sympathize in my sufferings from external and internal enemies. Accordingly you are indignant, and distressed, and perplexed how to aid me in my persecutions; and, therefore, have nothing left but to feel compassion for me. And compassion towards an object we respect is a strong bond of affection. Such is the secret of your attachment to me.....

As to the attacks which are made upon me, I feel they are from jealousy, and so dismiss them. But, since I know that some of yourselves are pained, I will say a few words about them. Truly, was it some low and human motive—ambition, e.g., of this chair—which led me hither at the first, with my grey head, and wrinkled brow, and my limbs shrivelled by age and sickness, and which now sustains me amid these insults against me, surely I should blush to see heaven and earth, as the ancients word it; I should blush to look upon this venerable chair, and this sacred meeting—this holy congregation, which I have recently raised, which was opposed by so fierce an array of the evil powers, as even to be broken up before it was well joined in one, and done to death ere it was born, and which now again is slowly moulding after Christ's pattern. Nay, I should feel shame at my own toils and troubles, and this coarse garb of mine, and the solitary retirement of my past life, and my poverty of means, and my frugal fare, which has been like the raven's..... But, it seems, this is incredible to most men. Be it so; but what is that to me, who am desirous principally, or solely, that it should be true?..... Though it is not believed by the many, it is by Almighty God. Yea rather it is clearly made manifest to Him who knows all things before they arise, who fashions each heart, and enters into all its secret stirrings and motives.....

But enough on this subject, or perhaps too much. Now, O my flock, I address myself to you. Be to me my glory and joy, and crown of boasting, as the apostle says. Be ye my answer to those who criticise me, for ye are my work and deed; and "deeds are stronger than words," as it is said..... O ye citizens of a great city, the greatest save one alone, if not the greatest, be chief in your obedience also, lest your greatness be but a disgrace; for surely it is a disgrace to be so interested in the races of the circus, and the theatre, and the course, and the hunt, as to make these diversions the business of your life, so that the first among cities becomes but the city of idlers and triflers. O may you put away all these things, and become the city of God! May you be graven on the palms of his hands, and, at length, be presented with us to the Great Guardian of all cities, in glorious triumph, through Jesus Christ, &c.

Let this suffice by way of contrasting the orthodox with the heretical spirit in the days of Gregory Nazianzen; and, in closing the subject, let us reflect, with thankfulness, that, many and painful as are the religious contests and divisions of the present day, the topics of dispute which engage the public mind are not of that solemn theological character which marked the Arian controversy, and made it a question of miserable perplexity to serious men whether (as Gregory implies in a foregoing extract) to speak or be silent.

## ONE CATHOLIC AND APOSTOLIC CHURCH.

DEAR MR. EDITOR,—I wish you would give your readers a hint on the impropriety of applying the title of *catholic* to Romanists of the present day. There are two passages in your May Number which induce me to call your attention to this point,—one is in the paper of your correspondent *Μισσεολογος*, where he says, (p. 581,) that Oriel College, Oxford, was founded “at a time when the catholic church was the only form of religion avowed either in Oxford or elsewhere in the king’s dominions.” It is easy to see, however, that the writer of this sentence knew well what the catholic church is, and therefore I do not adduce his use of the term as an example of the abuse I wish to call your attention to, but merely as having led to my writing you this letter in consequence of a conversation with a friend who misunderstood his meaning. But in another page of your Magazine, (p. 602,) your correspondent “R. W. B.” does, I think, fall into the error in question, when he distinguishes the schools he speaks of into the schools of the church; 2. of the *catholics*; 3. of the dissenters. Now really, Sir, this does sound somewhat odd, and perhaps the following observations may open the eyes of some of your liberal readers (not meaning by any means to include your friend, “R. W. B.,” under that “denomination,”) to the evil of such a concession, for such the Roman catholics always consider it.

In the present day the words *papist* and *popery* are regarded as offensive; and one is compelled to look out for some other which will not hurt the feelings of such as adhere to the communion of the Pope. *Romanist* is a term which, though not quite regarded as a nickname, is, nevertheless, not altogether palatable; but let us hear what a leading member of the sect has proposed to substitute for it. Mr. Butler, writing to Dr. Southey, in his tenth letter, says:—

“The title which you give to the chapter of your work which I have now to consider, is, ‘View of the *Papal System*.’ The words *popery*, *papal*, and *papist*, being particularly offensive to Roman catholics, in the sense in which these words are generally used by our adversaries,\* I have altered it by substituting the word ‘Roman catholic’ for ‘papal.’ In the oath which the legislature has prescribed to us, we are styled ‘Roman catholics.’ On this account it has always been a rule with me to denote, in my publications, the religious denomination of Christians to which I belong by the appellation of *Roman catholics*.”†

Well, then, let this be their appellation; we have no great objection to it: for the sect to which Mr. Butler belonged is, doubtless, the Roman church,—a true church, and a part of the catholic church, and therefore is fairly enough described by the title of Roman catholic; but after having made him this concession—after having been told that he always made it *a rule* in his publications to call his own denomination Roman catholics, one certainly did not expect, *in the very next sen-*

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\* Query—What is this objectionable sense?—i. e., what do protestants mean by the word *papist* more than they mean by the word *Roman catholic*, which should render the former so peculiarly objectionable? Is Mr. B. ashamed of the doctrine of papal supremacy implied in the former term?

† Book of the Roman Catholic Church, p. 99.

tence, to find Mr. Butler turn short upon us with the following argument:—

“But is it not entitled to this honourable appellation?”—[i. e., to the honourable appellation of Roman catholic, if we look to what precedes; but a different appellation, as we shall see, is meant by what follows.] “Speaking of the Arians, St. Augustine observes, that ‘they called their’s the catholic church, and wished others so to call it. But,’ continues this great man, ‘if any stranger comes into their cities and inquires of them for a catholic church, to which churches do they themselves point? Certainly not to their own.’ May I not ask, whether, if a stranger were to inquire, even from a prelate of your church, where the catholics assembled for divine worship, he would point to his own cathedral, or to any of his parochial churches? Would he not point to the place of worship in which those whom the laws terms Roman catholics, are used to assemble? Would not the same answer be given if the inquiry was made of any protestant in any other condition of life? Would not this be the case all over the world? And does it not incontrovertibly shew the universal feelings of persons of every creed, that mine is the church catholic,—the church universally diffused?”

Here, then, we see the use which Romanists make of our politeness; they first cry out against the appellation of *papist* as hurtful to their feelings: we apologize, and ask what name they would have us call them. Roman catholic is proposed as a name sanctioned by the law of the land, and we assent to it as a proper enough term; but no sooner have we done so than the word *Roman* is lopped off, and our concession is ascribed to “a universal feeling,” a kind of instinct or moral sense pervading every breast, and giving its testimony, like the still small voice of conscience, to the catholicity of the church of Rome.

It is not my purpose to answer Mr. Butler’s argument, if *argument* it can be called; I merely wish to point out the dishonest use that is made of our conceding to Romanists the title of catholic, with a view to shew your readers that the danger of the concession is not altogether imaginary. I remember once, in a conversation I had with a very ignorant Roman catholic old woman, using an argument in jest, which is exactly similar to Mr. Butler’s, and may serve as a retort upon it. I had no intention of urging it upon her seriously; but I afterwards found that it had a considerable effect upon her mind, and that she had actually consulted the priest upon the difficulty. She was talking of the authority of the church,—“Nonsense,” said I, “what business have you to talk of the church? Does not everybody know that protestants go to church, and that your people always go to chapel?” Now, if there be any Roman catholic who thinks that there is anything more than a quibble in Mr. Butler’s reasoning, let him point out the fallacy of my argument, (for I admit that it is a sophism,) and he will find a fallacy of exactly the same kind in the argument of his champion.

Another very common use which Roman catholic disputants make of this concession, is frequently met with in conversation, and has often seriously shaken the minds of protestants, at least in Ireland, where such weapons are very freely used in controversy. It is this: “You confess, in your creed, that except a man believe faithfully the catholic faith, he cannot be saved; you confess, also, your belief in the *holy catholic church*. Now, we have the catholic faith,—we (as

Mr. Butler says) are universally known as *the catholic church*; therefore, by your own shewing, you have cast yourself out of the pale of salvation;—you have separated from that church in which you nevertheless profess to believe as an article of your faith." I cannot, at this moment, refer to any writer who has seriously employed this argument, although I feel sure that I have seen it in print more than once, and I think it is, notwithstanding its sophistry, a better argument than that which Mr. Butler has ventured to publish.\*

And this leads me to notice another concession we make to our enemies in the title we consent to give ourselves. The appellations of *established church* and *establishment*, necessarily lead the thoughts to the question, "by whom established?" And thus we seem to admit all that our adversaries can wish when they represent us as a state engine, dependent altogether on the will of the civil magistrate. Besides this, the title is not even a true one; for the dissenters' religion is as much established as ours, in so far as it is under the protection of the laws, recognised by the legislature, and, in Ireland at least, paid by the state out of the public purse. Such an appellation, therefore, ought not to be used by any orthodox member of the catholic church in England and Ireland; and it is in its nature a schismatic term, degrading the church to a mere sect or denomination of Christians at best, and calculated, therefore, to mislead the ignorant and the wavering.

I hope I shall also be excused if I add that I do not think the term *protestant* (notwithstanding all the talk we have heard about it since the revolution) can, in any proper sense, be applied to designate the church in these countries. At best it is but a negative term. "I cannot admit the word protestant," says a learned writer, "as a name whereby to distinguish *my church* or profession. I think that if I were asked *what church are you of*, or *what religion do you profess*, and I answered *I am a protestant*, this would be a very imperfect account of myself and of my faith; and all that could be gathered from such an answer would be, that I was of a *negative religion*, or, rather, of *any*, no matter which, provided it be not popery. Let us, in God's name, *protest* to the utmost against popery; but let not that name, (which is pretended to *unite* us,) by shuffling away all distinction, betray us into a *schism* from our best apostolic mother.†" "As to the general term protestant," says an eminent prelate, "I am not at all satisfied with it, and I have both reason and experience to warrant me in this dislike."‡ I think, therefore, that we should call ourselves either the Reformed Episcopal Church in England, in contradistinction to protestant dissenters, or else the Reformed Catholic Church, in contradistinction to Romanists. I shall conclude in the words of a good churchman:—"I could wish that we did make use of

\* See "Bowles's Letter to Whitbread. London: 1807;" and "Le Mesurier's Address. London: 1810."

† "True Churchman and Loyal Subject. Dedicated to the Clergy. Lond. 1710." pp. 3, 9.

‡ "Bishop Lloyd's Reformed Catholic. London: 1679."

the good old words, as well as stand up for the good old truth, and not give the Romanists the advantage to shelter their errors and ill practices under good old names, to whom they are unjustly applied. I know no reason why, whilst we maintain the catholic faith, we should not denominate ourselves catholic, or English catholics, and this would oblige the Romanists, for distinction's sake, to call their proselytes (English) Roman catholics, the absurdity whereof would, in a great measure, appear from the very terms."\*

I am, Sir, your obedient servant,  
AN IRISH CATHOLIC PRIEST.

#### JOHN WESLEY'S ATTACHMENT TO THE CHURCH.

SIR,—You, as well as the editor of the "Standard," and some other friends of the church, are accustomed to speak very respectfully of the Wesleyan methodists, and so, in many respects, would I; but I cannot go along with you and them in asserting that they are fellow-churchmen. They, undoubtedly, have not that rancorous hatred of the church which is felt by many of the dissenting body.

Remembering whence, as a body, they have sprung, and what their professions have always been, it would be strange and grossly inconsistent if they were to take part, in these evil days, with the old enemies of the church. Accordingly I find that they very generally refuse to sign the dissenters' declarations and petitions. Nevertheless, it cannot be denied that they have most widely departed from the principles of their venerable founder. In proof of this, I send you herewith a copy of a letter written by Mr. Wesley, only about three years before his death, to one of his preachers, who had requested his advice on one or two points of discipline, especially as to how he was to proceed with one of the societies who had threatened to leave the connection, if they were not permitted to have the sacraments administered by their own preachers. The letter lies now before me, and shall, if you have any doubt about it, be sent to you for your inspection. It was thus (*names being omitted*):—

"London, Feb. 21st, 1787.

"DEAR —, Deal tenderly with — —, and I think he will be more useful than ever he was. On Monday, March 19th, I expect to set out from Bristol; March 24th, I am to be at Birmingham; and, April 2nd, at Manchester. Modern laziness has jumbled together the two distinct offices of preaching and administering the sacraments. But, be that as it may, I will rather lose twenty societies than separate from the church.

"I am, dear —,

"Your affectionate friend and brother,

"J. WESLEY."

Thus resolved and consistent was this great and good man, (for such he was,) even to the end of his days, in his dutiful attachment

\* "Græcoene's Answer to Huddleston, 1703."

and fidelity to the church which had been a nursing mother to him and his for many generations. Widely have his followers departed in *practice* from his precepts and example in this respect. Let us, however, at least hope, that the veneration they justly cherish for his memory, as well as their own good sense and good feeling, will prevent them from ever joining the ranks of the deadly foes of that church for whose peace and prosperity, with his last breath, he fervently prayed, some of the last words he was heard to utter having been—"God bless the king and the church."

I am, Sir, A CONSTANT READER.

#### DISCONTINUANCE OF WEEKLY SERVICE.

GOOD SIR,—I am an ancient country clergyman, who seldom go from home; and when I do, I confess to you, my principal anxiety is to get back as soon as may be. Among other my methods of beguiling the time of absence, one has been to make a point of attending the public prayers of the church, where opportunity offered, either on my journey, or at my place of sojourning. For many years, when I came to any large town, I could be certain, at least on all holidays, and on Wednesdays and Fridays, of refreshing myself by hearing and joining in our noble service and the Litany. And I need not, I suppose, be ashamed to say to you, Sir, that it made me feel *at home* for the time at least, and cheered me on my way. But, somehow, of late, I have been sadly *balked* (I do not recollect any other word so suitable) in this respect.

Let me state to you two or three instances:—

At a large town in the south of England, I went to the church on a saint's day, when the officiating minister *omitted the whole of the Communion Service*. I understood his vicar, or rector, was what they called very *serious*; but I thought surely I must be misinformed, otherwise he would not have allowed the service in his church to be so curtailed.

In another town, I went, as a stranger, to the church on a holiday, when, to my surprise, the curate or vicar, (he, too, *serious*,) somehow or other, *dovetailed* the Communion Service into the prayers, and then sent us away without the appointed blessing. To be sure, we were but a scanty congregation; but, as I walked away, I could not but feel that a wrong was done to us, and that because we were but a *very* small remnant, we were not thought *worth* a blessing. However, I comforted myself with reflecting on the promise made to *two or three* gathered together "in His name."

In another instance, going to the church in a populous town on a saint's day, and not hearing the bells, I said to the sexton, "Surely, I am too late." "No, Sir," said he, "we have done with *that* now. Since Mr. — came, who is a beautiful preacher, we have an evening lecture instead, once a week, which *the people* like much better." I made no reply, but walked away back to the inn; for, indeed, Sir,

my heart was full, and I felt as if I, and such as I, were shut out from our poor old neglected church.

I am, Sir, yours, in much dejection, SENEX.\*

Wednesday, July 16th, 1834.

#### QUERY AS TO CHURCH BUILDING.

MR. EDITOR,—I reside in a village, containing a population of three hundred and thirty souls, which is three miles distant from its parish church; and I add, with concern and sorrow, that Sunday seldom witnesses a dozen of its inhabitants within the walls of their parish sanctuary. I am free to acknowledge that carelessness and indifference may form a material part of the cause; but still, were it otherwise, the distance alone would form an insuperable obstacle to the attendance of the majority. It, however, Mr. Editor, fortunately happens, that amongst us there are some (though few) who can and will lend their aid towards removing a cause which too many are ready to lay hold of as an excuse for not attending the house of God, but which is doubtless a valid reason to a great many of my neighbours.

Would you, therefore, Mr. Editor, in your next number, do me the favour to say, how the good work of raising a humble temple to the service of God in our own village must be proceeded in. To whom ought we first to apply? To the incumbent of the parish? To our diocesan? Or to whom? And last, though not least, what assistance may we expect from the Society for Building Churches, and what from Queen Ann's bounty, or any other source, as an endowment? I will just state farther, that it is most probable that the great proprietor of the estate would give the ground for a site, and *perhaps* some pecuniary assistance; in which case, I think it would be right to vest in him the patronage. Besides this, I think 300*l.* may be safely calculated upon from private contributions; and, upon a rough calculation, the total expense of the building, &c. is laid not to exceed 500*l.* I think, Mr. Editor, judging from your labours, that it is unnecessary for me to add an apology for thus troubling you, being on a subject calculated to "enlarge the borders" of our church, and thereby to diffuse more widely the blessings she is shedding upon our country.

I am, Mr. Editor, A LAY SUBSCRIBER.†

July 21st, 1834.

\* There is great justice and truth in this complaint. But one point deserves consideration. When a parish is *very large*, and the incumbent can perhaps ill afford one curate where *two* would not be enough, how can the due degree of parochial visiting in distant parts of the parish be carried on, when (on an average, taking in Lent) near three mornings of the week, besides Sundays, are so taken up as to preclude all distant excursions?—ED.

† Perhaps some correspondent will be so good as to answer this fully in the next Number.



## SUNDAY SCHOOLS.\*

SIR,—Sunday schools occupy, at this time, the minds of a great many of the clergy, and of others who are concerned for the moral and religious improvement of our countrymen, many of whom have to lament the want of expected effects from them.

The efficiency of Sunday schools depends much upon the qualifications of those who conduct them. Rooms and funds are essential; yet places in possession of both, but destitute of qualified teachers, are like those places where churches and church endowments exist, without a liturgy, and a clergyman prepared to give that liturgy its practical advantage.

I take it for granted, that the effect to be desired from Sunday schools is, to work into the minds of children right moral and religious principles, and habits of acting upon those principles. If this object be obtained, all the rest which is not got in the necessary process will be gained in due time. If we take our notions from the writings given us by the inspiration of God's Holy Spirit, we shall proceed in this business upon the principle, that the fear of the Lord is the foundation of all that we endeavour to inculcate. And, moreover, we must be persuaded, that good teachers must not only be of quick understanding, in the fear of the Lord, but also ready and judicious in the application of this principle to cases within the observation and comprehension of the persons they undertake to instruct, before they can be expected to instil this knowledge into the minds of children, and to lead them to form habits of applying it in the daily regulation of their own conduct. How should teachers convey to others ideas they do not themselves perceive, or teach others to seek for, and yield to, an influence, with the force of which they are themselves unacquainted?

Nor can it be supposed that all those who may be allowed to have in them the *root of this matter*, are therefore qualified to lead children to the habit of applying this great principle of godly fear to the regulation of their thoughts and actions in common life—that is, to a uniform reverence of God's name and word,—to a due regard to the Lord's day,—to the reverence of his sanctuary,—to the aiming at devotion in his worship,—to conscientious diligence in their appointed daily tasks, and to work into their every-day conversation a ready perception of the duties of their situation, together with habits of truth, fidelity, order, obedience, self-denial, and perseverance,—all resting upon the basis of God's holy and perfect law; and that he who made that law is the constant witness of all that we say and do. Children are as capable of understanding these things as other matters they are usually taught, if teachers were prepared to direct their thoughts in a judicious manner.

The question is about the mode of conveying proper ideas on these

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\* This letter has been long mislaid. It is due to its most respectable author to mention this.—ED.

subjects. With the most vivid impression upon our minds, that from God proceeds *all holy desires, all good counsels, and all just works*, that God alone can give us a *right judgment*. We must recollect, that the Divine influence is usually afforded to assist well-applied human means. Our notions about the best means may vary; but we have nothing to say to those who expect either wise or good children without the application of proper means for their instruction and discipline in wisdom and virtue. The instruction of children, both in matter and in manner, is an *art* founded on the science of human nature in its early years, of the weakness, yet susceptibility, of the infant mind,—an art acquired only by *assiduous practice* under judicious direction, or by a *long course of careful experiment*,—an art as distinct from any theory of education got from books or from lectures, as is the correct use of a language from the theory of its grammar and rules of syntax. We conceive that, to a vast majority of persons who pretend to teach, this art is a *perfect mystery*; and, that a well practised observer will perceive, that it is a mystery to no small proportion of otherwise good and wise and learned men, when such men undertake to teach and manage children.

Without design to insinuate the least possible disrespect to the clergy, it is seriously asked, whether their order, generally, be in possession of this important secret? Indeed, how should they possess an art which is not acquired by thinking, by reading or hearing lectures on education, by visiting schools, but by all these, together with long practice, or by skilful assistance. It would be as reasonable to expect a well-finished chest of drawers from one who had never wrought in the shop of a cabinet maker, or that a man-of-war should be built and rigged out by persons unacquainted with the operations in a dock-yard, as a well managed school by unprepared teachers. In the case of schools, the assistance so greatly wanted cannot generally be had; there is comparatively no one to communicate it; yet it appears to the writer of these remarks, that that want, so miserably felt in Sunday schools, would, in a reasonable time, be, in a good degree, supplied, if we could once persuade the clergy, generally, to *suspect that they are deficient in the essential qualifications for the regulation and teaching of children*. Their minds would then be brought to bear upon the subject, and their desire to promote the good of mankind would urge them to every exertion in searching after an art which is greatly lost, yet so greatly wanted, that the substantial instruction and discipline of the rising generation cannot possibly be provided for without its recovery. And with so much ability and preparation of mind, perseveringly bent upon such a subject, we should not be long destitute of very considerable improvement in the efficiency of Sunday schools,—indeed in the practical part of education generally. Reading and lecturing have their use; but they can no more make a *schoolmaster*, than they can make a surgeon a painter, a sculptor, or a poet.

I should be sorry to be misunderstood. Far be it from your present correspondent, Mr. Editor, to detract from the merits, or to disparage the effects produced by the exertions of those benevolent persons,

clergy and laity, who have laboured in this work of Christian charity. I respect from my soul, and love with Christian affection, all, both male and female, old and young, (and they are many,) who have given themselves to this good work. Great has been their self-devotion, and their reward is with the Most High; they have not been without cheering, visible fruits of their labour. Besides the diffusion of the ability to read, and of better habits of conduct, one of a hamlet and two of a parish have, by God's good blessing, been formed by them to the Christian character. But when we look more generally at the population of the country, allowing all the exceptions, there is a great want of the effect to be reasonably expected from proper means generally applied. And it is presumed, that the deficiency, on the score of public moral and religious principle at this period, lies in the deplorable scarcity of persons employed in teaching,—of persons who are qualified by principle, by knowledge, by quickness of perception, by self-command, by experience, by proficiency in the art of communicating instruction, to undertake the teaching and the guidance of children—that is, the business of education. And it is further presumed, that there is an almost total want of any adequate exertions to supply this lamentable deficiency. As if, while tailors and milliners must be trained to the art, *schoolmasters*, and *governesses*, and *teachers* were to be gathered, like blackberries in autumn, from every hedge; and you had nothing to do but *advertise* and *have* what of this kind may be wanted. An advertisement, however, cannot fetch that which exists not in the country. For Sunday schools at least, teachers *must be formed*; for, in many extensive districts, there are none to be had; and to whom can we look but to the clergy? *Their* labours are extended throughout all the country; and if their influence and exertions in this particular department could but be *judiciously* applied, it would be *well received* and *abundantly useful*; but it is necessary that they should be better prepared than generally they are. To make those schools efficient, the machinery of the church of England (if I may be allowed the expression) must be brought to bear fully upon them. The church of England is a machine of admirable construction and of immense power (as human means can be powerful) in a moral and religious view; and is particularly applicable to the improvement of that class of persons of whom and of whose connections Sunday schools are composed. *But we want persons of skill and judgment to apply its powers and to work its provisions.* This is most evidently *the specific business of the clergy*; but I am sorry to say,—and nothing should induce me to say it, but the hope of exciting such reflections on the fact as may lead to a useful change,—that, in this respect, the clergy, as a body, are greatly deficient. They have not sufficiently understood this use of our liturgical services and offices, and, of course, are not prepared, generally, to work this machinery. I speak advisedly, and with some extent of acquaintance with the subject. A great proportion of very laborious and devoted clergymen—and to whom, in *many* respects, the writer of these remarks looks up with unaffected deference—have not the art of applying the advantages afforded by our national insti-

tutions to the instruction and discipline of the young and uneducated; they are apt to *lecture, address, and explain*, when they should be *catechizing, and ordering, and leading* such persons *to think, and to pray, and to worship* in the scriptural, enlightening manner to which the church, if duly followed, would guide them. They adopt, in their endeavours to benefit children and uneducated persons, the superficial, meagre, and unsubstantial methods of those who think themselves wiser than the fathers of our church. The mind is stuffed with crude and indigestible matter, not prepared for children; and their scholars and converts of course become rickety, with big heads and slender bodies; and they have to lament that the children are unsteady as they grow up, and that their converts, when exposed to the influence of the world around them, cease to do credit to their instructors: like plants reared in a hot-house, they sicken and become stunted when exposed to the soil and climate of the country. Teach persons to understand and to feed upon the kernel that is so plentiful in the Liturgy, and they will have little relish for the husks scattered elsewhere.

Could those of the clergy who take a vital interest in the concerns of their order be once persuaded to go heartily into the inquiry, *what characters are wanted for masters and teachers of schools?* and could they be persuaded to study the *best mode of forming* such characters, as far as Sunday schools are concerned, opportunities would, by degrees, multiply, of bringing out and of encouraging proper candidates for instruction in the art of teaching and managing such schools. And were the inquiry patiently pursued, as it ought to be, by persons qualified by principle and education, and whose situation and office, like that of the parish priest, is so favourable to the forming of a judgment of what is wanted, their minds would open to the subject, and soon reach beyond the limits of Sunday schools and village seminaries, to schools of higher order; and the business of education, learned as well as religious, now conducted in a manner sadly too loose, superficial, and desultory, would gladly receive substantial improvement. Beginning at the foundation, the superstructure would rise in beauty and stability; and the present lamentable proportion of unschooled, unformed, magazine divines, and newspaper gentry and legislators, whose dandy airs, inconclusive prattle, and pompous nonsense, now so incessantly annoys what still exists of English understanding and manhood, would gradually retire, and give place to men of good principle, and of understandings enlarged, strong, and sound, prepared to grapple with the difficulties of each office in society; and we might hope to see, by God's mercy, the ravages repaired which have been made and are making by imbecility and malice, in the noblest structure under heaven—the British constitution in church and state, and the benign effect would be further visible in an intelligent, religious, virtuous, and happy yeomanry and peasantry.

H. H.

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#### REVIVAL OF RAIL-SITTINGS IN CHURCHES.

SIR,—It is now worse than useless to lament the spread of schism. While our wailings make us ridiculous, they are taken for an acknow-

ledgment of weakness, which gives encouragement to the machinations, and a present triumph to the spleen, of our enemies. Since the great Rebellion, in which its true character was so bloodily displayed, we may fairly say, that it has never been more rampant and ferocious. Estimating duly its malignity, therefore, as we now may, our individual and collective efforts should be vigorously and indefatigably exerted to check its further increase. This is to be done by looking boldly, in the first instance, to the causes which have cherished it, and then applying to each of them its appropriate remedy. To the whole of this important subject, I cannot now address myself; but as the Church-building Society will soon be called upon to apply the accession of funds lately received from parochial contributions, under the King's Letter, to the erection or enlargement of places of public worship, I will venture, through the medium of your invaluable publication, to suggest what appears likely, in my humble opinion, to be a great improvement upon the modern distribution of sittings,—I mean *the immediate return, where circumstances will permit, to the open seats and rails of our forefathers.*

In his chapter upon "The Parson's Church," George Herbert observes, that he takes order, "amongst other things," that "*the seats be whole, firm, and uniform.*" This preceptive remark with respect to seats, which referred, I make no doubt, to the then prevailing custom of rail-sittings in our country churches, conveys all that I would recommend. A convenient oak rail, which may serve on one side for a support,\* and carry upon the other a ledge for books, a seat underneath this rail on one side, covered with baize, and a well-stuffed kneeling-place on the other, with a board for the feet between each row of rails, might, at a very trifling expense, be kept "*whole and firm,*" and would give an "*uniformity*" and *accessibility* to our churches, such as every pious heart would love, every judicious mind approve.

All our old churches were at one time fitted up with moveable seats and chairs, the property of the incumbent; and the innovation of *pews*, as a general practice, reaches, I think, no further back than the time of Henry VIII. The word "*pew*" has been derived from the Dutch "*puze*," a term which was applied to the *suggestum*, in front of the Stadhuis or Town-hall, from whence proclamations were published. It meant the "*front*" or "*frontage*" of a building; hence "*puze-balk*" was the principal cross-beam in the front. "*Gestoelte*" was, however, properly a *pew*. The Latin word "*podium*," which is the etymon of "*puze*," was probably the origin of our term "*pew*," as Junius, Minshew, and others, have long ago conjectured. But what was the "*podium*"?

\* Et Capitolinis generosior, et Marcellis,  
Et Catuli, Præfrique minoribus, et Fabiis, et  
Omnibus ad podium spectantibus.—Juv., Sat. ii. 145.

\* Another, halfway down between it and the seat, would also be desirable, for the benefit of children and females, the aged, and infirm. Indeed, to secure attention in the hearers, it is indispensable that the body should be sustained without any inconvenience.

It seems to have been an inclosed space or *box*, formed at the foot of the common seats, on a projecting platform, with a parapet wall, abutting on the very arena of the circus or amphitheatre. It was the best and most conspicuous situation for seats; and, accordingly, here the nobles and higher officers of state, the consuls, prætors, and others, sat in curule chairs, attended by their lictors or retinue. I am more minute upon this subject, because the "*podium*" and "*pew*" appear, in their origin and purpose, to bear a striking resemblance to each other. Both were an encroachment on the space at first appropriated to the people. Both were erected in the best situations, and both were set apart for the noble, the great, and distinguished. With respect to the "*pew*," however, we find that some persons of this description declined the honour of this novel accommodation. Bacon informs us, that Sir Thomas More, when Lord Chancellor, sat in the chancel, probably on one of the moveable rails, or chairs, while his lady sat in a *pew*.

Now, conscientious advocate as I am, on religious and political grounds, for the rank and privileges of our aristocracy, and for that deference and consideration from their fellow-subjects, to which, as the pillars and pride of our limited monarchy, they are fully entitled, I must say, I should like to see them in church seated, like Sir Thomas More, upon the same kind of rails with the rest of the congregation, having the only distinction of being separate, *if they wish it*. To many of them, I am persuaded, such an arrangement in our churches would not be unacceptable. If, indeed, the adoption of rails was general, as a system conducive to the wider and better edification of the people, the advancement of Christian charity, humility, and fervent piety, the social approximation of ranks, in short, to the mutual good will of men and the glory of God, I will never believe that our nobles, like those of Tekoa, would be found "not to put their necks to the work of the Lord." The example of our nobility, and of our old English gentry, with whom the same arguments would instantly avail, would reconcile also the commercial and wealthier classes of the community to what would no doubt be misrepresented as the *levelling* principle of rail-sittings. Lastly, all who are sincerely attached to the church, as the *true catholic church*, in this country, and to her ministry, as being the pure unbroken line of priesthood from the apostles, would exult in the return to a simplicity and "uniformity" of worship, which would immediately bring back to her altars hundreds of thousands who are not of our fold, only because our churches will not hold them, or because the principle of exclusion by pews now visits them so glaringly with the painful reproach of *inferiority*, even in the house of our common Maker. All would eventually rejoice in a change, which, at least, once in the week, would bring the rich and the poor together, side by side, before God, would ensure a more regular and punctual attendance, would disseminate stronger feelings of neighbourly love and genuine lowliness of heart, would raise to heaven a more general and united voice of praise and thanksgiving, would excite and communicate a warmth and holy rivalry of attention and devotion, now deadened and interrupted by pews, and would render

absence from divine service, heedless and indecorous demeanour in the congregation, and habitual neglect of the sacrament less frequent, because more notorious.\*

TARPA.

#### EASTERN AND WESTERN ANTICHRIST.

SIR,—A note by Casaubon ad Sueton. Nero, c. 57, will furnish Mr. Maitland with probably the very clew that led Bishop Horsley to remark, that "Antichrist, according to the fathers, is to consist of two branches, an eastern and a western." "Fuit et illa constans plerorumque in veteri ecclesia opinio, venturum Neronem ante seculi finem, et vel ipsum fore Antichristum vel temporibus iisdem per occidentem sæviturum, quibus ille per orientem; qua de re suaviter fabulatur ille vere *Σαυμάσιος* Martinus apud Severum Sulpicium dialogo secundo."

If the note of the illustrious critic, which might be fully supported by passages from the 5th and 8th books of the Sibylline Oracles, and from Commodianus, Instruct. 41—54, as well as from Sulp. Sev., sufficiently account for the bishop's remark, it must be conceded that it does not completely justify it. No father, it must be allowed, had any idea of the antichrist being a system divisible into two branches. Every ecclesiastical writer, from Hermas to St. Bernard, was assured of the personality and individuality of that formidable character. To discover that that wicked one was a dual existence was reserved for the superior sagacity of the moderns.

I am, Sir, your obliged servant, JOSEPH ADAM.

#### MILNER'S CHURCH HISTORY.

Wednesday, August 13th, 1834.

SIR,—I observe that a pamphlet will shortly be published (if it have not already made its appearance), bearing this title, "A Vindication of the Rev. Joseph Milner, and his History of the Church of Christ, against the Judgment pronounced upon them by the Rev. H. J. Rose, B.D., &c. By the Rev. John Scott, M.A., Hull."

\* It will be no egotism in a person unknown to add to these beneficial effects of rail-sittings, their influence on the clergyman himself. I have never performed divine service in a church where these open seats remain without experiencing more powerfully my sense of solemnity and responsibility. They produce the impression more deeply of addressing a *family*, an assembled *household* of faith. I shall ever bear with me the recollection of taking the Sunday duty of West Wycombe, in Buckinghamshire, where the interior space of the whole church was covered with long open benches, faced with green baize, and nicely ranged upon matting, while the reading-desk and pulpit were nothing more than fluted shafts, of very moderate size, having at their summits an outspread eagle, gilt, to bear the book, and very little raised above the level of the congregation. The building on the hill was a handsome Grecian structure, and the inside fitted up in splendid simplicity. The circumstance to which I am referring is, however, of too distant a date to enable me to enter into minutiae; but I left the church, even then, with a regret (now painfully familiar to me) that the Church of England had ever admitted the invidious, unholy, secular, exclusive, or rather *prohibitory* practice of *pewing* her places of worship.

Now, as I do not at all know what ground of "vindication" Mr. Scott will take, and am in no sort of way interested in the subject, except as a lover of the truth, I feel that I may claim the attention of candid readers, when I offer to their notice, by way of specimen, a small selection from copious memoranda made a few years since on the perusal of the first volume of Mr. Milner's "History of the Church." The writer did not proceed to the second volume.

## COMPARE

1. "No doubt he (St. Paul) had been sincere in his religion formerly; yet is he far from exculpating himself on this account."—*Milner*, p. 22, (2nd edition.)

2. Cornelius, "a regenerate person already, though with no more than the Old Testament light."—*Ibid.* p. 53.

3. "The work of Divine grace in distinguishing persons of various families and connexions, is ever observable."—*Ibid.* p. 92.

4. "Common sense....will be found ....to denote a very mischievous engine in religious matters."—*Ibid.* p. 110.

5. "When men go on for years in a placid, unfeeling uniformity, this is always the case;" i.e., they "lose the conviction of their internal blindness, misery, and depravity."—*Ibid.* p. 111.

6. "An opinion tolerably (sic) confirmed by experience, that early converts, or those who have been religiously brought up, do not make that vigorous progress in divine things, generally, which those do whose conversion has commenced after a life of much (sic) sin and vanity."—*Ibid.* p. 133.

7. "In our age it [to call baptism itself the new birth] is poison itself."—*Ibid.* p. 374.

8. "A controversy so frivolous as this about baptism (of infants)."—*Ibid.* p. 489.

## WITH

"I obtained mercy, because I did it ignorantly, in unbelief."—1 Tim. i. 13.

"He shall tell thee words, whereby thou and all thy house shall be saved."—*Acts*, xi. 14.

"Can any man forbid water that these should not be baptized?"—*Acts*, x. 47.

"Of a truth I perceive that God is no respecter of persons."—*Acts*, x. 34.

"Why even of yourselves judge ye not what is right?"—*Luke*, xii. 57.

"I speak as to wise men [*φρονιμοις*]; judge ye what I say."—1 Cor. x. 15.

"They were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless....They both were now well stricken in years;" ....and "he executed the priest's office before God in the order of his course."—*Luke*, i. 6—8.

"She was a widow of about eighty-four years, which departed not from the Temple [service]."—*Luke*, ii. 37.

"From a child thou hast known the holy Scriptures."—2 Tim. iii. 15.

"Him would Paul have to go forth with him."—*Acts*, xvi. 3.

"That this [i. e., every] child may be virtuously brought up to lead a godly and a Christian life."—*Office of Public Baptism*.

[N.B. Mr. Milner was a minister of the church of England.]

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit."—*Office of Public Baptism*.

"Seeing now, dearly beloved brethren, that this child is, by baptism, regenerate."—*Office of Admission after Private Baptism*.

"The baptism of young children is, in any wise, to be retained in the church, as most agreeable to the institution of Christ."—*Article xxvii*.

"The curates of every parish shall often admonish the people that they defer not the baptism of their children longer than the first or second Sunday after their birth."—*Rubric prefixed to the Office of Private Baptism*.



I have often been disposed to wonder how a man of piety and worth, such as I had understood Mr. Milner to be, could have reconciled it to his conscience to write, much less to print, statements (and the work abounds in such) so grossly inconsistent, not merely with the declared opinion of the church whereof he was a minister, but with the plain language of scripture itself. Nor could I come to any other solution than that suggested by Mr. Rose (a suggestion, for which, in my opinion, he deserves the thanks of the church), that "*Mr. M. was a man of feeble powers and limited views.*"

Surely, in this one sentence is comprised the most powerful "*vindication*" of Mr. Milner and his "*History of the Church.*" Nothing further is needed.

I am, Sir, your humble servant,

A COUNTRY CLERGYMAN.\*

## NOTICES AND REVIEWS.

*Chemistry, Meteorology, and the Function of Digestion, considered with reference to Natural Theology.* By William Prout, M.D., F.R.S., Fellow of the Royal College of Physicians. (One of the Bridgewater Treatises.) London: Pickering. 1834. 8vo.

It is entirely impossible to do justice to the merits of a book like this in a brief review, and it is extremely difficult to give even a sketch of its varied contents. It may be remarked, however, that it contains the development of so many new and ingenious views on the scientific subjects on which it treats, that men of very high attainment in these sciences may probably read it with no small advantage, and every one may derive at least great pleasure from it. Whether the views by which the author believes that he has explained many of the phenomena of molecular action and combination are correct, or whether they contain the germ of a true explanation, it must be left to the progress of science to determine; they are, at all events, most highly interesting. It is, however, a happy circumstance for man, that the argument of design depends on the facts of the case—on the observed phenomena of nature—and not on the truth of the hypotheses by which man explains those phenomena. For example, the beautiful illustration drawn by Paley from the contrivances of the human eye, and the mode by which a lovely prospect is conveyed to the mind of man through an aperture less than a sixpence, and the motion of an object over a large space in the landscape is distinctly marked, is equally striking, whatever hypothesis we assume as the base of our explanation of

\* The writer against whom Mr. Scott's pamphlet is directed begs, in this way, to offer his best thanks to his unknown assistant. He is very sensible of the honour which Mr. Scott proposes to do him, by thinking any of his judgments of sufficient consequence to demand notice. But he earnestly hopes that it will not be necessary to reply to Mr. Scott, and that his silence will be imputed to its proper cause—an unwillingness to expend time on a matter which he thinks of so little consequence as the defence of one of his opinions, not on a matter of principle, but on the abilities of a particular author. Had he spoken harshly of Mr. Milner's character as a man, such a judgment might have been corrected by statements of facts, and, if wrong, would require apology. But, surely, it is open to express an opinion as to the value of a particular writer's abilities. If the opinion is right, it will make its way, or has probably done so long ago, as in the case of the writer of the letter above; if it is wrong, it will fall of itself, and needs not exposure. Time is too precious to expend in such matters as these.

optical phenomena. It is entirely independent on the truth of the undulatory or the corpuscular hypotheses. With this same proviso, Dr. Prout's treatise will prove a valuable addition to our works on Natural Theology, and happily presses into the service of that study sciences which have hitherto, perhaps, contributed to it less than their just share of illustration.

Dr. Prout's work is thrown into three main divisions, of which, unhappily, a very brief notice is all that can be given here.

The first is Chemistry, under which head, besides an enumeration, or rather a catalogue raisonnée of the substances at present believed to be elementary substances, and of the laws of chemical combination, with a few remarks on primary and secondary compounds, there is a very ingenious discussion of the principle by which these laws of combination may perhaps be explained, and an application of those principles to a most varied range of subjects,—such as crystallization, the gaseous forms of bodies, and heat and light. The forces of electricity, magnetism, polarity, &c., are also included in the discussion. The chapter on the diffusion of gaseous bodies, and the use which Dr. Prout afterwards makes of the difference between the laws of vapour and of the atmosphere,\* when he speaks of the effects of their intermixture, is a very striking and interesting one. In the conclusion of this portion of the subject the general laws are shortly recapitulated, and the argument is very happily turned to the main object of these Treatises—the illustration of Natural Theology.

The second portion of the work is occupied with Meteorology; and as this is a subject which is not often presented to the general reader in a scientific form, it will contain much that is new to most men. Many most interesting results are brought forward, combined with great ingenuity, and applied with great force of reasoning. The manner in which heat, light, magnetism, and electricity, are distributed over the globe, the general laws and the exquisite provisions by which the climate† of the globe is modified, the changes effected by evaporation and condensation, &c. &c., are clearly pointed out and happily illustrated. In the latter part of this division, the effects of climate on the distribution of plants and animals is very pleasantly treated; and in the Appendix there is a very fair specimen of what we may perhaps call the statistics of nature, in a map of the world, with isothermal lines, and a diagram of the distribution of light and heat.

The last division of the work is one of much interest and importance, being a sketch of the chemistry of organization. The function of digestion is its main subject, and it is happily shewn how wonderful are the laws by which it is regulated. Dr. Prout very properly and clearly shews what effects we can trace chemically, and distinguishes them from such as entirely baffle all chemical skill, and point out the existence of living agencies, of whose mode of operation we have no conception. The process of *assimilation*, by which our nourishment is prepared to be carried over our whole body, in a state fitted to renew that which requires renovation, &c., and the process and the organs of digestion, are described very intelligibly, and the nature of the substances which form our nutriment ingeniously brought forward, and illustrated from a consideration of the three great staminal principles of which all organized bodies are essentially constituted. Now, as *milk*, the only material throughout the range of organization that is prepared for food, consists of these three great staminal principles—a *saccharine*, a *butyraceous* or *oily*, and a

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\* E. g., in the relation of their specific gravities to their temperatures.

† E. g., the distribution of sea and land, the whiteness of the snow at the poles, and the darker colours of the equatorial vegetation, and many other causes are pointed out; the latter rather as a matter of suggestion, whether the mere colour of a region may not influence its climate considerably by the different powers of different colours for absorbing and radiating heat as well as light.

*caseous*, or rather an *albuminous* principle, it thus affords a kind of prototype of nutritious materials in general, and its secretion is here appealed to as shewing a most unequivocal proof of design. But it is quite impossible to enter further into our analysis of this part of the work; it only remains for the writer to express his conviction that any man of thought and reflection, who will give his attention to this book, (and it is not a lounging book, for every page requires his attention,) will rise from it instructed, gratified, and improved.

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*Discoveries in Asia Minor.* By the Rev. H. F. Arundell, Chaplain at Smyrna. London: Bentley. 2 vols. 8vo.

THERE must be something in being Chaplain at Smyrna which inspires the love of learning and of research. To persons who have held that situation we owe very much in both departments: Chishull, among those who are gone, and Mr. Renouard, among the living, are strong instances. Mr. Arundell has followed in the line of research with great diligence, and has before been advantageously known by his visit to the Seven Churches. A different and more extended tour has now enabled him to discover, beyond question, the sites of several ancient cities—Apamea, Apollonia, and, above all, Antioch of Pisidia. These discoveries alone will make these volumes of high interest. But there is much besides in his accounts of the people and the condition of that most melancholy country which deserves attention.

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*Catrick Church, a correct copy of the Contract of its Building, dated 1412.* By the Rev. James Raine and Anthony Salvin, Esq. London: J. Weale. 1834. 4to.

MR. Raine is already well known to the world by his splendid volume on the History of North Durham. He has here done a most essential service to the history of our language by printing a most curious specimen of early English. It is earnestly to be hoped that the encouragement given to his publication will induce Mr. Raine to favour us with more of these valuable specimens. The pages of this Magazine will, at all events, always be open to him. The plates do high honour to Mr. Salvin.

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*Remains of the late Rev. G. H. Wharton, D.D.* By the Right Rev. Bishop Doane. 2 vols. 8vo. Philadelphia: Staveley. 1834.

DR. WHARTON was an American, of good family, who was brought up as a Roman catholic priest, in which character he officiated in this country. His own reflexions and reading induced him to abjure the errors of Romanism, and he entered on the ministry of the reformed episcopal church in his native country, of which he continued a distinguished ornament till a very advanced age. He stated the reasons for his change in an admirable tract, to which a reply was given by his relative and friend, Archbishop Carroll, and Dr. Wharton printed a second tract in answer to the Archbishop. These, with his other controversial writings, form the second of the volumes here noticed, while the first is nearly filled with some sermons of no common value, from their sentiments and their composition. Dr. Wharton's tracts on the Roman Catholic Controversy shew so much sound learning, and are written in so very Christian a spirit, that they should be carefully read by divinity students. The Reviewer deeply regrets that want of room prevents him from doing more than saying how much indebted the church is to Bishop Doane for the publication. It would be impossible, however, with much longer space, to say how many and how great benefits that invaluable man is constantly conferring on the church by the high principle, the ability, and the learning of his works.

*Lectures on the Gospel; with an Appendix, on Baptismal Regeneration.* By the Rev. H. Hughes, A.M. London: Rivingtons. 1834. 12mo. pp. 266.

THE character given of a former work of Mr. Hughes's, in this Magazine, that it exhibits thought and considerable energy of language, is fully justified, and indeed more than justified, by the present volume. Perhaps the fault of the lectures is, that there is rather too much ingenious thinking and pressing of difficult points. The more that we can avoid *subtleties* of doctrine, and rest on the *great* truths, the better for ourselves and others. But there is little danger, in these days, of men's travelling much out of common-place, and one ought, therefore, rather to hail it than even "hint dislike." Indeed, Mr. Hughes gives every promise of being a valuable and sound writer.

*An Analytical Arrangement of the Apocalypse according to the principles developed under the name of Parallelism in the writings of Bishops Lowth and Jebb, and Mr. Boys.* By Richard Roe. Dublin: Tims. 1834. 4to. pp. 198.

MR. ROE has shewn here a degree of patient labour which sufficiently proclaims his deep value for Scripture, and his anxiety to make it clear. But is it clear that any really useful purpose is answered by all his labour? For example, he undertakes to divide the book logically, so to speak, and to point out, in philosophical language, the *rationale* of each verse. Now, what do we learn by such passages as this?—

“ $\frac{1}{2}$ And the seven angels	$\frac{1}{2}$ Agents.
$\frac{1}{2}$ who had the seven trumpets	$\frac{1}{2}$ Instruments.
$\frac{1}{2}$ prepared themselves	$\frac{1}{2}$ Action.
$\frac{1}{2}$ to sound.	$\frac{1}{2}$ Use.”

What do we learn by saying that, in l. 1, angels are agents; that the trumpets are instruments, &c. &c.? Is any new idea added, or any clearness to old ones?

*An English and Hebrew Lexicon.* By Michael Josephs. London: Wertheim. 1834. pp. 371.

THIS book is one of a kind which we did not possess in this country before. Other Lexicons contain only the Hebrew words and the English or Latin. This is what, in Greek and Latin Dictionaries, is commonly the second part—viz., the English words with the Hebrew. As a help to Hebrew composition, therefore, it must be highly valued. And it is to be remembered that, in *learning* Hebrew as well as other languages, composition is of great value, by making the student accurate in grammar.

*The Life and a Selection from the Letters of the late Rev. H. Venn, M.A.* (The Life drawn up chiefly by the late Rev. John Venn, M.A.) Edited by the Rev. H. Venn, B.D., &c. London: Hatchards. 1834. 8vo. pp. 585.

THOSE who value the “Complete Duty of Man,” must be interested in knowing the life of its author. And Mr. Venn's Life has this peculiar interest, that it traces out the early history of what are called *evangelical* opinions in the church. Mr. Henry Venn, the Editor, conceives that there is proof enough that their opinions were of native growth, and that Whitfield and Wesley were not the authors of them; that there were persons almost contemporaneous with these two remarkable men who had great influence on their brethren. Avoiding, according to the plan of this work, controversy on these matters, the writer, nevertheless, puts in his decided protest against the doctrine implied or expressed in Mr. H. Venn's remarks on this subject, that there is no light and no piety in the church, except among those who hold these opinions. These statements, from whomsoever they come, are neither true nor charitable. God only, who can see the heart, can know where that is right with him, whether the

lips make loud profession or little. But, while the writer readily acknowledges and heartily reverences the sincere piety (as far as man can judge) of many of the evangelical party, (and of none more than the late Mr. J. Venn, of Clapham,) he will say, without fear, that (speaking of human judgment still) he sees just as much eminent and heartfelt devotion to the cause of God, and just as much warm piety among those who are not, as those who are, of that body. Comparisons like these are surely very undesirable, and any language which leads to them should be avoided by all who wish our church to be united and strong, and to do her work effectually and faithfully.

*Helps to Hebrew.* In two Parts. By a Teacher. London: Wertheim. 1834. pp. 33.

THIS is a short grammar, with very useful exercises for practice. The preface had better be omitted. To say that a man who believes in the plenary inspiration of scripture, and yet does not learn Hebrew, makes truth a play-thing, is really very hard. Has every one who does entertain that notion the means, time, or opportunity?

*Beneficial Effects of Saving Banks, with a Memoir of the late Lewis Majendie, Esq.* By the Rev. H. D. Morgan. London: Wix. 1834. pp. 69.

THIS is a very excellent statement of the benefits of Savings Banks generally, with a most valuable illustration of them in the particular case which the author had seen and fostered. The Memoir of Mr. Majendie, as a picture of a Christian country gentleman, is of great interest and value. Would there was a Mr. Majendie in every quarter!

*Affinities of Plants with Man and Animals.* By Edwin Lees. London: Edwards. 1834.

A VERY interesting and amusing pamphlet, of the same spirit of observation and feeling as White's Selbourne, and giving many curious and interesting particulars as to the age, habits, &c., of trees; and their connexion with our superstitions and habits.

*Conversations with a Raster.* By the Rev. C. Campbell, Vicar of Weasenham. Rivingtons. 1834. pp. 62.

A TRACT full of clear, clever, well-put argument.

*Zophiel; or, the Bride of Seven.* By Maria del Occidente. London: R. J. Kenaett. pp. 261.

THIS is a poem founded on the story of Tobit, by a poetess of no common powers of imagination and of composition. There are faults in her style, especially a terrible habit of inversion, and there is an occasional obscurity. But for brilliant imagery, for deep feeling of the beauty of nature, for powerful expression of it, and, in a word, for *imaginativeness*, Maria del Occidente is no common person. It is to be wished she had given us more of her short pieces, which, for harmony and tenderness, could not easily be equalled.

#### WORKS APPEARING IN PARTS OR VOLUMES.

IT is only just and right to notice the satisfactory progress of several of these publications. The *Memorials of Oxford* proceed with all their first beauty and spirit. The *Sacred Classics* (rather a conceited title, by the way) is really a valuable and cheap publication. The last number contained some of Jeremy

Taylor's sermons. The Editor says he has omitted some of the Greek and Latin quotations. But he does very wrong. He leaves some—and, therefore, is not looking to the mere English reader. The profusion of them is part of the writer's character. Let us have all the works unaltered by all means. *Billington's Architectural Director*, another very cheap work, promises to be a most valuable book for all readers, professional or not, because it gives minutiae and exact calculations as to the proper proportions of the parts and ornaments of buildings. The *Illustrations of the Bible*, by Mr. Westall and Mr. Martin, are proceeding with spirit. Mr. Westall's original sketches, of great beauty, have been lately exhibited. A Scotch periodical, called *The Church of Scotland Magazine*, has been lately established; and, by its vigour and good sense, seems likely to benefit the cause of establishments.

*Single Sermons on Public Occasions*, by Messrs. Lutwyche, Snowden, Whyley, Johnson, Grant, Clarke of Chester, Tyler, Clissold, Harvey of Falmouth, and two by Dr. Holmes, before the University of Dublin, as well, especially, as one by the Poet Bowles, deserve notice, if space would allow it.

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## MISCELLANEA.

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### STATESMEN'S MORALITY.

It has been, and will be, the decided plan of this Magazine to avoid party politics, both in order to deprive those who are unwilling to give the advocates of the church a fair hearing, of the pretence that they need not attend to what they can plausibly call mere factious attacks, and, on the higher ground, that in such a cause party politics are neither right nor requisite. But it would be cowardice, and desertion of a high and holy cause, if any man, who presumes to write at all, did not on all occasions boldly speak the truth of public men, of whatever party, when they deserve to be censured for offering injury or insult to the great cause of religion and morality. The Chancellor has always been mentioned here with such due respect as his station and talents demand. But neither the one nor the other ought to be his defence, when he speaks, as he is reported in the papers to have done lately, on matters where he has no more authority to speak at all than any other individual, and where false and mischievous maxims, from a high quarter, do irreparable mischief. The papers then report the Chancellor to have said, that it is quite idle and preposterous to affect blindness to the fact, that profligate habits, on the part of *married men*, are perfectly common, and matters of the most ordinary occurrence!

Now, the Chancellor knows human nature too well, not to be perfectly aware that *defendit numerus* is a very common standard of morality—that too large a portion of mankind are quite satisfied if they are no worse than their neighbours. How, then, can any one do a worse service to public morals,—how can he forward vice more effectually, than by representing the large class of those who are received as respectable men in society, as indulging constantly in adultery? He does not defend them! No; certainly not! But he tells every married man that, if he does become an adulterer, he only becomes what most married men are already! And could he defend adultery more effectually—could he exhort the large class who have no high moral rule more effectually to the commission of this foul and destructive vice than by holding such language? But how can he justify it in point of *fact*? The Chancellor, as Chancellor, knows no more of such things than any other individual. Will he tell us, as a private man, that all his married friends, all with

whom he is intimate enough to know their habits, are adulterers? God forbid! But he, like every one, knows some few who are so; and then, on that knowledge, and on the low and slavish system which presumes that every man will indulge in vice *in secret*, he proclaims that most married men are adulterers! Let the Chancellor, who is so sure that this sin is the common sin of married men—let him say how many of his married acquaintance he *knows* to be guilty, how many he *suspects*, on such evidence as would convict them of any other crime. And when he has made the enumeration, let him blush for his own habits of mind, which make him believe that so few men love God, or God's law, or desire to abide by it. No! doubtless of this, as of every other vice, there is too much. But God forbid that we should believe that a vice which, at once and alone, blasts every hope of good in human society, should be so rife among us as the Chancellor proclaims. If indeed it be so, this would at once account for many judgments which have befallen this land, and for many which seem to impend—for low principles among the rich, misery among the poor, a desire for destruction among all, distrust, dismay, and agitation everywhere. For, be it known to the Chancellor, that whatever he may think or say, in spite of all Chancellors and all statesmen, and all their remedies for political evils, God will avenge his own cause on an evil and adulterous generation. If the Chancellor's account of this miserable kingdom be true, then there is no curse too heavy for its sin, and none which we may not justly expect to see fall upon it.

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#### CONCILIATION.

THE friends of concession and conciliation have had a lesson this last month which might enlighten them, if any thing could do so. Last year the Irish branch of our church was crippled in no ordinary degree—its bishops were diminished in number, their revenues seized and used, as the phrase was, to *treat* a property with—the clergy (impoverished, persecuted, threatened, and often actually visited with loss of life) were taxed in the most arbitrary and unjust manner, in order to take a burthen from the land! This year, the ministry and Mr. O'Connell, having of course an understanding on the subject, coolly agree to take two-fifths of their tithes away, and give them to the landlords, contriving, very adroitly, by the arrangement as to what they leave, to make these landlords the decided enemies of the church. The very day after this monstrous deed is perpetrated in the House of Commons,\* it is openly said there, that all this is merely for the moment, for that next year measures of a *large* and *healing* nature must be introduced, more bishoprics extinguished, &c. &c., and that the three-fifths left are rescued, by Act of Parliament, from the landlords, in order that the nation may apply them to proper purposes. It was Mr. Sheil who proclaimed the intentions entertained as to the plans for next year. It was a papist who thus, in the parliament of a protestant country, gloated over the fall of the reformed church. He did us service, for it is well indeed to know how unchanged popery is—how it delights to add insult to injury—how wholly impossible it is to satisfy its cruel and vindictive nature, till its opponent is—not fallen—but trampled into the dust, and crushed to atoms. Mr. Sheil, too, knew well where to speak. He knew that in no assembly in Great Britain could his taunts, and his insults, and his revellings over the fall of the reformed church be uttered with so little chance of rebuke, or heard with so much indifference, as that in which he spoke.

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\* The House of Lords did its duty nobly on this atrocious Bill. Whatever evil may happen, nothing so bad could happen as that *that* House should sanction such monstrous violations of justice.

## CLERICAL ENCOURAGEMENT OF EDUCATION.

THE Society for the Encouragement of Parochial Schools in the diocese of Durham, under the patronage of the Bishop, has been enabled, by the generous assistance of the National Society in London, to present to some of the meritorious masters and mistresses of the large schools in union a pleasing testimony of its approbation of their exertions. By this kind aid the Committee has this year had the pleasure of awarding copies of the sacred Scriptures to the following Masters and Mistresses:—To Mr. G. Goundry, Durham Blue Coat School, 307 boys, the Family Bible of the Society for Promoting Christian Knowledge, 3 vols. 4to., very handsomely bound and lettered; to Mr. Charlton, Clerical Jubilee School, Newcastle, about 500 boys; Mr. Mason, South Shields, 270 boys; Miss Dobson, the same number of girls; Mrs. Masterton, Gateshead, upwards of 200 girls; and Miss Lowthian, Durham Blue Coat School, 157 girls, each an excellent 4to. Bible. Some notion may be formed of the duty of the masters and mistresses of these and the other large Schools, when we bear in mind that all the children are instructed and controlled by one adult person in each school. It appears that some of the National Schools in this diocese are more numerous than any other in the kingdom—if not in the world; and it would be doing them injustice not to say, that they are ably conducted, on the Madras system. The extent and excellent discipline of these institutions, and the great labour and amount of money which are expended on their management and support deserve consideration. The School Society, as stated in its last Report, has in its connexion, in the counties of Durham and Northumberland, 266 schools, comprehending 19,129 children. It has been established a little more than 22 years, and has laid out in grants for building and repairing schools, general assistance towards masters' salaries, &c., above 4,250*l.*, besides a considerable sum in books, slates, &c. The income of the Society arises from annual subscriptions; but the late and present Bishops of Durham have kindly received the recommendation of the Society in the distribution of the rents of an estate which the late Bishop generously appropriated towards building schools within the county palatine of Durham. From this source above 1000*l.* have been dispensed since 1823. The object of the Society is to afford assistance both towards the building of new rooms and towards the annual maintenance of schools; and it has carried its operations into all parts of the diocese. By its aid about 140 new schools have been erected; and many are every year benefited according to their wants. Much has been lately said of the backwardness of the clergy in affording instruction to the poor. The charge, with respect to this part of the kingdom, is totally without foundation. They have established schools throughout their own parishes, and by means of the Society have liberally assisted others. We should have been glad if the laity had more cheerfully seconded their exertions. We, it must be confessed, in vain look for funds contributed towards the general education of the poor by the rich inhabitants of the great towns of this district. Whatever they may have done in their local spheres, their names, with very, very few honourable exceptions, are not on the list of that Society, which has endeavoured to communicate the means of instruction to their tenants, workmen, and dependants, for more than 20 years! The Bishop of Durham, besides giving largely to many individual schools, subscribes 30*l.* annually to this Society; the Archdeacons and members of the Dean and Chapter contribute about 70*l.*; and the parochial clergy, upon whom for the most part the permanent support of the Schools in their parishes depend, do still give more than 70*l.* And what is the amount contributed by the nobility, the landed proprietors, the princely merchants of this most liberal part of the world? Little more than 20 guineas a year. We shall not, therefore, be thought invidious, if we respectfully direct the attention of the benevolent to a Society, which, by the blessing of God, has been so long and so efficiently, and yet so silently, pursuing its "labour of love," in their own neighbourhood, and among their own people. The best



answer we can suggest to those who are in the habit of reproaching the clergy, is to refer them to our charities—to our domestic and unobtrusive institutions for promoting the temporal and eternal welfare of the poor—and then, when they have participated with the clergy (as is equally their duty) in their toils, and sacrifices, and difficulties, they will become more qualified than they seem now to be to appreciate their characters and engagements.

We have seen the head prize presented to Mr. Goundry, mentioned above.

The volumes are very elegantly got up, and contain 8 maps of the countries mentioned in Scripture, engraved by Sidney Hall, as well as 56 plates of very superior execution, by various artists. The first volume bears the following inscription:—"Presented by the National Society in London, and by the Society for the Encouragement of Parochial Schools in the Diocese of Durham, to Mr. George Goundry, Master of the United Blue Coat School, for boys, Durham, on account of the excellent state of his school in the year 1833.—10th July, 1834."

### MONUMENT TO THE MEMORY OF BISHOP JEBB.

At a Meeting, held at the Palace, Limerick, on the 5th day of July, 1834, for the purpose of considering the best means of perpetuating the memory of the late Bishop Jebb, the Hon. and Right Rev. the Lord Bishop of Limerick having been called to the chair, the following resolutions were agreed to:—

**RESOLVED**—That it is the wish of many persons, resident within the united diocese of Limerick, Ardfer, and Aghadoc, to mark, by some public and lasting memorial, their respect for the late lamented Bishop Jebb, who, by his learning, piety, and virtues, conferred lasting benefits not merely on this portion of the realm, but on the universal church of Christ.

**RESOLVED**—That a committee be now appointed, with liberty to add to their number, whose duty it shall be to promote the erection of a monumental statue of the late bishop, in the cathedral of Limerick, by inviting the co-operation of all the friends of religion and literature throughout the United Kingdom.

The first of the resolutions here given contains, if it be duly reflected on, all that could be said by a much longer appeal, because every word in it is *naked* truth. If, in the late lamented Bishop Jebb, there was not the *learning* of the ancient scholars, the *piety* of the ancient saints, the *virtues* of the ancient martyrs, when have we, of these days, been allowed to see any shadow or similitude of these high gifts and graces? And, scoff and scorn at the name of bishop and priest and saint and Christian who will, a higher and more powerful voice than any which can be raised, or which can be drowned, by the outcry of statesmen and legislators, and philosophers and economists, will proclaim, that not Acts of Parliament, not Penny Magazines, not Societies for diffusing Entertaining or Useful Knowledge, but the learning of the scholar, the piety of the saint, the virtues of the martyr, are the things which confer *lasting benefits* on the race of man. To commemorate such benefits, well may the friends of literature and religion be called on to co-operate; and truly gratifying is it to know, that persons of the most different views on politics and religion have been alike ready and anxious to come forward and shew their reverence for learning, for piety, and virtue, as they will assuredly do, by perpetuating the memory of Bishop Jebb.

The committee in Ireland consists of sixteen persons, of whom seven are *laymen*. In England subscriptions are received by the Rev. C. Forster, Ash Vicarage, Wingham, Kent, and by H. S. Thornton, Esq., Messrs. Williams, bankers, Birchin-lane.\*

\* The Subscription has already received the countenance of the Primate, the Bishop of Durham, and many other eminent prelates in both countries.

## MR. COLERIDGE'S LATEST WRITING.

*"To Adam Steinmetz Kinnaird.*

"MY DEAR GODCHILD,—I offer up the same fervent prayer for you now as I did kneeling before the altar when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of mercies, who, by his only begotten Son, (all mercies in one sovereign mercy!) has redeemed you from the evil ground, and willed you to be born out of darkness, but into light; out of death, but into life; out of sin, but into righteousness; even into the "Lord our righteousness;" I trust that he will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and in mind. My dear godchild! you received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz; whose fervent aspirations and ever paramount aim, even from early youth, was to be a Christian in thought, word, and deed, in will, mind, and affections.

I, too, your godfather, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow, and with all the experience that more than three-score years can give: I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing; competence, obtained by honourable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives—but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely afflicted with bodily pains, languor, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick room, and at this moment, in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without prospect of a speedy removal. And I thus, on the brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised; and has reserved, under all my pains and infirmities, the inward peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his Spirit from me in the conflict, and in his own time will deliver me from the evil one. O, my dear godchild! eminently blessed are they who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ. O, preserve this as a legacy and bequest from your unseen godfather and friend,

S. T. COLERIDGE.

*Grove, Highgate, 13th July, 1834.*

## DISSENTING POLITICS.

*(From the "Christian Advocate," August 11.)*

It is understood to be the intention of the Tory majority of the House of Lords this evening, to invite the collision which has so long been perceived to be inevitable, by rejecting the Irish Tithe Bill. The Archbishop of Armagh has encouraged them to take this step, by assuring them that the inhabitants of Ulster will still pay tithes. *We are glad that the crisis approaches, because until it is passed no measures of extensive utility can be expected to emanate from Parliament.* The consequences to the Irish clergy of the pertinacity of their superiors and their allies, will no doubt be serious; but perhaps the bishops

and the Tory lay lords have resolved to put in use the voluntary principle, and to set an example to humbler churchmen, by devoting a considerable portion of their own enormous incomes to the maintenance of the Irish clergy. Seriously, however, the House of Lords is not, for the most part, composed of the wisest and most prudent of mankind. It does not speak much for hereditary wisdom, that those in whom it is the reason why power is entrusted to them, evince so strong a determination to provoke the *destruction of their own privileges*. In vain does one of the richest of their number, one who is most attached to the distinctions of his order, and one, let us add, who possesses a more than ordinary share of that wisdom which is not hereditary, but self-acquired—in vain does the Marquis of Westminster warn their lordships that they are kicking against the pricks: and the consequence will be, that among the measures which will be forced upon the attention of the House of Commons during the very next session of Parliament, *will be one for the new modelling of the Upper House of Parliament. We shall inevitably have a second Parliamentary Reform Bill.*

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#### MR. STEPHENS.

(From the "Christian Advocate.")

WE desire the careful attention of our readers to the Report of the proceedings of the Wesleyan-Methodist Conference, which is contained in other columns, especially to that part of it which refers to the case of the Rev. Joseph Rayner Stephens. His case has terminated precisely as we foresaw it would. The great man has carried his point. He has forced out of the Connexion the only man that he has really dreaded since the best days of the late Daniel Isaac. But, let him believe us, he has not succeeded in making good his own position. Mr. Stephens—his very adversaries being judges—is not a man of ordinary powers; and Mr. Jabez Bunting being judge, he possesses, in an eminent degree, that very class of powers which is wanted in a leader of opposition in the Conference. The name of the spirit that actuated, and, we rejoice to know, still actuates Mr. Joseph Rayner Stephens—the name of that spirit is "Legion;" and a legion is possessed by it. It is one thing to control the Conference; but it is another thing to subjugate the people. They will not be ridden rough-shod; they perceive that it is absolutely necessary, in order to a smooth and satisfactory course of proceeding, that they should come into every court of Methodism, and take a part in the conduct of its whole affairs. "Lay delegates in Conference," is now the cry of no mean portion of them; and it is every week the cry of more. It will soon be the cry—nay, the determination—the irresistible determination and demand of all. The sooner the better.\*

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#### MR. WILKS.

(From the "Christian Advocate.")

WE find the following remarks in a recent number of the *Record*:—

"We have not room to day for a Report of the dinner given in honour of Mr. Thomas Slingsby Duncombe, the successful candidate for Finsbury. The well-known Mr. John Wilks took the chair; and truly, if the pious and orthodox dissenters are content to put themselves under such a leader, they cannot greatly marvel that their motives and conduct should alike be held up to public view as insincere, unhallowed, and disreputable. What the *Standard* calls Mr. Wilks's 'facetious allusions to Mr. Duncombe's imputed frailties,' might or might not be unbecoming the character of a professional agitator; but we are sure they are altogether abber-

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\* The abuse of Mr. Bunting has increased in virulence since the decision of Conference, and that decent paper, the *Christian Advocate*, has now begun to attack him with ribald songs. The decision of Conference, which was so nearly unanimous, does the Wesleyans the highest honour.—Ed.

rent to the principles of those nonconformists, of whom we are sorry to think the modern dissenters are degenerate representatives."

We did not fail to notice the equivocal manner in which Mr. Wilks was reported to have alluded to Mr. Duncombe, in connection with "*the blandishments of the fair*." (!)\* But we protest against founding any inference, unfavourable to the dissenters, from what it may seem good to Mr. Wilks either to say or to do. He is not the leader of the dissenters, whatever he may affect to be. His conduct at the Tabernacle, in Moorfields, completely destroyed the small remains of confidence which they were disposed to repose in him. They are not so entirely destitute of friends as to be obliged to leave their cause and interests in such hands. High churchmen may be driven to the necessity of accepting the aid of any man, be his character what it may, who may offer himself; but the dissenters never did, and never will, ally themselves with any except men whose characters are such as to command public esteem.

### MR. JOHN WILKS, M.P.

#### TABERNACLE AND TOTTENHAM-COURT CHAPEL,

THE following Resolution was unanimously adopted at a meeting of the Church and Congregation assembling in the Tabernacle, held in Cumberland-street Chapel, on Wednesday se'nnight. Present about 1200 persons. Mr. EDWARD MITCHELL in the chair. After a declaration that the Meeting conceived the office of Managers in the Tabernacle requires men of intelligence and experience, of unquestionable piety and spotless reputation, who deserve and enjoy the confidence of the congregation and the public; and after expressing their confidence in Mr. Bateman, whom Mr. Wilks wishes to remove from the trust, and further declaring that Mr. Wilks has given no proof, as a manager, of zeal for the glory of God in the place, or of interest in the prosperity of its institutions:—

"Resolved,—That, in the judgment of this Meeting, John Wilks, Esq. M.P., for the above and other reasons, is not a fit and proper person to act as an office-bearer in the Church of God—that he does not possess our confidence; and we must, therefore, notwithstanding the pain which it gives us, because of his venerated name, request his withdrawal from our entire concerns."

The above was passed on the following evening, at a meeting of the Church and Congregation belonging to Tottenham-court Chapel, held in the Burton Rooms.—*Record*.

#### EXTRACT FROM THE SPEECH OF MR. DAVIS, AT THE GLOUCESTER TRUE BLUE MEETING.

"With respect to more sacred things, I am convinced, Gentlemen, that if the House of Commons thought they should not arouse the popular feeling on the subject, the church itself, with all its sacredness, would be laid low at their feet. I believe that is the only obstacle which prevents their accomplishing such a desecration; and I am satisfied that, if they did not fear to excite popular clamour against them, another week would not pass before they laid their hands upon the most sacred things. It appears to me that, when they talk of dissolving the connexion between church and state, they mistake the very meaning of the terms—it is not a separation of the church from the state, but it is the apostacy of the state from the church; and when that apostacy does take place, who is there capable of serious reflection, or even of common sense and knowledge of history, who does not know that visitations will fall upon the land?"

\* This is the phrase by which this dissenting paper palliates profligacy.

## DOCUMENTS.

## DISSENTERS' SUBSCRIPTIONS TO CHARITIES.

"WHILE it (dissent) has done this, it has been made to contribute its proportion towards the support of an endowed church; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those greater efforts of Christian benevolence which are not of a sectarian, but of a general character."—"Case of the Dissenters.")

SIR,—I send you another proof of the truth of this impudent assertion. The funds of the Worcester Infirmary were at a low ebb last year, and sermons were accordingly preached in the different churches and chapels of the county to replenish them. The amount of the various collections was as follows:—

Collected at Churches .....	£1128 18 9½
———— at Dissenting Chapels.....	48 12 1
———— at Popish Chapels .....	16 0 0

I think it right to add, that the amount of annual subscriptions, from June, 1832, to June, 1833, was 1,028*l.* 12*s.*; of which sum 177*l.* 9*s.* was contributed by the clergy, being one-sixth of the whole.

Yours, A FRIEND TO TRUTH.

## TITHE-OWNERS' RELIEF FUND.

By a return, made to the House of Commons, of all applications for relief on the part of owners of tithes in Ireland, for the years 1831, 1832, and 1833,—shewing the number of applications from each county, the amount of claims for each year, distinguishing clerical from impropriate claims, and shewing the total number of claims of both classes for the three years,—the entire sum paid was 818,518*l.* 16*s.* 5*d.* There were 2,736 applicants; of these, 2,113 were clerical, by whom a sum of 631,219*l.* 1*s.* 4*d.* was received; and 623 were lay-impropriators, to whom 187,299*l.* 15*s.* was disbursed. The respective numbers of applicants in each county and province are stated, from which it appears that the payments made in each province were as follow, viz. :—

Ulster - - - - -	£94,627 19 11½
Leinster - - - - -	310,329 19 10½
Munster - - - - -	356,013 9 8½
Connaught - - - - -	58,147 6 9½

Total - - - £818,518 16 4

This return demonstrates the singular fact, that, in the most catholic province, Connaught, the disbursements to the tithe-owners were the smallest in amount—nearly double the sum having been paid in the Protestant province of Ulster. The county of Cork presents a very large proportion of the whole, 147,850*l.* having been received in the following manner :—

260 Clerical claimants - -	£124,647 6 2½
69 Impropriate ditto - -	23,202 14 3½

Total - - £147,850 0 6½

## REPORT OF THE COMMISSIONERS OF ECCLESIASTICAL REVENUE INQUIRY.

TO THE KING'S MOST EXCELLENT MAJESTY.

YOUR MAJESTY having been pleased to issue a commission under the great seal, dated the twenty-third day of June, in the second year of your Majesty's

reign, authorizing and directing the commissioners therein named to make a full and correct inquiry respecting the revenues and patronage belonging to the several archiepiscopal and episcopal sees in *England and Wales*, to all cathedral and collegiate churches, and to all ecclesiastical benefices (including donatives, perpetual curacies, and chapelries), with or without cure of souls, and the names of the several patrons thereof, and other circumstances therewith connected; and your Majesty having been further pleased, on the expiration of the said commission, to issue a second commission, extending the period within which the commissioners were required to make their final report, and authorizing them to extend their inquiries to the islands of *Jersey and Guernsey*, and the *Isle of Man*;—

We, your Majesty's commissioners, whose hands and seals are hereunto set, humbly report to your Majesty, that, in obedience to your Majesty's commands, we have proceeded to execute the duties committed to us.

In prosecuting our inquiries, we have, from the extent and complexity of the various matters to be investigated, encountered many difficulties, which, though not unexpected, necessarily required a considerable length of time to surmount.

We believe that we are now in possession of materials sufficient to enable us to make a full report to your Majesty on all the topics within the range of our commission; but to arrange and digest into a tabular form so large a mass of returns, comprising so many different heads of information, and thus to present a distinct view of the whole revenues of the church and their distribution, has been a work of no ordinary labour, which, though nearly completed, must still occupy some further time.

It would have been more satisfactory to us to have awaited the period when we could have completed our task by a final report; but we are impressed with a conviction that it is expedient to lay before your Majesty, without delay, a statement of the total income of the church, and of the manner in which it is divided between the archbishops, bishops, corporations aggregate and sole, and the incumbents and curates of benefices.

The total amount of the gross annual revenues of the several archiepiscopal and episcopal sees in *England and Wales*, is one hundred and eighty thousand four hundred and sixty-two pounds, affording an average of six thousand six hundred and eighty-three pounds; and the total amount of the net annual revenues of the same is one hundred and sixty thousand one hundred and fourteen pounds, affording an average of five thousand nine hundred and thirty pounds.

The total amount of the gross annual revenues of the several cathedral and collegiate churches in *England and Wales*, together with the separate gross annual revenues of the several dignitaries and other spiritual persons, members of cathedrals or collegiate churches, is three hundred and fifty thousand eight hundred and sixty-one pounds; and the total amount of the net annual revenues of the same is two hundred and seventy-two thousand eight hundred and twenty-eight pounds.

The total number of benefices, with and without cure of souls, the incumbents whereof have made returns to our inquiries, omitting those which are permanently or accustomably annexed to superior preferments, and which are included in the statements respecting those preferments, is ten thousand four hundred and ninety-eight; the total amount of the gross annual revenues of which benefices, is three million one hundred and ninety-one thousand nine hundred and fifty pounds, affording an average of three hundred and four pounds; and the total amount of the net annual revenues of the same is three million three hundred and ninety-three pounds, affording an average of two hundred and eighty-five pounds.

The total number of benefices, with and without cure of souls, in *England and Wales*, including those not returned to us, is ten thousand seven hundred and one; the total gross income of which, calculated from the average of

those returned, will be three million two hundred and fifty-three thousand six hundred and sixty-two pounds; and the total net income thereof will be three million fifty-eight thousand two hundred and forty-eight pounds.

The total number of curates employed both by resident and non-resident incumbents returned to us, is five thousand two hundred and eighty-two, whose annual stipends in the aggregate amount to four hundred and twenty-four thousand seven hundred and ninety-six pounds, affording an average annual stipend of eighty pounds; and the total amount of the stipends of curates, if one hundred and two be assumed as the proportionate number on the benefices not returned, and the same be calculated on the average of those returned to us, will be four hundred and thirty-two thousand nine hundred and fifty-six pounds.

From a scale which we have prepared of the benefices with cure of souls returned to us, it appears that there are two hundred and ninety-four, the incomes of which are respectively under fifty pounds; one thousand six hundred and twenty-one of fifty pounds, and under one hundred pounds; one thousand five hundred and ninety-one of one hundred pounds, and under one hundred and fifty pounds; one thousand three hundred and fifty-five of one hundred and fifty pounds, and under two hundred pounds; one thousand nine hundred and sixty-four of two hundred pounds, and under three hundred pounds; one thousand three hundred and seventeen of three hundred pounds, and under four hundred pounds; eight hundred and thirty of four hundred pounds, and under five hundred pounds; five hundred and four of five hundred pounds, and under six hundred pounds; three hundred and thirty-seven of six hundred pounds, and under seven hundred pounds; two hundred and seventeen of seven hundred pounds, and under eight hundred pounds; one hundred and twenty-nine of eight hundred pounds, and under nine hundred pounds; ninety-one of nine hundred pounds, and under one thousand pounds; one hundred and thirty-seven of one thousand pounds, and under one thousand five hundred pounds; thirty-one of one thousand five hundred pounds, and under two thousand pounds; and eighteen of two thousand pounds and upwards.

The number of sinecure rectories returned to us, and which sinecure rectories are included in the number of benefices above stated, is sixty-two; the aggregate gross annual revenues of which amount to eighteen thousand six hundred and twenty-two pounds, affording an average of three hundred pounds; and the aggregate net annual revenues of the same amount to seventeen thousand and ninety-five pounds, affording an average of two hundred and seventy-five pounds.

We regret that it is not at present practicable to offer a full explanation of the various items which compose the difference between the gross and net amounts; but, to prevent misapprehension, we think it advisable to observe, that no deduction is made from income on account of payments to curates, nor for the reparations of episcopal residences, or of glebe houses and offices, nor on account of payments of rates and taxes for the same, nor has any deduction been made on account of arrears due at the time of making the returns, or of any payments not being of a compulsory nature.

The returns of income have been generally made upon an average of three years, ending December the thirty-first, one thousand eight hundred and thirty-one.

W. CANTUAR.  
E. EBOR.  
LANSDOWNE.  
HARROWBY.  
C. J. LONDON.  
J. LINCOLN.  
C. BANGOR.

WYNFORD.  
W. S. BOURNE.  
HENRY GOULBURN.  
C. WATKIN WILLIAMS WYNN.  
J. NICHOLL.  
N. C. TINDAL.  
E. J. LITTLETON.

STEPHEN LUSHINGTON.  
GEORGE CHANDLER.  
CHR. WORDSWORTH.  
JOSEPH ALLEN.  
CHAS. THORP.  
HUGH C. JONES.

Dated this }  
16th day of June, 1834. }

## CHURCH MATTERS.\*

## NATIONAL EDUCATION.

It is some, though but a melancholy consolation, to know that the disgust and weariness expressed last month, respecting the present condition of society as affected by the prevailing *bulimy* of legislation, finds a response in other minds with which the writer is well pleased to sympathize. Together with a nausea like his own, however, a corresponding feeling prevails that the sensation of disgust, oppressive as it is, must not be yielded to. For, the proof and trial of men's spirits in the matter is perhaps only beginning; at all events it is not near over. It is too evident, that indirectly as well as directly, covertly as well as openly, the church is now unceasingly assaulted along the whole line of her battlements. Considering, therefore, how few among her sons, comparatively, appear inclined to act as *sentinels*, (the word is used designedly, to guard against the mere appearance of *monopolizing* the more solemn title of *watchmen*), the need of observation is incessant. And of the many subjects upon which a sharp "look out" is needed, few are of more alarming consequence than that which is prefixed by way of title to the ensuing remarks. The reader's patience is accordingly entreated, first, to some *evidence* collected on the subject, and then to a few observations grounded on it. The aim throughout will be rather to afford materials for thought than to lay down specific rules or counsel. The writer's great wish is to rouse attention to a point of imminent danger; leaving it to every friend and champion of existing institutions to form his own judgment, and to adopt such measures of defence or circumspection, at his own post, as circumstances may allow.

The question to be looked to will be this :—"What are the prospects of *the church*, as affected by the theories and language held respecting *national education* during the late session in Parliament? Two things are much to be regretted in the discussion of this question; one, that such discussion must unavoidably put on more of a political *aspect* than is either in itself agreeable, or in accordance with the general complexion of the *British Magazine*; although in truth there will be little of *politics* in the article, except in appearance; and verily the church is in an evil strait indeed, if its declared friends may not draw forth and hold up to attention men's own public words, merely because they were delivered within the Houses of Parliament! The other subject of regret is, that it should have become no less than *necessary* to request attention to such a mass of contradiction, crudity, and folly, as the succeeding extracts from the daily chronicles of parliamentary

\* The usual writer of the articles on Church Matters takes this occasion of offering his warmest thanks to the invaluable friend who has here spoken for him, and of directing the reader's attention to the important paper which follows.



harangues display.\* What can be done towards affording a certain measure of *relief* shall be attempted in two ways. A tedious progress shall be cut down into short stages, by something of a systematic classification of the evidences about to be adduced, and here and there tournaments shall be exhibited, by setting some of the fast-springing "dragon's teeth" to run a tilt with others, as they start up.

Nevertheless, an irksome heaviness, relieved only by bursts of righteous indignation, must (it is feared) inevitably prove the general feeling in perusing the whole. The selection will necessarily be imperfect, and very possibly it may not be the happiest that might have been made; but it will be at least enough to serve the turn intended. The extracts to be gathered in the way of testimony shall be left to speak for themselves, until completed, without comment. The *dramatis personæ* introduced will form but a "Select Committee" of the two Houses; yet, with the exception of a few rightly-minded men, whose observations or replies will be presented to complete the evidence, they will be found to be the leading champions of the day who have been pleased to place themselves *εν προμάχοις* in the strife (if strife, indeed, it be) concerning *education*—

"Si rixa est, ubi tu pulsas, ego vapulo tantum."

The evidence to be produced (it will be seen) has not arisen altogether on the main direct question of education alone; but has sprung up by the way on others incidentally; as on the topics of the sabbath—beer bill—taxes on knowledge—drunkenness—and last, not least, the poor laws. Perhaps the incidental testimony (as is so apt to be the case) is more valuable than the direct. But it is time to leave preface, and to bring forth the witnesses.

First, then, and foremost, let the Lord Chancellor be cited to appear; and upon the thread of *his* leading oration on the subject shall be strung, as they are picked up, the sundry "precious pearls" of wisdom which belong to it, gathered from other depths profound.

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\* No doubt there is allowance to be made, in some respects, for haste or incorrectness in reporting. Let every reader make accordingly such pause or drawback as he shall see fit. There cannot, however, on the whole, be much *substantial* misrepresentation of the opinions uttered by the several speakers. In—not to urge the little less than wonderful average fidelity of parliamentary reports—in many instances the tone and tendency of speeches following confirm the authenticity of those preceding; at other times, the laugh or cheer vouchsafed bears witness to a like effect; in other specimens, we cannot doubt that words reported are *likely* to have been the words said, (at any rate, in substance) from previous acquaintance with the well-known mind and general opinions of the speaker. For instance, the Lord *Brougham* and *Faux* was pleased to say the other night that he was, like the Duke of *Wellington*, "a practical man;" (words which we may be quite certain that he uttered, by reason of the notice taken of them by the Bishop of *Exeter*;) but whether the one *Chancellor* be like the other, or not, in any one particular—it may be laid down as a certain rule for judgment, that the reported speeches never attribute to "the learned lord" the sentiments of "the illustrious duke;" nor, *vices veras*, do they put words into the mouth of that great Achilles which might have been more suitably spoken by the *κοικιλομήτης* Ὀδυσσεύς of the law. It is not necessary to pursue this explanation; enough has been advanced to vindicate the general correctness of the extracts about to be produced in evidence. Would it were possible so to arrange them as that they might in any way be rendered entertaining as well as instructive; for it is heavy toil to wade through them!

On the 16th of April last, in moving for certain returns on the subject of education, Lord *Brougham and Vaux* starts upon the text, that "in the education of the people, in the improvement of their minds, and the moral discipline of the school-master, was to be found the best corrective of those evils so much lamented, and for which the legislature found so much difficulty in devising a remedy." \* \* \* "Many were of opinion that he ought to have advocated the introduction of a measure similar to the General School Bill of Scotland, which established a school in every parish." But he was *now* opposed to that. "No measure could be fraught with greater mischief." Any compulsory support of education would extinguish voluntary. It was the disposition of the Scotch to pay for the education of their children; of the English, it was not. He was therefore against compulsion. Besides, the voluntary system kept up an admirable feeling among the people. Much had been done by it. There had been a vast increase of education under it; as much as is the ratio of 5 to 3, between the dates of 1818 and 1833-4. The drift of his recommendation was, accordingly, that, to a certain extent, it were wise to let well enough alone. For, "it was lamentable to find that in this country there was not that disposition on the part of the labouring poor to send their children to school that was found to be the case, as he was well informed, in Ireland, and as was known to be the case in Scotland." He was, in short, against compulsion every way; both as respected any school rate, and as respected the attendance of children.

"But, though much had been done, and though he thus objected to compulsion, it did not follow that nothing should or would be done by government. He had never seen a sum of money in which so beneficial a return was made, as a sum of 20,000*l.* which had been voted for the erection of school-houses where they were greatly wanted, but where none at that time existed. Never was money better spent. A similar sum so appropriated would be attended with great benefit, and it really was required. If, then, for 40,000*l.* or 50,000*l.* of public money, with the voluntary subscriptions, you could educate 50,000,000 of people, he thought there was every reason for being satisfied."

Still, all was not right. Alas for human nature! "There was *another* deficiency greatly to be regretted, connected with the topic under consideration. It was to be recollected, that 'all was not gold which glittered:' [could the Lord Chancellor imagine that the peers doubted this?] "So, all was not education that looked like it. There might be schools well planted; many children might appear to darken the doors in a morning as they entered, and their 'busy hum' might be heard within the walls throughout the day, and they might flock around as they departed at the eventide; [!!!] yet, for want of attention paid to the means of education, no great benefit might result. The children, it was true, might be out of harm's way during the school hours; and this might possibly be one of the chief benefits following their attendance, *on account of that deficiency to which he had just made allusion.*"

His lordship here reaches a point at which it will be well to corroborate his views by a parallelism with those of Lord Althorp, and also to attempt the kind of classification before mentioned of the further extracts about to be exhibited. Imperfect this must needs be; yet it may help a little both towards the relief of tediousness and furtherance of perspicuity. It will be seen that there is no "collision between the two Houses" here. Both peer and commoner in substance speak the same, and that a very intelligible language; both he that holds the purse, and he that moves the wires of state. "*At quis custodiet ipsos custodes?*" is the significant motto of both.

Let then a first division of the evidence be thus entitled—

#### I. CONTEMPLATED MACHINERY AND MANAGEMENT OF EDUCATION.

Portentous will be found the words propounded on this head, official and non-official; those of the greater lights of government themselves, and of their satellites—e. g.

LORD BROUGHAM, April 16,

"thought there was a want of schoolmasters capable of imparting instruction, and this evil ought to be remedied. It was a glaring defect in our system. He was therefore inclined to propose that PARLIAMENT should do something to remedy the defect, and he hoped and believed it would. He thought that something in this country might be adopted similar to what was done in France under the name of *Normal schools*. In a large and prosperous country like England something ought to be done towards educating schoolmasters, and not have it left to a casual supply."

LORD ALTHORP, June 3,

"quite agreed that GOVERNMENT ought to devote still more attention to the subject of education, and the only question was, how they could apply themselves to it most beneficially? For instance, by the appointment of schools for the education of schoolmasters. The hon. Member for Oldham might laugh at the idea of sending schoolmasters to school, but it should be recollected that nobody was born a schoolmaster, and it was highly important that he should be properly instructed, in order that there might be some security for the lessons he might teach."

As a corollary to these enunciations from the highest authorities, it may be instructive (or, at the least, admonitory) to subjoin the following dicta (propounded on another occasion) of two subordinate reformers; one, doubtless, taking his cue from the dissenters of Cornwall; the other from those of the West Riding; both of them, of course, the representatives of "large, and intelligent, and highly influential constituencies;" and, as such, entitled to especial attention from the government, in the formation of its future plans.

It seemed good to the first of these, Sir *William Molesworth*, (in seconding Mr. Philosopher *Roebuck's* education motion on the night of June 3,) to observe, that—

"A principal feature in any system of education should be an elevation of the character of the teacher; but this was a point that in modern tuition was almost wholly disregarded—the teacher being treated more as a servant than as a master. He would not wish to see the education of the people trusted entirely to the clergy, although he should desire their co-operation and assistance."

The other, the Lord Viscount *Morpeth*, cannot be said to be peculiarly intelligible, (being *perhaps* too deep to be very clear) but still he is significant. In speaking the same night about the National School and British and Foreign School Societies, he—

"Did not mean to contend for the exact maintenance of all the regulations or systems of these two societies" (which, by the way, he places exactly on a level) "because he could not but think there was something in their circumstances too stiff, and distinct, and separate, to permit of their system being made the ground-work of any fiscal arrangement deserving the description of a national system.....He thought that all that was good in these societies might be preserved under some superintending and more active agency, which might fill up the void now left, and fuse what were now their somewhat discordant elements into a more general and consistent operation, which should lead to a system of more harmony and order."

There is not much comfort in the foregoing; yet in respect of all this, there still remains one shadow of security—namely, that nothing of the sort is yet LAW; and the open folly and impracticability of it might still encourage a good hope that it could never become so, if men did not so eagerly and daily expose themselves as people *loving to be deceived*. At all events, however, there is yet a *respite* in the matter. Not so in that which follows. It must be owned, this does but *indirectly* touch the question of machinery in education; but is it the less formidable for that?

On the night of July 24, in the House of Lords, in considering the

Poor Law Amendment Bill in committee, the *Archbishop of Canterbury* had expressed his astonishment, that a provision to the effect that "no pauper should be obliged to attend divine worship in opposition to his religious principles" should have been inserted in the bill at all, unless there had been other clauses providing for religious instruction in the workhouses; saying, "It appeared to him of the utmost importance that there should be such provision; for at present there was no clause for affording religious instruction at all." Upon this, the *Lord Chancellor* remarked, that by one of the sections of the 48th clause they were empowered to provide for the EDUCATION of the inmates of the workhouses, and so had the power of providing for their *religious instruction in the most suitable way.*" This same 48th clause having fallen under consideration the next evening (relating to the instruction of paupers in workhouses), the archbishop proposed, as an amendment—

"That all workhouses should be under the care and superintendence of the curate or vicar of the respective parishes in which such workhouses were situated, and that the said vicars and curates might visit such workhouses at all proper times, for the purpose of affording religious instruction to such of the inmates as professed the established religion; provided that no pauper be obliged to attend divine worship contrary to the religious belief in which he or she had been brought up; nor should any child in the workhouse be instructed in the creed of any particular religion against the wishes or feelings of the natural parents or guardians of such child."

The Lord Chancellor said, that "the amendment proposed by the Most Rev. Prelate appeared to him to embrace every object that was necessary." At the suggestion, however, of some noble marquis (the reporter could not say distinctly who), the archbishop added, "he would have no objection to add to the amendment, 'that the workhouses should be always open to *clergymen* not of the established church.'" And so the clause was ordered to be printed. There is, of course, some mistake in the particular form of words given here; but no reason appears for doubting the substance of the report.\*

\* The following conversation is reported among the parliamentary details of Monday, August 4. Whether the clause referred to be the one just spoken of, or not, does not distinctly appear:—

"Lord *Segrave* moved an amendment to the regulation in workhouses allowing paupers to leave the workhouse for the *bonâ fide*" (pregnant words, if rightly and fully understood here!) "purpose of attending divine worship where they thought fit.

"The Marquis of *Salisbury* and the Duke of *Richmond* pointed out the hazards of such unqualified permission.

The *Lord Chancellor* thought the better plan would be, to leave out both the clause which had been expunged and that which had been substituted, leaving the matter to the discretion of the masters of the workhouses.

The *Bishop of London* said the omission of both clauses would be consistent with the original views of the commissioners, and of course he had no objection to it.

Lord *Stourton* (a Roman Catholic) thought *the best clause in the bill was that which secured to the dissenting interest of the country their most important rights, as it would give to the children of dissenters, or the orphans of dissenting parents, the protection of their ministers.*"

Aug. 13.—This compromise, suggested by the *Lord Chancellor*, has been rejected in the House of Commons, at the instance of the Hon. Mr. *Langdale*, (Lord *Stourton's* brother,) seconded by Mr. *John Wilks*. The following observations, elicited on

It is not necessary to produce more details upon this first head, of *contemplated machinery*. Let the second bundle of pearls be gathered, and strung upon that part of the Lord Brougham and Vaux's comprehensive thread which gives some clue to the learned lord's notions of the most profitable and befitting *subject-matter* of instruction. And here will be exhibited some pleasant contrarieties, as well as harmonies, between him and his followers.

## II. PROPER SUBJECT-MATTER OF EDUCATION.

His lordship's own hint upon this head, it must be granted, is but slight (as reported), and only to be understood by implication. When, however, in connection with other kindred data, it is not readily to be mistaken. No notice shall be taken of his sneers against the church (to which it would be painful and degrading to affix the only terms which they deserve) in this part of his harangue; excepting only so far as his aforesaid hint is inextricably wrapped up in them. But let the oracles of legislative wisdom here be arrayed, side by side, in happy parallels.

LORD BROUGHAM, *April 16.*

"The *Society for the diffusion of USEFUL Knowledge* was formed in 1827. That society was the means of circulating information to an immense extent.....He said at the time the society was formed, that as sure as it succeeded, his excellent friends (the church) would come forward; and his prediction was verified. The *Penny Magazine* had not been published many weeks before a church penny magazine came forward. The church came nobly forward in.....spreading *cheap literature*, after the dissenters had succeeded."

LORD ALTHORP, *May 22.*

"The hon. Member for Bath had conceived that the stamp duties on newspapers afforded facilities to the publication of *cheap papers* of an evil tendency; and he (Lord A.) did consider that point to be more worthy of notice than any other. This he had himself conceived, and the fact [!] had had a great effect upon his mind. The hon. Member,

MR. LYTTON BULWER, *May 22.*

"How inconsistent was the maintenance of the stamp duties with other portions of the conduct of the noble lord (Althorp) and many of his colleagues, with reference to the *subject of education*. In a professed anxious desire to *diffuse knowledge*, they had become members of a society which circulated *cheap works*. So that the noble lord with one hand held forth for circulation the *Penny Magazine*, and with the other restrained the circulation of the penny newspaper. It seemed as if the noble lord said, '*If you will take what I give you, you may have it cheap; but you shall have no instruction but what I select.*' The Society for Diffusing Useful Knowledge would instruct the people in beasts, and insects, and such matters; but in those affecting their existence as freemen, it would leave them in utter ignorance.....*Pains should be taken to encourage, not merely to meet the desire of the poor for instruction;...but in order to encourage a desire to read among the poorer classes, it was necessary to furnish them with NEWSPAPERS.*"

the occasion from Mr. Secretary Rice, are worth notice. Mr. Rice said, "that if the law at present was to give the regular clergy the power of preventing others from entering the workhouses, there would be but one opinion on the matter; the rejected clause ought to be re-instated. On principle he thought there was no one but would say that *there ought to be the fullest and freest means of teaching persons in workhouses the doctrines of their different creeds.*"—House of Commons, Tuesday, Aug. 12.

[The Lords have since agreed to let the Bill pass without the clause. The Chancellor has protested against the rejection at great length. His protest does not do any great credit to his powers, but is valuable as developing the evil contemplated by Radical Papistry.—ED.]

In the debate on the "Sabbath," this same sage speaks of the "impolicy of debarring the poor man (on the Sunday) from the perusal of the newspapers, his *only organ of useful information.*"—May 1, 1834.

however, had shewn in his arguments, that as the law at present stood this could not be prevented; and yet he had said, that *the labouring classes did not care for the arts, sciences, or for literary amusements, but that what they wanted was what related to their wages, and what came home to their physical sufferings.* Now he (Lord A.) did not see how in the law, as it at present stood, there could be anything to prevent cheap publications explaining the principles which regulated wages. But then the hon. Member (for Lincoln?) had said, that *unless such information was seasoned by the news of the day, it would lose all its effect.* Here, however, the hon. Member was contradicted by facts; for there were *cheap publications now in existence which conveyed useful information to the poor without any such seasoning, and these had a very enormous circulation.* He feared that the amount of the *cheap publications that conveyed mischievous matter to the poor was very large; but he was by no means sure that taking off the stamp duties would diminish the number.* He was, however, perfectly ready to admit, that if the calls for a reduction of taxes were not so great as they were .....he might be inclined to listen to the proposition before the House. ....*If the House were so inclined, he would admit that it would be an experiment worth trying; but even then, it had not been proved satisfactorily to his mind, that the ultimate effect would be such as had been predicted by the hon. Members for Bath and Lincoln. .... He had no wish to answer all the arguments that had been brought forward that night.*"

MR. M. D. HILL, May 22,

"Looked upon it that the Society for the Diffusion of Useful knowledge had done more good than any society that had ever been established."

[But some of the sequel of this hon. Member's harangue is so extraordinary, that it cannot be given here in continuity, but it must be transferred to the opposite column; to which side it most certainly belongs.]

.....It had been said, that the schoolmaster was abroad, but he could see nothing of his books."

MR. ROEBUCK, (same day.)

*All the societies which had been established for the improvement of the lower classes had failed, from inability to reach that class in consequence of the high rate of stamp duty imposed on the vehicles by which available knowledge could alone be circulated. The Society for the Diffusion of Useful Knowledge was an instance of that failure. They had published very learned treatises on hydraulics and mechanics, and on political economy; but of what use were such treatises to that class of the community whom the society was established to benefit?"*

[MR.] This identical Mr. Roebuck, on the 22nd April, 1833, presented a petition from 2337 working men of the Cities of London and Westminster, praying "for the instruction of the labouring classes on Sundays, and, particularly, that the House would cause the BRITISH MUSEUM, and other similar institutions, to be open to them on that day;" which prayer "he most heartily supported."]

MR. M. D. HILL, May 22.

"Having by the *Reform Bill* given to the people great political power, it was too late now to say that education should be shut out from them. No man could any longer doubt that the will of the people must be the prevailing law in this country for the future. Would any hon. Member of that house, or any person out of it, pretend to say that NEWSPAPERS were not a most useful and beneficial source of information and education? Was it not of the greatest advantage and importance to have even the debates of that house sent forth to the people? Yet would they all be thrown away, as if spoken to the wind, were it not for the opportunity which newspapers afforded of submitting them to the judgment of the people! For his own part, he should wish to see the circulation of newspapers through all the cottages in the country; for he was sure the humbler classes of the people could not have any better means of political and moral instruction"!!!

It is necessary to forego the corresponding sentiments of other legislative philosophers; particularly, Messrs. Ewart and Buckingham.\* Time and space absolutely demand curtailment. Let a third count accordingly be taken without delay.

\* The former of these gentlemen (Mr. Ewart) selects *Almanacks* as the peculiar subject of his anxiety and care. Free circulation of authorized *Almanacks* appears to be his panacea. *Almanacks* are to him what newspapers are to Messrs. Bulwer and Hill. Alas! if they be not studied to much better purpose than the "*old Almanack*" of Lord Chancellor Plunkett, their indefinite multiplication can avail but little for good!

## III. EFFECTS OF EDUCATION, ASSUMED OR ASSERTED.

As might be looked for, there is a melancholy discrepancy of judgment among the state doctors here. Parallels must again be resorted to, that the eye may have its fairest chance of assisting the mind in the labour of grasping so much wisdom.

LORD BROUGHAM, *April 16,*

"Has already affirmed and detailed the *vast increase of education*. (See before, where he states the increased ratio of its advance between 1818 and 1839-4 as having been in the proportion of five to three.)

LORD ALTHORP, *June 3,*

"Had always been of opinion and was so still, that the *best means of lessening the vice of drunkenness, as well as all other vices, was to educate the people.*"\*

MR. WARBURTON, *June 3.*

"Let them have such means of improvement as had been pointed out—*viz., cheap and good publications*. These were the *only means of discouraging the bad habits of drunkenness.*"

MR. JOSEPH HUME, *June 3.*

"Drunkenness decreased among the better classes, because they were more abundantly supplied with the means of intellectual gratification. Among the lower classes it certainly increased.....The *only remedy for the vice of drunkenness was to raise the intellectual condition of the people by a system of national education, and by a more active and vigilant discharge of duty on the part of the clergy*. In place of having non-residents and pluralists roving over the country, and over Europe, amusing themselves, they ought to be in their parishes, attending to the morals and providing zealously for the spiritual wants of the people. If this was done, they would not see drunkenness so prevalent..... Was not everything done that could be done by taxation and monopoly to shut out the means of instruction from the people—to withhold from them even a knowledge of the laws they were to be governed by? One had a monopoly of printing Acts of Parlia-

MR. ROXBUCK, *June 3,*

Challenges his lordship's details, and denies his affirmation outright!

MESSRS. HUME, PRASE, STICKLAND, BUCKINGHAM, BROTHERTON,† (*all on June 3,*)

Admit and bewail the great increase of drunkenness among the lower orders, with common consent.

SIR ROBERT BATESON, *June 3,*

"Was well acquainted with Scotland, and he would venture to say, that in *no one of the three kingdoms did the vice of drunkenness prevail to so great an extent as it did in Scotland!* The increase of drunkenness and vice in his part of Ireland could not be attributed to ignorance, for schools had greatly increased in that part of the country; but as the march of education increased, drunkenness increased. He doubted whether *cheap publications* did much good; quite the contrary."

MR. CORBETT, *June 3.*

"Within the last thirty years the teaching of the common people had multiplied at least twenty-fold; and what had been the result? Had this diffusion of knowledge (as it was called) tended to the improvement of the morals of the people? He did not think it had. What were the assertions that they had heard made in that House in the course of that evening? Why, that of late years drunkenness had increased to a prodigious extent. *Education, therefore, did not prevent drunkenness; neither had it rendered some better men than their fathers*. On all hands it was asserted, that the labouring classes of former times were as *expert workmen, and much better servants* than those of the present day; and if such was the case, were not the common people better without, than with, this miscalled *intellectual enjoyment*."

"But there was another ground on which he must object to a national system of educa-

\* It now appears, *officially*, that one of the recommendations of the *Committee on Drunkenness* is "*the removal of all taxes on knowledge, and the extending every facility to the widest spread of useful information to the humblest classes of the community;*" another, "*the establishment, by the joint aid of the Government, local authorities, and residents, of district and parish libraries, museums, and reading rooms, accessible at the lowest rate of charge, so as to admit of one or the other being visited in any weather and at any time.*" (See Report.) What next?

† It is worth observing that all these gentlemen represent very populous places or districts, in which the dissenting interest is in its most palmy state. Is it an unfair inference, that *dissent is not the remedy for drunkenness, or any prevailing evil?*

ment, realising thereby a fortune of a million sterling. There was also a monopoly of *Bible printing*, adding thereby one or two hundred per cent. to the price.....Let the doors be thrown open widely to information. .... *The only remedy (for vice) was education.*"

tion, and that was, the dreadful increase of crime which the diffusion of knowledge (as termed) produced in England and Wales.... He contended that anything that was likely to give the poor notions above their condition was a positive evil; and being convinced that a national system of education must have that tendency, he should resist it."

So much for parallels, and rivalries amongst the dragon's teeth. Apology is owing to Sir Robert Bateson, for having introduced his evidence in such company; but it was much too practical and valuable to be omitted. The same would be due also to the Member for Oldham, were it but possible to feel or judge his *principles* or *aims* to be at all commensurate, or of the same sound quality with his *shrewdness*. Besides, his hostility to education is indiscriminate, and carried much too far. But it is time to string a fourth row of beads; after which the Lord High Chancellor, as he began the testimony by himself, shall also end it single-handed.

#### IV. PROFESSED AIM AND FUNDAMENTAL PRINCIPLE OF EDUCATION.

Here it will be proper to allow precedence to philosopher ROEBUCK, the mover for inquiry by a committee on the subject.

MR. ROEBUCK, June 3.

"It was well known that in all countries security of every species was preceded by high moral and intellectual culture. It was consequently the duty of Government to see whether they could not introduce this culture, and to devise the best means of improving the morals and the intellects of the people. *He asked not for the advancing of any particular creed.* He wished only that such a state of mental culture should be introduced as to make men polite, affable, and urbane toward each other. He wished for such an education as should make them good citizens, alive to their duty, and *give them the heart to follow it the right way.* This was his object, and he thought it ought to be the object of all government.....If each class of the community were educated, *they would be able to work out their own happiness.* This, above all, would be the case with that most numerous of all classes—namely, the labourer! If they were *properly* taught, they would know that the rate of the wages of labour depended on themselves,\* and that they might soon by the exercise of their own prudence have sufficient means of subsistence. But then the obtaining the mere means of subsistence would not make them happy; *but if they were properly educated,* they would derive pleasure from other sources than mere animal gratification, and they would be ready to make immediate and trifling sacrifices for future and permanent good. Instead of being mere slaves of immediate gratification, *they would look to futurity, and would endeavour by their own exertions to make themselves happy.*"

Would that the hon. Member's *futurity* had anything in common with the best acceptance of the term! But the whole context of his

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\* *Politico-economical* as Mr. Roebuck is, justice forbids the supposing that he could have said *quite* this. That what is attributed to him, however, is not very far from the mark, may be safely concluded from the language held by a kinsman in philosophy, Mr. Grote, on the night of May 23, when he (Mr. G.) "attributed a good deal of the bad feeling that was at present abroad among the labouring classes on the subject of wages, to the want of proper instruction and correct information as to what their real interests were. Nothing could be more important than instructing the people, and opening their minds to a proper view of their own and the country's interest." (This was to be done, and done only, by letting newspapers loose on the land, "thick as the leaves in Vallombrosa.")



harangue proclaims too certainly that *his* "futurity" does not extend beyond the earth. By-and-by, he proceeds to say :

"It was the recollection of the bad use to which power had been turned, that had created a fear as to entrusting it to a great extent for the purpose of amending the Poor Laws. This was obviously for a good purpose, and in that case, as in the case of education, there was nothing to fear, *provided proper guards and checks were framed. There was nothing at present to prevent any persons inculcating slavish principles.* Indeed, he knew of a circumstance" (*a circumstance—in singulâri!* Truly, an excellent foundation for a new code!) "*which bore this out, which had occurred in a national school in the vicinity of which he was residing. On visiting that school, he found that it was a rule that no child should enjoy the benefits of education in it, if it did not attend the church; and he found it recorded in the books of the school that a boy had been expelled because he was a monitor in a dissenters' Sunday school. This he also happened to know was the case with other national schools to which the Government contributed largely.* He could not designate such conduct in other terms than *narrow-minded bigotry.*" (Most "polite, affable, and urbane" Roebuck!) "*If they educated the children under a proper system, they would create a feeling of the strongest attachment to the country, and have a moral and intelligent population. .... This was not a party question, nor had the motion been brought forward for party purposes, and therefore he hoped it would meet with no resistance. It was the duty of the House to be careful of the interests of the country, and to diffuse as much happiness among the people as they possibly could; and this was the ground on which he now begged leave to move that a Select Committee be appointed to inquire as to the means of establishing a National System of Education.*"

What were the specific instructions to be given to this Committee, as suggested by Mr. Roebuck, does not distinctly appear in the parliamentary report from which these extracts are copied; but it is to be gathered incidentally that his main design was *sweeping and compulsory*.\* His plan of *finance*, too, for the purpose must have pointed to a *confiscation of charity funds*; but *his* views on this topic are of small comparative importance, as will be seen presently in developing those of Lord Brougham and Vaux. Palpable and certain it is, that his scheme altogether was too much for the sensibilities of Lord Morpeth, who accordingly took upon himself to move an amendment. A portion of his lordship's display has been exhibited already. In the rest, he appears to have been as "urbane" as Mr. Roebuck's own heart could have desired. He "*thought it expedient to extend and encourage the diffusion of useful knowledge;*" and (though it was the very object of his amendment to curtail the original proposition) he "*still had no wish to limit the inquiry of such a Com-*

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\* A friend has since kindly supplied the *ipsissima verba* of Mr. Roebuck's instructions:—

1. "That the object desired by the House, being to convey to every human being in the kingdom the highest degree of instruction which our existing knowledge of the business of education will allow to be conveyed, the Committee must in all their inquiries keep constantly in view, that the system to be framed must contemplate the teaching of the whole population NEEDING INSTRUCTION.

2. "That as the House deems it the duty of the Government to instruct the people, the Committee must in their plans contemplate the *gratuitous teaching of all too poor to pay for teaching.*

3. "That as the House, even for the great duty of educating the people, would not without absolute necessity impose a burthen upon the nation, the Committee must endeavour to discover what funds now exist devoted to education, and to devise the means of applying these funds to the general instruction of the people."

*muttee* to a particular point, if the House thought there were others deserving attention." What could be more "polite or affable"?

Two maxims of his lordship were in a better vein, although in these there is too plainly to be seen a readiness to flatter the public, together with an eye bent on the dissenters.

(1.) "He (Lord M.) felt convinced that we must leave the education of the upper and middling classes to the *good sense of the public*; for any attempt at control would be rejected as impertinence. (2.) Whatever might be the case elsewhere, he was convinced that it was indispensable to the success of any scheme of public education in this country, that the Scriptures, *without mutilation or comment*, should be its foundation."

But the *pitch* of his lordship's amendment may be collected better from the few words attributed to Mr. *Plumptre*, its seconder.

"He (Mr. P.) certainly preferred to see so important a subject as the education of the people undertaken with a well-founded security that their religious instruction would be provided for, and therefore he preferred the proposition of the noble lord, coupled as it was with the declaration that the free use of the sacred writings was to form part of the system. The hon. Member for Bath (Mr. *Roebuck*) had talked of providing for the morals and virtue of the instructed, but had said nothing of religion. Now, being convinced that any system of which the Christian religion was not the main foundation, would be altogether vain, he rose to second the amendment, and hoped it would be supported by the House—

Lord Morpeth's amendment is reported in terms:—

"That a Select Committee be appointed to inquire into the application of the grants for the erection of schools; to consider the expediency of making further grants upon the same principle; and to inquire into the general state of the education of the poor in England and Wales."

Now for the sentiments of the head of his Majesty's government in the House of Commons. They are well deserving of close attention.

Lord *Althorp* said, that "the object of the motion being to institute an inquiry into the state of education in this country, he must certainly express his full concurrence in that object. He had always concurred with those who thought the education of the people should be as extensive as possible. The difference between the two motions before the house did not appear to him to be so very great. The only difference was, that the one proposed a general inquiry, and the other, an inquiry into the present means of education. .... He had always looked at the education already given to the people very much in the same light as the hon. Member for Bath; it was more the means of education which the nation provided than education itself. For this reason he agreed with those who thought the education provided in our infant schools the best that was given anywhere; because it was not the mere teaching of reading and writing, but an education of the mind. This was not calculated to make bad servants,\* as the hon. Member for Oldham had accused education of

\* That (with his Lordship's leave) may depend much upon circumstances. But what sort of subjects is it likely to make, in cases where (e. g.) a highly-talented mistress thus indoctrinates her dear little ones in the school touching the *kings of England*? "Well; what sort of king was he?" (being a Henry, or an Edward, or of any other name.) "Oh! he was a good king." "What, then, will you do to him?" "Oh! pat him." Next, perhaps, comes one who, being submitted to the judgment of the children, is voted "a bad king." "What is to be done with him?" "Oh! beat him." And the little rebel hands are set to work accordingly! This is not imagination, but fact, unless the writer has either been misinformed, or greatly misapprehended his informant. This is "education of the mind!"

N.B. The writer is pretty sure that the discipline for bad kings, inculcated upon these infant Cromwells, was to relieve them of their heads,—“Oh, cut his head off!”—but, writing only from recollection, and not being willing to exaggerate, he has preferred under-stating the case to any risk of over-stating it.

doing.....The object of national education should be to instruct the people according to their rank and condition of life.....*He agreed with the hon. Member who seconded the motion, that religious instruction should be the foundation of all education.* But he saw nothing in the amendment which provided for this, although, from what he knew of his noble friend, he was confident that any system which *he* recommended would have that foundation. Yet, as he understood the *hon. Member for Bath*, his proposition *did not include religion or the Holy Scriptures.* He certainly was in some difficulty which motion to prefer, but he was **CERTAIN** that **WHICHEVER the House adopted COULD NOT FAIL to produce GREAT PUBLIC GOOD!** With regard to what had been attributed to the *Lord Chancellor*, he was confident **HE** never could have said (*qu. meant?*) that the voluntary means of education which had been supplied were sufficient for the wants of the people.".....[Some of the succeeding observations of the noble Lord have been already given and classed under No. 1.] "In conclusion, he would frankly confess, that if the motion and the amendment were pressed to a division, *he should have much difficulty to decide which to vote for.* He hoped they might come to a right understanding on the subject without coming to a formal vote!"\*

The wearisome and odious task of pearl-stringing shall here be ended. All further necessary progress may be made under guidance of the Lord Chancellor alone.

#### V. FINANCE OF NATIONAL EDUCATION.

The Lord Chancellor (it has been seen already) is *altogether* against *compulsion*; and Lord Althorp is *perfectly certain* that he (Lord B. and V.,) *could not* have said that *voluntary* means were *sufficient*. Something *between* compulsion and free-will appears, accordingly, to be the thing in view of the ingenious and learned Lord; and the device contemplated is plainly a *constrained surrender, by the Trustees* (under threat of *confiscation*, in the event of refusal), of all such charity funds as he, the Lord Chancellor, shall please to pronounce *mis-managed*. But let him speak for himself. Certainly none else can ever be *his* interpreter.

LORD BROUGHAM AND VAUX, April 16.

"Now he was on his legs, and upon this matter, he was desirous of saying a few words with respect to the funds which already existed in support of education, but which had not been expended, or not innocently applied. .... Notwithstanding the

\* Eventually, the resolution agreed to (after some loose suggestions of Mr. Abercromby) is reported to this effect:—

"That a Select Committee be appointed to inquire into the state of education of the people in England and Wales, and into the application and effects of the grants made in the last Session of Parliament for the erection of school-houses, and also as to the expediency of making further grants for the purpose of education."

The Committee named is given as under:—

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|------------------------|-------------------------|-----------------------|
|                        | 1. Mr. Roebuck          |                       |
| 2. Lord Morpeth        | 12. Mr. Frankland Lewis | 22. Mr. Briscoe       |
| 3. Mr. Strutt          | 13. Mr. W. Ord          | 23. Mr. Divett        |
| 4. Sir James Graham    | 14. Sir H. Verney       | 24. Mr. Marshall      |
| 5. Sir R. Peel         | 15. Mr. W. Whitmore     | 25. Mr. W. Evans      |
| 6. Mr. Poulett Thomson | 16. Lord Sandon         | 26. Mr. G. W. Wood    |
| 7. Mr. Grote           | 17. Mr. Parker          | 27. Mr. Vernon Smith  |
| 8. Lord Kerry          | 18. Mr. E. Romilly      | 28. Mr. Sandford      |
| 9. Mr. Abercromby      | 19. Mr. W. Gladstone    | 29. Mr. Hawes         |
| 10. Mr. Plumtre        | 20. Mr. Hawkins         | 30. Sir O. Mosley     |
| 11. Mr. Fazakerley     | 21. Sir R. Vyvyan       | 31. Sir W. Molesworth |

abuse which existed in some places of these funds—notwithstanding the loss of funds in others, by appropriating them to other purposes than those intended by the donors—notwithstanding the swallowing up of the revenues by improper means—in spite of all these misappropriations, he found the amount stated in a return from 14 counties to be 428,000*l.* per annum.\* This was about one-half of the amount of England and Wales; so that he reckoned the return as presenting from 800,000*l.* to 900,000*l.* a year, which was to be devoted to education. If all the money was so appropriated, which was intended, he calculated the annual amount to nearly 1,500,000*l.* or, at all events, 1,200,000*l.*.....

Here, then, is the mine; how is it to be worked?

"He had no hesitation in declaring, that, with respect to all those trustees who possessed such *crassed* (qu. : *crass*?) ignorance, that they disregarded all the duties imposed upon them, who pursued, with dogged disposition, their ways, instead of applying the funds entrusted to them in the manner *originally* intended; if they continued this obstinate, and he must say, improper course, then *he should be disposed to look to the subject; and if they did not mend their ways, but still persisted, it would then become the bounden duty of PARLIAMENT to look into the matter, and deal with those trustees in such a way as would produce that benefit intended by the parties.* It was sufficient for him to have made this general statement;† it was sufficient for him to have asserted, that the duties of a trust ought to be strictly performed; it was sufficient for him to have called attention to this matter; it was sufficient for him to state, that if the trustees had the remedy in their hands, and yet neglected it, and if they did not 'take heed to their ways,' *THERE WAS A METHOD OF PROVIDING A REMEDY; but he trusted that there would be no necessity for such a course.*"

So much for *finance*. One very brief head only now remains.

#### VI. THE PRINCIPLE OF CHARITABLE INSTITUTIONS.

In course of the oration above quoted, the Lord Chancellor was pleased to say (though, doubtless, he himself, not having been educated at *Leeds*, must have delivered it in more perspicuous and terse *English* than the reporter has assigned to him), that, "*with respect to money being devoted to charitable institutions, he differed from some as to the principle which ought to be so designated.* He was aware that his notions on this topic had been condemned, but he nevertheless would fearlessly maintain them, however harsh they might seem."

The Lord Chancellor then proceeded to publish *the first edition*

\* To what returns does his Lordship here refer? An authentic document (it is to be presumed) given in the last number (XXXII.) of the *British Magazine*, exhibits a sum total of 413,041*l.* 8*s.* 6*d.* only, from the *charity estates* of twenty-one counties; and a total of this, as applied for education, of only 111,460*l.* 4*s.* 9*d.* Surely, "the learned Lord" must have employed "his noble colleague," Althorp, in the preparation of his *budget*!

† A very few minutes produced the discovery, that this was *not* sufficient, but that the learned Lord could not be satisfied without a more *particular* and visible shaking of the rod. "He could refer to the case of a Grammar-school at *Leeds*, which received 300*l.* or 400*l.* a year, and where Latin, Greek, and Hebrew were taught—but not English or writing. Now, in a great commercial town, this latter branch of education might be much more important and necessary than the former, and yet there was a doubt whether even the surplus funds could be applied to the purpose of instruction in this most useful department. Under these circumstances, the trustees were asked whether, in case they were duly and legally authorized, they would employ the power with which they should be armed, to supply so striking a deficiency;" (Qu.: *Are English and writing taught at the Universities of Oxford and Cambridge?*) "but they answered, 'No; they thought the system worked very well as it was, and no power on earth should make them alter it.'—They must be very *CRASS* at *Leeds*!

(during the present Session of Parliament,) of his opinions respecting the Foundling and Small-pox Hospitals, and other charities. The late discussion on the Poor Laws produced a *republication* of these same opinions; and the "pressure from without" which followed, provoked his Lordship to a somewhat wrathful, but very elaborate, *revision* of the *second* edition, in the shape of *explanation*. So that the sentiments in question have been abundantly proclaimed. From the whole—if it be possible to apprehend or fix rightly the meaning of any thing proceeding from the learned Lord—the *true principle of charitable institutions*, in his eyes, is this,—that "they should only be applied, and made available, to the relief of such disasters and contingencies as human foresight cannot, and therefore is not, bound to calculate upon, or to provide for; and in *no case* should they be allowed to minister to the neglect, much less the *supersession*, of *natural and primary duties*." These may not be the Lord Chancellor's exact words; but if (as just now said) it be possible to *lay hold* on any words of his, this is assuredly the *principle* professed to be enunciated by him in his aforesaid *explanation*. Why this is made a separate head of classification on the present subject will be perceived presently.

Here, then, with only a memento further of the intention manifested toward the established *Universities*, and of Lord Melbourne's insufficiently celebrated *circular* addressed to *Overseers*, let evidence be closed upon the question meant to be illustrated—namely, "*What are the prospects of the established church, as affected by the theories and language held during the late Session of Parliament, and in high places, respecting NATIONAL EDUCATION?*" The length to which this testimony has unavoidably extended is such as to compel a narrow limitation of the remarks to be annexed to it. A disproportionate brevity must here suffice.

Straitened, however, as the limits of remark are, it seems befitting once again to beg the reader's indulgence for having dragged him through the deepening mire of such a wilderness of imbecility and folly as has now been traversed. Would there were nothing worse! But if "crass ignorance" be an offence anywhere, surely there is a *very* crass ignorance of human nature and *Divine truth* displayed in the foregoing extracts! And it has been thought necessary to produce these at considerable length, for several reasons. In the first place, what summary or comment could half so well expose their fraudulent destructiveness as they expose it for themselves? In the next, it is not easy adequately to perceive their *monstrousness of unsoundness*, except in some accumulated shape. Such exhibitions, separately read, (or rather, slurred) as men read newspapers, make very insufficient impression. Some pass them over altogether; some glance at them, only to forget; others who read, think little of them, and treat them only as the mere routine and bounden ebullition of popular representatives. Taken conjointly, however, they perhaps may shew themselves in somewhat truer colours; namely, as the unceasing, uniform, malignant, persevering attacks of desperate enemies upon the citadel of truth.

For, let it be observed, when they are thus examined in connected series, and in a large mass, it will be seen, that *in one single point alone are they consistent*. One feature only may be traced unvarying throughout, and that is, *hostility to the established church*. The several speakers contradict each other or themselves, or flatter or assail one another without scruple, as it may chance to suit a momentary purpose; but *not a word is to be found*, from first to last, even by accident, *favourable or respectful to the clergy*. *Twice only* are the clergy even mentioned, though *they*, to say the least, are *among* the persons to whose importance and efficiency, as guardians of the public faith and morals, a very chief attention ought to have been paid; in almost every one of the important subjects of debate on which the several opinions aforesaid have been drawn forth. And what are these two instances? First, they are very superfluously noticed by *Sir William Molesworth*, to the effect, that he "would not desire to see the education of the people trusted *entirely* to them;" (as if it ever had been yet, or ever would be so!) and secondly, they are dragged in by *Joseph Hume*, for the sole end of being most unjustly and untruly *aspersed*.—(See Nos. 1 and 3.)

Moreover, let it be observed well, *thrice only* is the BIBLE or the CHRISTIAN RELIGION referred to in these unhallowed speculations. And here one of the three mentions is a sort of scoff, proceeding from *Joseph Hume*, who desecrates the sacred volume by naming it from his profane lips, merely for the opportunity of railing at a *monopoly for printing it!* (No. 3.) The second is, no doubt, a reverent, but very feeble *advocacy* of its claims by *Lord Morpeth*. (No. 4.) The third is a somewhat better, yet still a weak and vague plea for Christianity, by *Mr. Plumptre*, (under the same head.) As to *Lord Althorp's* forced notice of religion, in reply, it is not to be added to the number. The kindest course is to take no account of *that*. The language held by *him* upon the subject is probably the most discreditable that ever yet was spoken before Parliament by any one officially appearing as a leading statesman in a Christian kingdom.

But to draw out a few *particulars* to special notice.

1. Under the first head of the present arrangement, appear *these* prospects:—an indiscriminate grant of *national* means to the church (still calling itself *national*) and to dissenters equally, and the setting up a race of whig-taught *schoolmasters* in every parish, there quickly to become, *in point of fact*, irresponsible. And this, for the establishing "a system of more harmony and order!" These are, however, (as already said) comparatively small, because, as yet, contingent perils only, compared with the effects to be anticipated *early* on the established church, and on the best interests of pure and sound religion, and of Christian unity, by the proposed enactments of the new Poor Law code, respecting *miscellaneous workhouses*. Strange, that the *religious* tendencies of this most questionable scheme (in other respects) should have occurred so little, or so faintly, to the legislature! What will too surely be *one* evil effect of this provision in many country parishes, where hitherto, perhaps, *dissent* is little known? Forced unions of

parishes—the workhouses, situated probably in the most populous and turbulent, necessarily assuming the character of semi-houses of correction, and differing from these only disadvantageously with respect to discipline—open alike to any and to every form of “instruction,” moral, religious, and *political, under mask of religion*;—places like these, made the compulsory dwelling of many of the most inflammable spirits belonging to the respective parishes of an union, sent thither in exasperated moods of mind—removed from every chance of being influenced by their accustomed clergyman—passed into other hands, and possibly into a different school of doctrine altogether—then coming back to their respective homes, to spread the *education* they have gained in these parochial prison-houses—it is not necessary, and it is too painful, to complete the picture, either as regards adults or children! If this one cloud alone were brooding over the church’s prospects (in indirect, but too intelligible connexion with any scheme of NATIONAL EDUCATION), it were enough to make the heart sicken at its gloominess!

2. Of the prospects discernible under the second branch, let it suffice to recapitulate, that every thing connected with it gives the promise of *human sciolism* thrust into the station of *Divine truth*; of *almanacks* preferred before the *Prayer-book*; of *newspapers* usurping the supremacy of the dethroned *Bible*. With a sigh the writer here recalls the self-complacent assertion of an infidel radical journal,\* which he noted at the time for its unparalleled audacity—that “the conductors of the press” (whereby was meant, exclusively, *newspapers*) “should be more devoted to the promotion of *truth* than other people, because, properly, *the statement of it is their business*!” Verily, the hopes of this unblushing deluder appear upon the verge of being realized. Such *TRUTH* as *journals* love so devotedly, and seek so conscientiously to teach, bids fair to be in the ascendant! One character which it must then possess is too plain; it must be “*truth*” *that will sell*. For it will not indemnify its wise and upright popagators, except so long as it shall modulate its notes according as *the people love to have it*.

3. The third head gives an opening to serious thought, and to proportionate uneasiness, at every turn. Can a more absolute contempt of all experience, or a more resolute defiance of conviction from the sights before men’s eyes, be well imagined, than is here openly displayed by the presumptuous champions of *education separated from religion*? Instruction of the labouring classes by newspapers, museums, almanacks, and penny magazines, *the* remedy for drunkenness and every other vice! But it is quite impossible to enter on the thoughts which here crowd in on every side. Let it be only pointed out, as *one* fit topic for most grave reflection under this head, how very great the danger is which lies before *the church*, not only of an influx of corruption, daily to increase, from an authoritative spread of *evil* principles and *false* instruction, but also from a too great likelihood of passionate or premature abandonment, upon the part of better men,

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\* “Spectator,” January 2nd, 1830.

of that instruction which is *good and necessary*, and which alone is sound and lasting in its influences.

One service will, at least, be done by the exposures here made, if any persons of more wise and Christian mind may be induced by it to *think of education* "soberly, and as they ought to think;" to ponder calmly *what it is*, and what are its *legitimate* praises; what commendations or dependence it will *bear*, and what it must *decline*; what is (in short) in reason to be held as *practicable* in the matter, both as respects assistance and encouragement to be bestowed on *schools*, and the returns to be expected from them. For one thing, it will be a good result, if any rightly-minded friends of general instruction may be dissuaded from a vain reliance on mere tabular displays of *inconclusive statistics*; for even many such are growing *too statistical*. What matter indexes and registers, telling how many criminals, at an assize, could read and write; or how many could read, but not write; or how many could do neither the one nor the other! Crude calculations of this sort are frivolous, and only take effect in frittering away men's sounder and more simple apprehension of the true root of all offences—namely, "that **ERRING IN THE HEART**, through which men **WILL NOT** know God's ways." Such artificial tables may be framed in any way, or turned to answer any end. If, hitherto, they may have borne a flattering look, it will not long continue.\* Let no true churchman lay an undue stress upon their idle tales, as proofs which may be *trusted*. Still less, however, let him be deceived by the appalling increase of iniquity in a self-seeking age of luxury and fleshly wisdom, to turn his back on that good system of instruction in *the nurture and admonition of the LORD*, which has, perhaps, through the Divine mercy, mainly contributed to stay the flood of evil principles, brought in by blind philosophy or unbelief, and kept alive by pestilent excitement of the worst and basest passions of men, from wholly overwhelming the land. It may be time to weigh more carefully, and in the balance of experience, the merits and defects, the questionable and the *safe parts*, of the *machinery of right education*; but both the duty of conferring *sound instruction*, and the *sure principles* on which, and which alone, it can be ever safely based, remain unshaken and unchanged. There cannot be security for any kingdom either in the giving or the withholding of public instruction, nor the remotest chance of over-mastering vice, without **DIVINE BLESSING**; which blessing never can, and never will, be separated from a sincere acceptance of the Gospel of **JESUS CHRIST**, and a prevailing dutiful obedience to the declared will of **GOD**. If this be not the certainty of things, there is no truth yet surely known on earth.

4. Passing onward, what is to be discerned in prospect for *the church* under the next head? *There stand arrayed*, on one hand, a high

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\* A small collateral advantage will be gained towards a right informing of the judgment respecting *education* in general, where any shall be disabused so far, by testimony such as that of Sir Robert Bateson (admitting, as it does, of confirmation, clear and strong, from many sources), as to get rid of an idea, so long taken upon trust, of the *vast moral superiority of Scotland*, as resulting from the operation of a "*General School Bill*!" Whatever Scotland may have been (or still may be, in some more primitive districts), that kingdom, as a present whole, is no *pattern*, either in *politics, morals, or religion*.



minister of state (pronounced to be "the right hand" of his goodly company), who cannot see *much* difference between a scheme of instruction that should *barely tolerate* THE SCRIPTURES, and one that should insist *upon their use as an indispensable foundation*;—on the other, friends of religion, ostensibly churchmen, either without the courage or the inclination even to hint at any peculiar worth and excellence in the established form of professing it; who, while they *do* advance a gentle word in favour of *the Gospel* in general, tacitly and by implication throw open all the fences of *the national church* at the same time, and virtually lend their weight (such as it is) to the destructive epidemic notion, that one communion—so it do but bear the *name* of Christian—is as good as another!

5. What follows, under the head of *finance*, (if *consideration* and *wisdom*, *justice* and *respect* for rights and laws be things desirable in the head of the law,) is indeed portentous, considering the quarter from whence it proceeds.

"Compulsory provision for instruction must not be resorted to, because it will extinguish voluntary." Good. "But voluntary is not sufficient." Will, then, the contemplated Pactolus (to be derived from *such* a confiscation as no prudent writer dare allow himself to characterize) flow in such copious stream as, otherwise unfed, to penetrate and to enrich all quarters and corners of the land? If not, is there any reason (judging from experience) to think or hope that *volunteers* will be more ready to eke out a *palpably abused endowment* than to befriend an education-rate? The dreaming shallow language of this singular man shews that he has not ever truly *thought* upon the subject (on which he holds himself infallible) with any sort of care at all.

But setting this aside, was ever anything exhibited more thoroughly baseless, ill-considered, and fallacious—looking to the mere question of *amount* of resources—than the Lord Chancellor's calculations? What shadow of foundation is there for his assumption of an available sum total of 900,000*l.* per annum? Lord Althorp's *original* estimate of the Irish *surplus* was a joke to it! Nine hundred thousand pounds a year for charitable bequests available for Whig national education! Suppose it for a moment so, at the expence of all reason and probability—What then? What is 900,000*l.* a year, distributed for maintenance of a superior race of independent, *and themselves specially educated*, schoolmasters, through more than ten thousand parishes? "But it need not be equally divided." And, doubtless, *would not*; trust the confiscators for managing *their own* immediate interests better than that. But what would then become of universal, of numerico-national instruction; of the instruction *Mr. Roebuck* claims for *every human being* in the land? Again, what sort of schoolmasters would *then* be turned loose on the *provinces*, to do the work of sceptical—not so say infidel—republicanism, on pittances, in all likelihood, exactly of the size to render the receivers worthless and destructive in every respect—realizing *Cobbett's* graphic description of the *genus* beyond its worst and fullest extent? Never did more wild, or blind, or wilful scheme find entrance or acceptance. If such an enterprise, actually carried into effect, did not *extinguish* all sound *religious* instruction

throughout the kingdom, it would only be by reason of these national schools becoming deserted, and their *enlightened* pedagogues left in iniquitous and undisturbed possession of plundered sinecures. What parents, with a grain of heart-felt piety, would entrust their children to a licentious course of teaching by a set of men whom the great body of the clergy must, *of necessity*, decline to countenance? Or, if the triumph of such a system is to be accomplished by a previous impoverishment and degradation of the established clergy, what are the prospects of the true faith *then*?

All such details at once expose themselves as palpable absurdity; and they are only thus far touched upon to shew the *nature* of Lord Brougham and Vaux's schemes, and to confirm his Lordship's quotation of the proverb, "all is not gold that glitters." THERE ARE NO SUCH FUNDS, even *colourably* open to the contemplated attempt at confiscation for national purposes. Yet it is truly fearful to observe the language held upon this subject by the first law officer of the kingdom!\* Let only his *general menace* be compared with his *specification* of a victim ready for *experiment* at Leeds; and if there be not matter *there* to quicken the attention and to arouse the jealousy of all who yet set any value on the *rights of property* (let *principle* be held a secondary thing by those who like), all that can be said is, the nation is prepared for a combined sway of despotism and unbelief, and it must bear the burthen of its own choosing. Hard trial for the spirits of the *faithful*, but even so it must be!

6. The consummation, however, of the *Lord Chancellor's* sheer contempt of consistency and of all right reasoning remains to be displayed under the last head.

It may, or it may not, be generally admitted as a just *principle* of charitable institutions, that "*they shall not be such as tend directly to neglect or dereliction of natural and primary obligations.*" Allowance being made for only fair exceptions, perhaps the general rule is right; but this it is not necessary now to discuss. Assuming it, however, to be a true and just view of the question, is any one obligation that can be named more plainly binding upon Christian parents—more easily or certainly to be foreseen and measured in all its bearings—than is the duty of *themselves providing for the bringing up and teaching of their own children* in the way in which they should go? If, as Lord Brougham and Vaux avers, there is a disposition found in Scotch parents to pay for their children's education, but the reverse in English, can any thing be more directly contrary to "the learned Lord's" own paramount *principle*, than to relieve these last from their own natural duty in so essential a particular? If, e. g., when the Christian parent who believes his Bible unquestionably *ought* to provide that those belonging to him shall "learn piety at home;" or, failing means of technical instruction there adequate to his desires on their behalf, ought to

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\* More painful still (if possible) to see the same exaggerated language held upon the seat of equity! A judgment of Lord Brougham and Vaux, in the Court of Chancery, delivered on Friday, August 8th, in the matter of Atherstone School, is well deserving of attention. It is a most felicitous exemplification of the meeting of extremes,—the extremes, in the instance in question, being those of *radicalism* and *ultra-despotism*.

strain every nerve to deny *himself*, if need so be, to have his little ones instructed elsewhere to "fear God and honour the king." What sort of wisdom is it in a Christian nation to tear this leaf of natural affection and of most bounden obligation out of the *parent's* book, by sumptuous provision of receptacles for "*education of the mind*," where *infants* shall be taught to sit in judgment upon rulers, and learn to hug the images of those whom they shall be *instructed* to call *good*, and (under like direction) to *fisty-cuff* the *bad*? Out on such mischievous, and more than *mischievous*, delusion! There cannot be *continued* safety for *any* community in which the laws written by ALMIGHTY GOD upon the hearts and consciences of men shall be thus wantonly effaced by restless morbid influences of mere *sentimentality*.

The subject shall be left here to every reader's own reflection. As said in the beginning, it has been the main object of what is here exhibited, to supply, in a condensed shape, and upon evidence of quality and of authority, to speak for itself, proper *materials for thought*. Words, such as have been now produced, are in the mouths of *governors and legislators*; things, such as have been here detailed, are *going on*, and it is fit that they should be attended to. If any thing has been expressed too strongly, or with *undue* asperity, the writer is sincerely sorry. But these are not the times for "speaking smooth things," when almost every *act* is tyranny, and when the unavoidable results of the plans in agitation will be *scepticism and a confounding of all right and wrong*, in the beginning; *anarchy and unbelief* before the close. It is the very height of madness—or, at the least, insatiation—still to persist in a thrice-blinded trust, that "*things* will all come right at last," when *principles* are going wrong. Infinite as are the chances and contingencies, the turns and *accidents* (as they appear to human dimness of sight), by which an ALL-WISE and ALL-RIGHTEOUS PROVIDENCE can over-rule, or bring to nought, at any moment, *any* calculations of man, it is unalterably sure, that *nations*, in the aggregate, both *are, and will be, swayed by PRINCIPLES*. It is not said, that men *individually* will be guided by PRINCIPLE (that is a different consideration), but *publicly, and in the mass, kingdoms will be influenced by PRINCIPLES*. According as *prevailing sentiments and maxims* of legislation and of social intercourse shall be of evil or of good complexion, the character and fortunes of a *nation* will be exalted, or decline and fall. Alas, our own are on the downward path! And if, at this time, so much of individual goodness still is seen among us, it is to be accounted for only on the ground laid down—now just a quarter of a century ago—by\* one of a believing heart, vast powers of thought, and splendid

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\* SAMUEL TAYLOR COLERIDGE (See THE FRIEND, No. 2, June 8th, 1809), who died at Highgate, July 25th, 1834, aged 62.

"His saltem accumulæ denis et fungar inani  
Munere!"

The exact words of the passage referred to are these:—"From all the facts that have occurred as subjects of reflection within the sphere of my experience, be they few or numerous, I have fully persuaded my own mind, that formerly MEN WERE WORSE THAN THEIR PRINCIPLES, but that, at present, THE PRINCIPLES ARE WORSE THAN THE MEN."

intellect, lately withdrawn from all the turmoils of earth, that "the MEN of the present generation are better than the PRINCIPLES." But how much wear and tear (and in what fearful measure for the worse!) have public *principles*, affecting the supreme interests of man, both present and future, undergone during these five-and-twenty years!

"Let those *think* now, who never thought before;  
Let those who always thought, think now the more."<sup>a</sup>

August 7th, 1834.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Worcester, Worcester Cathedral ..... August 1.  
Bishop of Lichfield and Coventry, Lichfield Cathedral ..... August 6.

#### DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Cooper, F. J. B.....	B.A.	Christ's	Camb.	Worcester
Elwell, W. Edward ...	B.A.	University	Oxford	Lichfield and Coventry
Ifill, J. S.....	B.A.	Magdalen Hall	Oxford	Worcester
Jackson, T.....	B.A.	Worcester	Oxford	Worcester
Jones, Robert.....	M.A.	Pembroke	Oxford	Lichfield and Coventry
Latimer, G. B. P.....	B.A.	Pembroke	Oxford	Lichfield and Coventry
Maude, Thomas.....	M.A.	University	Oxford	Lichfield and Coventry
Morrish, W. J. ....	M.A.	Magdalen Hall	Oxford	Worcester
Pearson, William .....	B.A.	University	Oxford	Lichfield and Coventry
Polhill, F. Campbell...	B.A.	University	Oxford	Lichfield and Coventry
Price, H. A. ....	B.A.	Wadham	Oxford	Worcester

#### PRIESTS.

Echalaz, T. Augustus..	B.A.	Trinity	Oxford	Lichfield and Coventry
Harland, Edward .....	B.A.	Wadham	Oxford	Lichfield and Coventry
Heale, W. J. ....	B.A.	Wadham	Oxford	Worcester
Jones, T.....	B.A.	Catherine Hall	Camb.	Worcester
Jones, T.....	B.A.	St. John's	Camb.	Worcester
Mitchell, Murshead ...	B.A.	University	Oxford	Lichfield and Coventry
Sarjeant, R.....	B.A.	Magdalen Hall	Oxford	Worcester
Simcox, T. Green .....	B.A.	Wadham	Oxford	Lichfield and Coventry
Stoddart, W. ....	B.A.	Jesus	Camb.	Worcester
Thrupp, E.....	M.A.	Wadham	Oxford	Worcester
Turner, R. P.....	B.A.	Balliol	Oxford	Worcester
Wood, Samuel R. ....	B.A.	Christ Church	Oxford	Lichfield and Coventry

☞ None of the York papers give the lists of the Candidates ordained at the Archbishop of York's Ordination on the 3rd of August. Can any person point out the best method of obtaining them?

The Lord Bishop of Exeter intends to hold an Ordination on the 26th of October next, and a Confirmation at Exeter, same day in the same month.

\* Since this paper was written, a new and more fearful engine of education has been announced in the "Companion to the Newspapers," in the shape of a Society for the Diffusion of *Political Knowledge*, with the Lord Chancellor (alone, indeed, among persons of his own rank, as one is happy to see) at the head, and Mr. Grote, Mr. M. D. Hill, Mr. Mill, &c. &c. as members of the committee. The education of the people is as yet, it seems, very imperfect. They know little of law, and nothing of those general maxims of politics which alone can guide them right. It is easy to guess what sort of politics such teachers will instil. Would that their lessons might be put into practice on none but themselves! We should be content, but would they?—Ed.

## CLERICAL APPOINTMENTS.

Brymer, W. T. P.....	Prebendary of Combe, in Wells Cathedral.
Buddicom, R. P., Minister of St. George's Church, Everton, a Surrogate for the Diocese of Chester.	
Dry, Thomas .....	Head Master of Forest Grammar School, near Walthamstow, Essex.
Dupuis, Harry .....	Assistant Master of Eton College.
Elliott, William .....	Lecturer of St. Nicholas, Bristol.
Hawtry, E. Craven ...	Head Master of Eton College.
Morrison, P. ....	Assistant Minister of Highbridge Chapel, Newcastle.
Mount, C. M.....	Prebendary of Dultingoot, in Wells Cathedral.
Pain, T. L.....	Lecturer of St. Thomas's Church, Liverpool.
Russell, Vane.....	Chaplain in Ordinary to the King.
Seaton, William.....	Lecturer of St. Mary, Redcliffe, Bristol.
Spenser, W. P. ....	Domestic Chaplain to the Duke of Buccleugh.
Stewart, J. A., Curate of Ross, a Surrogate for the Diocese of Hereford.	

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Adcock, James ...	Skillington V.	Lincoln	Lincoln	D. & C. of Lincoln
Allan, Hugh .....	St. Mary R., Cricklade	Wilts	Sarum	Ld. Chancellor and Bp. of Sarum alt., the Bp. this turn
Amphlett, Joseph,	Hampton Lovett R.	Worce.	Worce.	Mrs. A. Pakington, and J. S. Pakington, Esq.
Barry, Henry.....	Brockley R.	Somerset	B. & W.	J. H. S. Pigott, Esq. and his Wife
Best, Francis .....	{ Abberton R., and Flyford Favell R. }	Worce.	Worce.	Mr. A. Sheldon, Miss M. Sheldon, and Wm. Laslett, Esq.
Boulton, W. H....	Aughton R.	Lancas.	Chester	T. Plumbe, Esq.
Carter, Joseph, the	New Church at Frenchay, near Bristol			
Charlton, W. H....	Felmingham V.	Norfolk	Norwich	Bp. of Norwich
Edmeads, John ...	Preshute V.	Wilts	Sarum	{ Chor. of Sarum, on nom. of the Bp.
Ely, Anthony.....	Whitminster P. C.	Glouces.	Glouces.	Anthony Ely, Esq.
Footitt, James ...	Farnsfield V.	Notts	York	Southwell Coll. Ch.
Greaves, George...	Farnham R.	Dorset	Bristol	Lord Chancellor
Guý, Henry .....	Great Asby R.	Westmor.	Carlisle	{ Rev. T. Guý, V. of Howden
Hadow, W. T. ...	{ Mickleton-cum-Ebrington V.	{ Glouces.	Glouces.	Lord Chancellor
Harris, Percy B...	Corby R.	Northam.	Peterboro'	Earl of Cardigan
Harward, Charles	{ St. Thomas, adjoining Exeter	{ Devon	Exon.	{ J. W. Buller, Esq., M.P.
Hawkins, Charles,	Topcliffe	W. York	{ P. of D & C. of York	{ D. and C. of York
Hicks, J. C. ....	Rangeworthy P. C.	Glouces.	Glouces.	{ Rev. M. F. T. Stephens
Holder, W. C. ...	Cam V.	Glouces.	Glouces.	Bp. of Gloucester
Holmes, Wm.....	West Newton R.	Norfolk	Norwich	Lord Chancellor
Kempson, Minister of the New Church, Harlow, Essex				
Knevet, John ....	Needham P. C.	Norfolk	Norwich	W. Adair, Esq.
Lawson, James ...	Buckminster V.	Leicester	Lincoln	Ld. Huntingtower
Mackenzie, Chas..	Colnbrook C.	Bucks	Lincoln	{ Trustees of G. Townsend, Esq. to Fellows of Pemb. Coll., Oxon

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Moore, W. G.....	Whapload Drove P.C.	Lincoln	Lincoln	Lord Chancellor
Musgrave, Thos...	{ Blyth V., w. Austerfield C., & Bawtry C. }	Notts	York	Trin. Coll., Camb.
Stonehouse, Henry	Alton Barnes R.	Wilts	Sarum	New Coll., Oxon
Turner, J. Farley	{ Kidderminster V., w. Lower Mitton C. ann. }	Worces.	Worces.	Lord Foley
Willesford, F. T. B.	Awliscombe V.	Devon	Exon	Duke of Bedford

CLERGYMEN DECEASED.

Benson, Martin, Heath Cottage, Beds.				
Bligh, Jas. ....	{ Head Master of the Derby Free Gram- mar School, and Osmaston C. }			
Bosworth, W., Croxly, near Liverpool				
Burdon, George...	Falston R.	Northum.	Durham	Greenwich Hospit.
Curteis, Whitfield,	Smarden R.	Kent	Canter.	Abp. of Canterbury
Fryer, Wm. ....	Cam V.	Glouces.	Glouces.	Bp. of Gloucester
Honaby, J., Portobello				
Master, E. ....	Rufford P. C.	Lancas.	Chester	Mr. Master
Mathew, E. W....	{ Reader of St. James's Church, Bury, and Great and Little Cog- geshall V. }	Essex	London	P. Du Cane, Esq.
Miller, John, Grove, Blackheath, Kent				
Monk, George ...	St. Paul's R., Liverpool	Lancas.	Chester	Corp. of Liverpool
Nash, Thomas.....	Lancing V.	Sussex	Chichester	Bp. of Lincoln
Perkins, — .....	Birchanger C.	Essex		
Pugh, Charles ...	{ Barton V., and Foxton V. }	Camb.	Ely	Bp. of Ely
Rudd, John .....	Blyth V.	Leicester	Lincoln	Lord Chancellor
Shipley, Charles...	Marypowder R.	Notts	York	Trin. Coll., Camb.
Smith, Thomas, Kentish Town, Middlesex		Dorset	Bristol	Earl Beauchamp
Smith, Thomas ...	Woodbridge C.	Suffolk		
Stone, Charles ....	{ Teynham C., and Luddenham C. }		Kent	
Sugden, James, Westfield, near Bath				
West, — .....	Frampton Cotterell R.	Glouces.	Glouces.	Duke of Beaufort
Westcott, Thomas,	St. Nicholas V.	Devon	Exon	The King, by lapse
Willesford, R. V.	{ Awliscombe V., and Coryton R. }	Devon	Exon	Duke of Bedford
Williams, Griffith,	Mold C.	Devon	Exon	T. W. Newman, Esq
Yates, R., D.D....				

EPISCOPAL CHURCH OF SCOTLAND.

ORDAINED BY BISHOP WALKER, OF EDINBURGH.

*Priest*—The Rev. Wm. Bliss, of Peebles.

*Deacons*—Wm. Webster, of Marischal College, Aberdeen; James Hutchison.

SCOTTISH KIRK.—(From May to August.)

PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Anderson, Jonath.	Gorbals .....	Glasgow .....	Heritors
Brown, Peter.....	Rutherglen .....	Glasgow .....	
Campbell, D. N...	Kilmore .....	Lorne .....	Duke of Argyll

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<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Candlish, R. S. ...	St. George's .....	Edinburgh .....	Town Council
Clark, Alex. ....	Inverness, 1st .....	Inverness .....	The King
Crawford, T. I. ...	Cults .....	Cupar .....	Coll. St. Andrew's
Dickie, Matthew ..	Dunlop, Assist. ...	Irvine .....	Earl of Eglintoun
Ewen, John .....	Hobkirk .....	Jedburgh .....	The King
Foot, A. L. R. ...	Brechin, Assist. ...	Brechin .....	Town Council
Fowler, — .....	Roxburgh Chapel.	Edinburgh .....	Managers
Hume, Edward ...	Pitaligo .....	Deer .....	The King
Lee, John .....	Old Church .....	Edinburgh .....	Town Council
M'Hardy, J. ....	Coldstone .....		
M'Lean, A. H. ...	Symington .....	Biggar .....	Sir N. M. Lockhart
M'Leod, N. ....	North Uist .....	North Uist .....	The King
Martin, W. ....	Kirktown .....	Jedburgh .....	The King
Menzies, — .....	Hoddam .....	Annan .....	{ Duke of Buccleugh, and Sharp, of Hoddam
Paul, W. ....	Banchorey, Assist.	Aberdeen .....	
Rankine, Duncan	North Knapdale...	Inverary .....	The King
Reid, Wm. ....	Auchindair, Assist.	Alford .....	
Sym, John .....	Old Greyfriars ....	Edinburgh .....	Town Council

The Rev. P. Morrison has been appointed Minister of the Scottish Chapel, High Bridge, Newcastle-on-Tyne.

The Rev. P. M'Morland to be Minister of Love-street Chapel, Paisley.

The Rev. G. Scowlar to be Minister of the Scottish Chapel, Sunderland.

The Rev. J. R. Anderson was ordained, on the 24th of July, to the Old Church, Gorbals, in the Presbytery of Glasgow. The Rev. Professor M'Gill preached and presided on the occasion.

#### DEATHS.

Rev. James Martin, St. George's, Edinburgh.

Rev. Dr. M'Kenzie, Minister of Killin.

Rev. A. Monilawa, Minister of Kirkpatrick, Hemings.

*University of Edinburgh.*—Thomas Henderson, Esq., to be Professor of Practical Astronomy.

The Rev. G. H. Baird, Principal of the University of Edinburgh, and Minister of the High Church, in that city, has been engaged, for some time past, in preaching in behalf of the General Assembly's plan for the education of the poor in the Highlands and Islands of Scotland. It is not generally known, that the poor in these districts are too often without the means of religious instruction; that thousands are utterly ignorant of the fact, that there exists any form of worship distinct from that of the church of Rome; for there are whole districts in the North of Scotland, and many islands, where the truth, as it is in Jesus, has never been published; whole districts, in fact, where the people are involved in all the darkness of popery.

#### I R E L A N D.

The Lord Bishop of Cork held an Ordination on Friday, the 1st inst., at St. Peter's Church. The Examination of the Candidates commenced the day previous, at the Palace. The Examiners were the Lord Bishop and the Venerable the Archdeacon. The Rev. Henry Hardy preached the Ordination Sermon. The following were the gentlemen ordained:—*Priests*—Rev. Messrs. Hardy, T. G. Evans, Freke, Meade, for the Diocese of Cork; and Clarke, for the Archdiocese of Cashel. *Deacons*—Messrs. Hill and Armstrong.

The Lord Bishop of Ferns has been pleased to promote the Rev. William Hickey to the Rectory of Mulraneon, vacant by the death of the Rev. Mr. Gore; the Rev. Richard King to the Rectory of Tombaggard, also vacant by the death of the Rev. Mr. Gore; the Rev. John K. Robinson to the Rectory of Wexford, vacant by the resignation of the Rev. W. Hickey; and the Rev. David Thompson to the Rectory of

Ballybrennan, vacant by the resignation of the Rev. J. K. Robinson. The Rev. Mr. Thompson succeeds to the Chaplaincy of the Military, in room of the Rev. Mr. Robinson, resigned.

## APPOINTMENTS.

Rev. H. P. Perry, to be Treasurer of Lismore Diocese.  
 Rev. H. Fleury, to be Chancellor of Lismore.  
 Rev. W. Stephenson, to the Prebend of Tulloghorton.  
 Rev. A. Sargent, to the Vicarage of Kilmeaden.  
 Rev. R. O'Callaghan, to the Living of Clogheen, Tipperary, vacant by the death of Dr. Tuckey; patron, Lord Lismore.

## DEATHS.

Rev. Dr. Tuckey, Treasurer of Lismore.  
 Rev. J. Cleland, Chancellor of Lismore.  
 Rev. H. Torrens, of Rathgan, Dublin.

## UNIVERSITY NEWS.

## CAMBRIDGE.

*Friday, August 1st.*

On Tuesday last, Charles Old Goodford, Scholar of King's College, was elected Fellow of that Society.

## COMBINATION PAPER, 1834.

## PRIOR COMB.

- Aug. 3. Mr. Dade, Cal.  
 10. Coll. Regal.  
 17. Coll. Trin.  
 24. Coll. Joh.  
 31. Mr. Culls, Chr.  
 Sept. 7. Mr. Gliderdale, Cath.  
 14. Mr. Mills, Clar.  
 21. Mr. Miller, Cal.  
 28. Coll. Regal.  
 Oct. 5. Coll. Trin.  
 12. Coll. Joh.  
 19. Mr. Bagshawe, Mag.  
 26. Mr. J. Wilson, Cath.  
 Nov. 2. COMMEN. BENEFACT.  
 9. Mr. Cooper, Clar.  
 16. Mr. Hurst, Cal.  
 23. Coll. Regal.  
 30. Coll. Trin.  
 Dec. 7. Coll. Joh.  
 14. Mr. Smith, Chr.  
 21. Mr. Wright, Cath.  
 28. Mr. North, Clar.

## POSTER COMB.

- Aug. 3. Mr. Barry, Trin.  
 10. Mr. Jos. Pratt, Trin.  
 17. Mr. Andrew, Trin.  
 24. FEST. S. BART. Mr. A. Hanbury, Trin.  
 31. Mr. Williamson, Trin.  
 Sept. 7. Mr. Sicklemore, Trin.  
 14. Mr. Cookson, Trin.  
 21. FEST. S. MATT. Mr. T. F. Hall, Trin.  
 28. Mr. Parr, Trin.  
 29. FEST. S. MICH. { Mr. Pearce, Trin.  
                                   { Mr. Gwynne, Trin.

- Oct. 5. Mr. W. H. Greene, Joh.  
 12. Mr. Naylor, Joh.  
 18. FEST. S. LUC. Mr. Pooley, Joh.  
 19. Mr. Cleveland, Joh.  
 26. Mr. Hartshorne, Joh.  
 28. FEST. SS. SIM. ST. JUD. Mr. Isaacson, Jo.  
 Nov. 1. FEST. OM. SANCT. Mr. E. Wilson, Joh.  
 2. Mr. Ousby, Joh.  
 9. Mr. Donne, Joh.  
 16. Mr. Neville, Joh.  
 23. Mr. Turner, Joh.  
 30. FEST. S. AND. Mr. Falcon, Joh.  
 Dec. 7. Mr. Dunn, Joh.  
 14. Mr. Hopper, Joh.  
 21. FEST. S. THOM. Mr. W. Wilson, Joh.  
 25. FEST. NATIV. Mr. Bond, Joh.  
 26. FEST. S. STEPH. Mr. Lane, Joh.  
 27. FEST. S. JOH. Mr. Adnutt, Emm.  
 28. FEST. INNOC. Mr. G. A. Burnaby, Emm.

*Resp. in Theolog.**Oppon.*

- Mr. G. A. Browne, Trin. { Mr. Norman, Cath.  
                                   { Mr. Daniel, Clar.  
                                   { Mr. Tinkler, Emm.  
 Mr. Williams, Clar. . . { Coll. Regal.  
                                   { Coll. Trin.  
                                   { Coll. Joh.  
 Mr. Malcolm, Trin. . . { Mr. Heigham, Chr.  
                                   { Mr. T. Wilson, Cath.  
                                   { Mr. Whiter, Clar.  
 Mr. Reynolds, Trin. . . { Mr. Foley, Emm.  
                                   { Coll. Regal.  
                                   { Coll. Trin.

*Resp. in Jur. Civ.**Oppon.*

- Mr. Kinderley, Trin. . { Mr. Crackanthorpe, Joh.  
                                   { Mr. Hollingshead, Joh.

*Resp. in Medic.**Oppon.*

- Mr. Evans, Cal. . . . { Mr. Whitworth, Jes.  
                                   { Mr. White, Emm.

On Monday the 11th, Mr. Andrew Long, Scholar of King's College, was elected a Fellow of that Society.



## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The lady of the Rev. J. Hartley, Geneva: of Rev. W. F. Cobb, Nettlestead; of Rev. J. Browne, Milton Hatch, Christ Church, Haunts; of Rev. H. Way, Henbury v., Gloucestershire; of Rev. E. Bagshawe, Eyam, Derbyshire; of Rev. Joseph Brown, Mill Hill, Middlesex; of Rev. R. M. Fielding, Bevington r.; of Rev. W. H. Chapman, Bassingbourn v.; of Rev. P. Frye, Walmer; of Rev. G. P. Marriott, Cathedral Precincts, Canterbury; of Rev. J. P. Poulton, Filton r., Wilts; of Rev. W. Nigel, Gresley, Leicestershire.

*Of Daughters*—The lady of the Rev. C. E. Smith, Badlesmere, Kent; of Rev. J. Clyde, Biddeford; of Rev. S. W. Paul, Finedon v.; of Rev. T. S. Hughes, Cambridge; of Rev. A. Vicary, Exeter; of Rev. R. Williams, Stottesden v.

## MARRIAGES.

Rev. J. Gower, M.A., of Woolley, Berks, to Charlotte, youngest d. of the late S. Aldersey, Esq., of Lisson-grove, St. Mary-le-bone; H. W. Wilberforce, Esq. M.A., of Oriel College, Oxon, to Mary, second d. of the late Rev. J. Sargent, r. of Lavington; Rev. M. H. G. Buckle, M.A., Master of Durham School, to Miss Eliza Baines, d. of the late Rev. J. Baines,

r. of Cainham; Rev. T. Sale, M.A., Minister of Weld Chapel, Southgate, to Lydia Rawlinson, youngest d. of the late J. Walker, Esq. of Arno's Grove, Southgate; Rev. R. Shuckburgh, r. of Aldborough, Norfolk, to Elizabeth, d. of G. K. Lyford, Esq., of Winchester; Rev. J. Allen, of King's College, London, to Harriet, second d. of J. W. Higgins, Esq., of New Place; Rev. W. G. Harrison, M.A., of Trinity College, Cambridge, eldest s. of W. Harrison, Esq. of Fulwell Grange, to Susan Arbuthnot Crawford, second d. of Brigadier-General Austin, K.C.T.S.; Rev. S. E. Bernard, M.A. to Anne, only surviving d. of T. Bradshaw, Esq.; Rev. F. Romney, of Ashchurch, near Tewkesbury, to Miss Lesingham, of Worcester; Rev. J. Footitt, Jun. B.A., of Exeter College, Oxford, to Elizabeth, eldest d. of the late F. Smith, Esq. of Halam, Notts.; Rev. T. Myers, of Camberwell, to Elizabeth, d. of the late Rev. J. Newbury, Esq. of Bath; Rev. G. Comb, to Catherine Anne Pearson, relict of J. Pearson, Esq. of Great Marlborough-street, London; Rev. R. Dickson, to Miss Eliza Willmott, both of Cheltenham, Rev. M. H. Jones, M.A., of Goodrich House, Herefordshire, and r. of Canthewy Skirrid, Monmouthshire, to Matilda, youngest d. of the late J. Hales, Esq., of Deptford; Rev. H. Chaplin, of Blankney, to Caroline, d. of the late W. Ellice, Esq.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

## BEDFORDSHIRE.

We are sorry to state that a disturbance took place in the parish church of Elstow, near Bedford, on Sunday, the 27th July, which creates much interest. The particulars, we find, are as follow:—The churchwardens and minister (the Rev. J. Wing), from some cause, wishing to dismiss the old clerk, had procured another clerk from the parish of Stevington (of which Mr. Wing is also the incumbent). The new clerk first gained possession of the seat of office, but the majority of the parishioners were determined the old clerk should not be displaced. Service was attempted to be gone on with, but the dissatisfaction soon broke out into a complete uproar. A scene of the most disgraceful description took place, which lasted for some time, and which completely unmanned the reverend gentleman, and he was unable to proceed with the service. In the course of the week the old clerk ap-

plied to the Bishop, who, we understand, stated no just ground of dismissal appeared. On Sunday last two clerks were again in attendance, both making the responses, &c., as nearly together as possible. At the close of the prayers nearly the whole of the congregation quietly left the church. These matters rest at present.—*Cambridge Chronicle*.

The rivalry between the two clerks of Elstow, we are sorry to state, still exists, although a meeting was held on Saturday, the 16th inst., at the Town-hall, Bedford, to decide the question, when S. Whitbread, Esq., the Rev. J. Wing, the churchwardens, &c., attended. Every argument was used to arrange the business amicably, but without effect, the old clerk being firm to his appointment. For four Sundays this church has thus been made the scene of discord, by the two clerks each making the responses in their own peculiar twang. The most curious part of the service, how-

ever, is the singing, the new clerk performing solos in his very best manner.—*Ibid.*

*To the Editor of the Northampton Herald.*

Sir,—The following paragraph appeared in the Huntingdon Gazette of the 2nd inst., under the head "Signs of the Times":—

"The Board of Trustees of the Bedford Charity, composed of the Members of the Town and County, the Lord Lieutenant, Recorder of the Borough, Mayor and Corporation, and thirteen elective trustees, have come to the determination to pay no more church-rates on the charity buildings."

This is calculated to convey an impression extremely unjust to the Board of Trustees, and is totally untrue. The Trustees have come to no such determination; they have never contemplated a resistance to church-rates; but have deferred paying poor-rates, highway-rates, church-rates, &c., till they have ascertained what parts of the charity buildings are, and what are not rateable.

The author of the paragraph to which we allude, if he be a resident in the town, must be thoroughly acquainted with these facts. It is to be regretted that a feeling of malevolence against the church could alone have prompted so gross a misrepresentation.

THOS. BARNARD, } Churchwardens.  
THOS. DAVIES, }  
Bedford, Aug. 12, 1834.

#### BERKSHIRE.

At St. George's Chapel, Windsor, on Sunday, 10th inst., during the time his Majesty was attending divine worship, Mr. Legh, the highly respected partner of the firm of Ramsbottom and Co., was standing, with his son, by the door of the nave, immediately under the organ-loft, when a person, named Miller, who was standing with a friend behind these gentlemen, uttered a scandalous allusion towards Mr. Legh, which his son hearing, immediately turned round and inquired of Mr. Miller what he meant by addressing such insulting language to his father. Miller, without further ceremony, struck the son on the head with a thick walking-stick, in so violent a manner, that it broke in half. A scuffle followed, which ended in Miller being knocked down. This outrage occurred during the time the King was in the royal closet, and at the commencement of the ceremony for administering the holy sacrament. We understand that the Attorney-General is about to proceed against the aggressor. By an old law of Henry VIII., which is not repealed, an outrage of this description was tried at the Castle, the Lord Steward of the Household presided as judge, and the delinquent was punished by having his right arm chopped off! The head cook of the King's household performed the operation, and we believe the present one, Mr. Ball, is entitled to fees

of office for that special purpose.—*Morning Post.*

#### BUCKINGHAMSHIRE.

*Eton Election Monday.*—There was an unusually brilliant assemblage of rank, fashion, and beauty, in the school-room at Eton, on the 28th ult. His Majesty, who takes the same paternal interest in Eton matters for which George the Third was so remarkable, was punctual in his attendance, and was received with loud plaudits, which were, if possible, increased by the announcement of his Majesty's request that the boys might have an extra week's holidays.

The King went in state, accompanied by her Royal Highness Princess Augusta, Prince George, and Lady Clinton, in the first carriage, and followed by three other carriages, in which were Lord and Lady Frederick Fitzclarence, Miss Willson, Miss Hope Johnstone, Sir Philip and Lady Sidney, Sir Andrew Barnard, Sir Charles Thornton, and others of the suite.

The royal party were received by the Rev. the Provost and Fellows, Rev. Dr. Keate, and the Assistant Masters, by whom they were ushered into the school-room, when the speeches immediately commenced. The Address was spoken by Mr. Courthope, with peculiar grace and elegance, in the course of which some clever allusions were made to the once-contemplated destruction of "Eton's fair fields" by the rail-road. The speeches were delivered throughout with admirable feeling and effect, and the conclusion was marked by a testimonial of feeling which Dr. Keate can never forget. On his leaving the school, the whole body rose and gave him a thundering cheer, the ladies waving their handkerchiefs; in short, a more gratifying conclusion to his long and proud career cannot be imagined. The speeches were as follow:—

- |                    |                  |              |
|--------------------|------------------|--------------|
| 1. Courthope ....  | Address          |              |
| 2. Walter .....    | Legat. Darii     | } Q. Curtius |
| 3. Coote .....     | Alexander...     |              |
| 4. Money, K.S...   | Servius Tullius  | Livius       |
| 5. Mills .....     | Moloch .....     | } Milton     |
| 6. Ryle, ma.....   | Belial .....     |              |
| 7. Charlton ... .. | Marcellus .....  | Livius       |
| 8. Holbech, ma...  | Camillus .....   | Livius       |
| 9. Young, K.S. . . | In Catilin III.. | Cicero       |
| 10. Bayley .....   | Antony .....     | Shakspeare   |
| 11. Ady .....      | Micipsa .....    | Sallustius   |
| 12. Durnford, K.S. | Agamemnon        | } Homer      |
| 13. Goldney, K.S.  | Achilles .....   |              |
| 14. Rawnsley ..... | Lentulus .....   | Livius       |
| 15. Drake .....    | Legat. C. Manlii | Sallustius   |
| 16. Phinn, K.S...  | Satan .....      | Milton       |
| 17. Walker, K.S..  | Pro Marcello .   | Cicero       |
| 18. Thring, ma.... | Cassius .....    | } Shakspeare |
| 19. Kingdon, K.S.  | Brutus .....     |              |

*Presentation of Plate to the Rev. Dr. Keate.*—A most gratifying scene took place in the College on Sunday—a scene as honourable to the character of Dr. Keate, who

has for nearly five-and-twenty years presided over that great school, as it was worthy of the Etonians themselves. Shortly after twelve o'clock, the whole body of the sixth form waited on the Doctor with a magnificent silver vase and two wine-coolers—the former a copy of the celebrated Warwick vase, the latter from two beautiful antiques, the work of Storr and Mortimer. The Captain of the School, Mr. Phinn, then addressed Dr. Keate in a very feeling and eloquent speech, expressive of their deep regret at his loss, and concluded with an earnest prayer for his future happiness. Of Dr. Keate's reply we are unable to make any proper statement. He was much overcome by the whole scene, and expressed his gratitude to the boys, shaking hands with each of them. The whole of the boys then assembled in the upper school, when Dr. Keate took an affectionate leave of them; and in the course of his address he stated that the prosperity of Eton had been as much supported by the uniformly gentlemanly bearing of the boys, and the aid he had received from his assistants, as from any merits of his own.

Inscription on the vase:—"Presented by the existing members of Eton School to the Rev. John Keate, D.D., on his retirement from the Head Mastership, July 30, 1834, as a testimony of the high sense which they entertain of his exquisite taste and accurate scholarship, so long and so successfully devoted to their improvement, and of the firm, yet parental exercise of his authority, which has conciliated the affection while it has commanded the respect of his scholars."—*Cambridge Chron.*

In addition to the gratifying testimonial of the affection of his scholars just received by Dr. Keate, in the pieces of plate presented to him by the existing members of the school, we are happy to learn that a subscription for a similar purpose, limited to one guinea each, has been opened at Messrs. Hammersley's in Pall-mall, by those old Etonians who are desirous of thus evincing their respect for their late Head Master.—*Morning Herald*.

#### CAMBRIDGESHIRE.

The late Mr. Mesman bequeathed a valuable collection of pictures to the University. His brother, the Rev. Mr. Mesman, (to whom they were bequeathed for his life,) having given up his life-interest in the bequest, the collection has come into the immediate possession of the University. The Fitzwilliam Museum not having at present space enough for these pictures, the Syndics of the University Press have given permission for them to be suspended in some of the apartments lately erected at the Pitt Press; where they will probably remain until the building of the proposed Fitzwilliam Museum is sufficiently advanced for their reception.

The collection amounts in number to 248 paintings and thirty-three drawings and prints. Among the painters are many very distinguished names—*e. g.*, Vandyck, Schi-doni, P. Brill, Ruydael, Canaletti, Teniers, Gerard Dow, Cuyp, Wouvermana, Tintoretto, the Caracci, Holbein, L. Van Leyden, Castiglioni, Van Goyen, &c. &c. The majority of the pictures are of the Flemish and Dutch schools; and they are considered to be a very genuine collection of the masters whose names they bear. Upon the whole, they will form a very valuable acquisition to the University; and the most important addition hitherto received to that collection of specimens of the fine arts, of which Lord Viscount Fitzwilliam, by his princely bequest, considered that he was forming the nucleus.—*Cambridge Chronicle*.

*The Upwell Tithe Bill.*—Election placards are not to be too strictly interpreted; but there are certain limits which must not be passed. At the Gloucester election a handbill has been circulated, and is going the round of the London and provincial papers, beginning with the words, "One fact is worth twenty speeches." In this handbill, to shew that the Tories are not the farmers' friends, it is asserted that, on the 12th of July, a bill was brought in by Mr. Childers, M.P. for Cambridgeshire, and a Tory, to give the rector of Upwell, for ever, 4,500*l.* per annum; and this is represented as an attempt "to cram a bill down the throats of the farmers, whilst at the same time the parties are unceasingly speaking of agricultural distress." With respect to this fact, "mark how plain a tale will put it down." Such a bill was brought in by Mr. Childers, but Mr. Childers is a Whig, and not a Tory; and the incumbent of Upwell is the brother of Mr. Townley, the other Whig member for Cambridgeshire. It is very absurd to call a bill for the fair commutation of tithe an imposition on the farmer—it is usually a benefit to all parties; but those who do not think so, should at least put the saddle on the right horse.—*Ibid*.

#### CORNWALL.

On Thursday, the 31st of July, the principal inhabitants of the combined parishes of St. Agnes and Perranzabuloe, presented to the Rev. W. N. Snowe, on the eve of his departure from them, as a memorial of their regard of his general conduct and zeal in the performance of his several duties, whilst Curate of these parishes, a very handsome silver teapot, accompanied with a stand, upon which was an appropriate inscription.—*Exeter Gazette*.

#### CUMBERLAND.

It is highly gratifying to our feelings to learn that, amid the unwearied attempts of unholy combination of infidels and dissenters to poison the minds of the people of this country against the Establishment

in which their ancestors gloried, the good old protestant cause is not diminishing, but rather on the increase in this county. The Bishop of Carlisle, having just completed his confirmatory tour, gives us a data upon which we can fix conclusions. The following is the list of numbers confirmed at the under-mentioned towns, which formed the circuit:—

	Girls.	Boys.	Total.
Carlisle . . .	717	535	1252
Brampton . . .	220	224	444
Wigton . . .	397	312	709
Penrith . . .	541	490	1031
Appleby . . .	345	357	702
Kirkby Stephen	73	88	161
Maryport . . .	173	103	276
Keswick . . .	127	90	217
	2593	2199	4792

The total number exceeds that of the last confirmation by nearly 400; and it is also gratifying to know that the young people did not regard the ceremony as a mere idle form, but that they conducted themselves with the utmost quiet, decorum, and seriousness of demeanour. This fact tells well for the tuition they had undergone from their respective pastors.—*Cumberland Pacquet*.

On Monday, the 11th, the members of the Society for Promoting Christian Knowledge in this diocese, and of the Necessitous Clergy Society, held their anniversary meeting at Penrith. A sermon was preached by Dr. Vansittart, prebendary of Carlisle, from ch. 6th St. John, part of 45th verse—"It is written in the prophets," &c. A collection was made, amounting to 26l. 0s. 7½d. The annual meeting was held immediately after Divine service, in the long room, George Inn, the Hon. and Rev. the Lord Bishop of Carlisle in the chair. A very satisfactory report of the proceedings of the District Society, during the year ending July 30, 1834, was read, and ordered to be printed. After the conclusion of the business of this society, the governors of the Society for the relief of Necessitous Clergy, &c. held their meeting, the Lord Bishop in the chair. The usual business was transacted, various sums of money, according to the exigencies of the respective objects of the society's charity, being voted to be paid by the treasurer and secretary, the Rev. J. Heysham. We are gratified in being able to add, that a numerous body of the clergy were in attendance at both of these meetings.—*Carlisle Patriot*.

#### DURHAM.

The Venerable Archdeacon Thorp held a visitation on Thursday the 24th ult., in the parish church of St. Mary-le-Bow, Durham. The attendance of the clergy was very numerous; and an admirable sermon was preached on the occasion by the Rev. Henry Douglas, rector of Whick-

ham. The charge delivered by the Archdeacon was eloquent and impressive. It pointed out, in strong terms, the duty of the clergy at this eventful period, when attempts are being made to overturn the established religion of the country; and exhorted them to a steady perseverance in well-doing. Upwards of sixty of the clergy afterwards dined with the Archdeacon in the common hall of the university.—*Durham Advertiser*.

*Durham University*.—The Dean and Chapter have received, for the University Library, Peel's Synopsis, from the Rev. E. S. Thurlow, rector of Houghton-le-Spring; and Collier's Church History, from the Rev. H. Perceval, rector of Washington.—*Ibid*.

#### GLOUCESTERSHIRE.

*Gloucester*.—At a general confirmation, held in this cathedral by the Lord Bishop of Gloucester, on Tuesday last, nearly 500 persons were admitted to that holy rite; and it is satisfactory to state, that the conduct of those who were confirmed was strongly marked by propriety, and by a seriousness of demeanour well befitting the occasion. On the following day his Lordship confirmed upwards of 700 persons at Cheltenham, whose conduct was equally becoming. In both places we observed that the number of females greatly predominated over that of the males. The bishop has since, at other places in his diocese—viz., Newent, Taynton, Newland, and Mitcheldean—confirmed great numbers.

A monument to the memory of Bishop Butler is about to be erected in Bristol cathedral. This testimonial to the exemplary prelate's worth will be not only just to his piety and talents, but honourable to the present generation, by whom they are appreciated.—*Old England*. The inscription, which is from the pen of Dr. Southey, is given as follows, in the excellent Life of the Bishop just published by Dr. Croly, in Hatchard's Sacred Classics:—"Sacred to the memory of Joseph Butler, D.C.L., twelve years bishop of this diocese, and afterwards Bishop of Durham, whose mortal part is deposited in the choir of this cathedral. Others had established the historical and prophetic grounds of the Christian religion, and that sure testimony of its truth which is found in its perfect adaptation to the heart of man: it was reserved for him to develop its analogy to the constitution and course of nature; and, laying his strong foundations in the depth of that great argument, there to construct another and irrefragable proof; thus rendering philosophy subservient to faith, and finding, in outward and visible things, the type and evidence of those within the veil."

[The design for the monument does high credit to all parties.—*Ed.*]

## HAMPSHIRE.

It is gratifying to find that the cause of the Established Church is rapidly extending, and that its members are becoming more and more zealous in its defence. Amongst the most useful modes of promoting that defence is the establishment of Church of England societies, which are now fast spreading. On Wednesday se'night a meeting of noblemen, gentlemen, and clergy was held at Ringwood, Hants, the Rev. J. Furey in the chair, for the purpose of forming a "Church of England Society for the Deanery of Fordingbridge;" when a number of resolutions were agreed to, pointing out the objects of the society, and providing rules for its regulation. The principal object is stated to be "to communicate information respecting the constitution and principles of the church of England, by the diffusion of tracts, and, as far as possible, to endeavour to promote an attachment to its rites and services."—*Salisbury Herald*.

(*From a Correspondent.*)—On Wednesday, July 23rd, a meeting of the clergy and gentry of the town of Petersfield and the neighbourhood was held at Petersfield, for the purpose of forming an association for maintaining the constitution and principles of the established church. The Rev. Sir S. Clarke Jervoise was chosen president, and the Rev. Dr. Bayley, as rural dean of the district, was chosen treasurer and secretary of the society.

The Venerable William Dealtry, D.D., the Chancellor of the diocese of Winton, commences his visitation early in the month of September.

On Thursday, August 7th, a meeting was held at Alton, in aid of the "Incorporated Society for the Propagation of the Gospel in Foreign Parts," the Lord Bishop of Winchester in the chair. The report having been read by the Rev. Prebendary James, vicar of Alton, the meeting was addressed by J. W. Scott, Esq. M.P. for the county; the Venerable the Archdeacon; Mr. Knight, of Chawton; the Rev. T. H. Austin, of Bentley; the Rev. T. Warren, Rural Dean; the Rev. Wm. James, Vicar of Cobham; the Hon. and Rev. Gerard Noel, Prebendary of Winchester; and Rev. Thomas Bissland, Rector of Hartley. The collection amounted to upwards of 45*l*. The Lord Bishop of Barbadoes was prevented attending the meeting by unexpected business.

(*From a Correspondent.*)—On Sunday, July the 20th, sermons in aid of the Missionary Society of the United Brethren, or Moravians, were preached in the parish churches of Meon, Stoke, and Droxford, and on Monday evening, the 21st, at Holy Rood, Southampton, by the Rev. Robert Eden, M.A., late Fellow of Corpus Christi College, Oxford.

## HERTFORDSHIRE.

The following, sent by a "Correspondent," is gratifying, as one of the symptoms of reaction which has of late cheered the friends of the church. In the month of June last, a sermon in defence of the establishment was preached at Hemel Hempstead Church, by the Rev. J. H. B. Mountain, who, in the course of the following week, received a requisition most numerous and respectfully signed by the congregation, requesting him to give them the MS., that they might print it *at their own expense* and for distribution. The sermon was accordingly published at Messrs. Rivington's.

## KENT.

An excellent and impressive sermon was lately preached at New Romney, by the Venerable the Archdeacon of Canterbury, in aid of the funds of the Hythe, Folkestone, Sandgate, and Romney Marsh District Committee of the Society for the Propagation of the Gospel in Foreign Parts. The clear explanation given by the Venerable Archdeacon of the important objects and operations of the Society excited a warm feeling in behalf of the Propagation of the Gospel, and induced many individuals to add their names to the already very considerable and encouraging list of annual subscribers.—*Kentish Observer*.

## LANCASHIRE.

*Church Rates.*—We are glad to find that a much better feeling exists in the parish of Leyland on the subject of church rates. At a public meeting held there a few days ago, at which a very considerable number of rate payers had assembled, a most liberal rate for the present year was unanimously laid; those who for the last two years had opposed the rate most strongly having ceased their opposition.—*Manchester Courier*.

*Petition against the Separation of Church and State.*—The inhabitants of Blackburn have nobly responded to the call made to them, to record their hostility to the iniquitous proposition for a separation of church and state. The petition, which has been lying this last week for signature at the various stationers' shops, has been signed by upwards of 5,000 individuals.—*Blackburn Alfred*.

On Thursday week an elegant silver snuff-box was presented to the Rev. Frederick Wade, A.B., of Trinity College, Dublin, by his late congregation at Tottington, bearing the following inscription:—"Presented to the Rev. Frederick Wade by a number of his friends, forming part of his congregation during his short residence at Tottington, in testimony of their sincere esteem and respect, 1834."—*Manchester Courier*.

Previously to the departure of the Rev. J. H. Stafford, of Liverpool, for his curacy of Lytchett Minister, Dorsetshire, he was

presented with a well-filled purse, on behalf of the congregation of St. Matthew's Church, as a testimony of their grateful respect, and of their sincere regret at his removal. The congregation of St. Anne's Church, where Mr. Stafford occasionally officiated for their worthy minister, have also presented him with an elegant purse, containing thirty sovereigns, as a mark of their esteem.—*Liverpool Standard*.

## LEICESTERSHIRE.

The Right Reverend the Lord Bishop of Lincoln, accompanied by the Venerable the Archdeacon, held his triennial visitation in this town on Tuesday the 5th and Wednesday the 6th inst. The attendance of the clergy and churchwardens was more than usually numerous. The Rev. Mr. Humfrey, rector of Laughton, preached before his lordship and the clergy on Tuesday, and the Rev. Mr. Lievre, rector of Little Ashley, on Wednesday. His lordship delivered a very impressive charge, in which he entered extensively upon the subject of church property, the various projects now in agitation for church reform, the claims preferred by the Dissenters, their grievances, &c. We are happy to learn that the charge will be published.—*Leicester Journal*.

The Rev. Dr. Evans, of Market Bosworth, has just erected a mural tablet to the memory of Thomas Simpson, the mathematician, whose great celebrity and (although self-taught) transcendent attainments in science should long ago have rescued his grave in the church-yard of Sutton Cheney, near Market Bosworth, from oblivion. The following is the inscription:—*Juxta requiescit, quod mortale fuit, THOMÆ SIMPSON, R. S. S., Bosworthiensis. Humili loco natus, Aug. 20, 1710, ad summa philosophiæ fastigia exevenerunt adeo scientiæ amor et industria, ut ingentem sui, immatura morte peremptus, et famam, et desiderium reliquerit, Maii 14, 1761. Quot fuerint vitæ vicissitudines, aliunde quæras. Qualis quantusque fuerit mathematicus, licebit iis potissimum existimare, qui scripta legerint. Ne tamen posterorè tanti nostrati philosophi prorsus lateret sepulchrum hoc marmor statuendum curavit A. B. E. A.D. MDCCCXXXIV.*

## LINCOLNSHIRE.

*Church Rate.—Another Triumph.*—On Thursday, the 31st of July, a vestry meeting was held in the parish church of Alford, for the purpose of levying a rate for the necessary repairs and expenses of the church for the current year; the Rev. E. Dawson, the vicar, in the chair. The churchwardens moved that a rate of sixpence in the pound be allowed, that sum having for several years past covered the expenses. To this there was an opposition party, and their leader and orator

moved that a *threepenny rate* only be granted. A short discussion ensued, during which the most amusing argument of the threepenny party was, that their opponents had "*only an Act of Parliament!*" to buck their demand for a rate at all." The vestry then divided on the second proposition, when it appeared that there were 37 voters for the churchwardens' rate, and 27 for the threepenny rate. A poll of the parish was then demanded by the threepenny rate proposer, which it was agreed should commence at three o'clock and close at eight. The town was immediately canvassed by the respective parties, and the poll commenced at the appointed time. During the five hours it was open the threepenny party added to their numbers, with the assistance of a drum and an elegant blue flag, with a suitable inscription, 23 more votes, the last four hours being employed in polling about one in every fourteen minutes, making a total of 50. The numbers for the churchwardens' rate were 112; majority 62, exclusive of the accumulative votes, those also being about 12 to 2 in favour of the churchwardens. The churchwardens here, as well as in other places, had the greatest numbers, by far, of the "fair" on their side. Many also of the most influential and respectable of the Dissenters identified themselves on the same side, declaring that they considered it a factious proceeding to oppose a reasonable church rate, so long as the laws of the country required it to be paid.—*Boston Herald*.

## MIDDLESEX.

A meeting of the General Committee of the National Society took place at the Central School, Westminster, on Wednesday, the 30th of July. There were present the Bishop of London, Archdeacon Cambridge, Col. Clitheroe, W. Davis, Esq., J. Trimmer, Esq., Rev. Dr. Walsley, A. Hammond, Esq., and the Rev. J. C. Wigram.

The inhabitants of the united parishes of St. Swithin and St. Mary Botham, London, have presented to their rector, the Rev. Henry George Watkins, M.A., an elegant silver tea-pot and milk-jug on a splendid silver salver, weighing upwards of 200 ounces, with an inscription, of which the following is a part:—"Presented in testimony of their sincere regard and esteem for his faithful, conscientious, and affectionate discharge of the duties of his pastoral office during a period of twenty-nine years, in which he has constantly resided among them, and endeared himself to them by an earnest endeavour to promote their spiritual and temporal welfare."—*Record*.

*King's College.*—The Worsley endowment at this establishment is in favour of scholars intended for missions to the East. Two scholars, we understand, are to be

taken on the foundation, with an allowance of 25*l.* per annum during their continuance at the college; and their education is to be made as complete as possible, with the view of their becoming Missionaries of a higher class. The professors of the college have handsomely offered to afford the education gratuitously, and the council, we hear, intend to remit the college fees.  
—*Morning Herald.*

*St. John's, Westminster.*—*Religious Education.*—On Monday, the 11th of August, was laid the first stone of the large new school-house about to be built in Tufton-street, for the Sunday and Infant School of the united parishes of St. Margaret and St. John, Westminster. This spacious building is commenced in consequence of the persevering efforts of the minister of St. Margaret and the rector of St. John, nobly seconded by a few benevolent individuals in the united parishes, deeply impressed with the importance of providing religious instruction for the children of the poor. In the early part of last year, the Dean and Chapter of Westminster, the National Society, and the Lord Bishop of Lichfield and Coventry, offered to the St. John's Sunday School Committee the sum of 650*l.* conditionally on the Committee undertaking to raise in their own district not less than 300*l.* This pleasing task the Committee readily undertook, and soon accomplished. The Education Commissioners also voted a grant of 600*l.*, to be paid when the building is completed, free from any debt beyond what that sum will liquidate. Liberal donations have also been received from the Dukes of Northumberland and Buccleugh, Sir Francis Burdett, Lord Bexley, Mr. Joshua Watson, Lord Henley, &c., &c., &c. Her Royal Highness the Duchess of Kent (with a subscription) has kindly consented to become the Patroness of the Schools. On laying the first stone, the Rev. Lord John Thynne delivered a suitable and impressive address after having been requested by the rector of St. John's, the Rev. J. Jennings, to perform that interesting ceremony. Over the stone was placed a plate with an inscription, containing the names of the patroness, the trustees, architect, churchwardens, &c., *fac similes* of which were distributed among the crowd of parishioners and others assembled to witness the auspicious event. The old 100th Psalm was sung, and, at the conclusion, "God save the King," with an additional stanza. This part of the business was superintended by the organist of St. John's, by whom the children had been previously instructed. There were 928 children present, belonging to the different charitable schools of the united parishes in connexion with the Established Church. After the ceremony was over, the children were arranged on the steps on each side of St. John's Church, and liberally supplied with buns, &c., &c.—*Record.*

It has just been ordered by the Parliament, for the next session, that the overseers of the poor of every parish, township, or other place in England and Wales, do prepare an account of money levied by assessment in their respective parishes, townships, or other places, for poor rates and county rates during the year ending the 25th March, 1834; and also an account of money expended by them in the same year; and that such overseers do, as soon as may be, transmit such account to the Clerk of the House of Commons; stating, in addition to such account, whether any select vestry now exists, and whether an assistant overseer is now in office, under and by virtue of the Act 59 Geo. III. c. 12.

Clergymen of every denomination, whose income is under 120*l.* per annum, may keep a horse without paying any tax for it.

When, a few weeks since, a petition in favour of Church and State was lying for signature in the parish of Hackney, it was spontaneously signed by many of the most wealthy and influential, but, at the same time, decided Dissenters in the parish. This is a very singular fact, and, as a sign of the times, a very valuable and interesting one.—*Durham Advertiser.*

Among the well-earned testimonials of parochial regard bestowed on faithful ministers, we have to record a very pleasing one, presented to the Rev. John Ayre, who has just left the curacy of Edmonton, though continuing to reside in the parish. The gift consists of a silver urn, of most costly and elegant workmanship, and a full suit of silk robes—the former bears an appropriate inscription.—*Record.*

(*From a Correspondent.*)—On Wednesday, July 2nd, a branch auxiliary of the Church Missionary Society was established for the district of Ball's Pond, Islington, the Rev. J. Sandys, Incumbent, Chairman.

On Friday, June 27th, the annual examination of the Hackney Grammar School took place, when the Examiners expressed themselves much satisfied with the attainments of the pupils, especially in Theology, and with the mode of teaching adopted by the masters. The Examiners were, the Rev. Thomas Sale, M.A., Fellow of Magdalen College, Oxford, and the Rev. R. W. Browne, B.A., Fellow and Tutor of St. John's College, Oxford.

#### NOTTINGHAMSHIRE.

On Sunday morning, 3rd of August, after an excellent sermon preached in Newark church, by the Rev. Thomas Stevenson, M.A., chaplain to his Excellency the Lord Lieutenant of Ireland, the sum of 13*l.* was collected in aid of the funds of the District Society for Promoting Christian Knowledge.—*Northampton Herald.*

#### OXFORDSHIRE.

The foundation stone of a new church at Diddington, endowed by the warden and

Fellows of Merton College, and Matthew Bell, Esq., was laid on the 10th of July.—*Oxford Paper*.

#### SOMERSETSHIRE.

*Parish of Walcot*.—At a vestry meeting of this parish, held at the poor-house, on Thursday, 14th of August, to take into consideration the propriety of authorizing the churchwardens to pay Mr. Geary, the churchwarden for 1832, the sum of £232l., for expenses incurred by him in the erection of hot air stoves, &c., at St. Saviour's Church, Larkhall,—the motion was negatived; the number of persons who entered their names in favour of payment of the money being 62, against it 115. But a scrutiny being demanded, the majority against the payment was reduced to 8. It seems that Mr. Geary did not obtain the previous sanction of a vestry for this outlay; although no one can deny the utility of the object on which he expended the money. We hope the amount will be made up to him by a public subscription. The circumstance, however, holds out a salutary caution to churchwardens.—*Bath and Cheltenham Gazette*.

#### STAFFORDSHIRE.

The election to the chapelry of Willenhall, Staffordshire, vacant by the death of the late Rev. W. Moreton, commenced on Tuesday, the 12th of August. The candidates were—the Rev. G. H. Fisher, (Curate to the late incumbent,) the Rev. G. W. White, and the Rev. John Howells. The appointment is vested in the inhabitants of the township, having lands of inheritance. The poll was resumed on Wednesday, and, at its final close in the afternoon, the numbers were declared—for Mr. White, 68; Mr. Fisher, 66; Mr. Howells (who had retired on the preceding day), 14. A scrutiny into the validity of some of the votes, it is stated, is to be made; and it appears not improbable but that the whole matter will be referred to legal decision. Mr. Fisher was the popular candidate, and some of the usual noisy and violent features of contested elections were exhibited.—*Worcester Journal*.

#### SUFFOLK.

On Saturday, 16th of August, the remains of the Rev. E. W. Mathew, of Bury, in this county, were interred in the family vault at Pentlow. The attendance on this melancholy occasion was very numerous. All the clergy of the town, the churchwardens, and other church officers, attended as a mark of respect for the deceased; and many of the clergy of the neighbourhood, with a numerous assemblage of the inhabitants of the surrounding parishes, were also present. The funeral train on foot was very numerous, and the whole scene was peculiarly impressive.—*Bury Post*.

(From a Correspondent.) Society for Promoting Christian Knowledge.—On Tues-

day, August the 5th, the annual meeting of the Halesworth District Society for Promoting Christian Knowledge was held at Beccles, when a most excellent sermon was preached in aid of the funds of the institution, by the Hon. and Very Rev. the Dean of Norwich, and a collection was made at the church-door, of upwards of 184. At a time when such hostility is displayed towards the church, it was gratifying to see a numerous and respectable attendance of laity, as well as clergy, upon this occasion, all anxiously testifying their attachment to our establishment, and the institutions connected with it. It appeared by the Secretary's Report, that the number of Books distributed by this Committee, since its first establishment, in 1817, has been—Bibles, 2935; Testaments, 2545; Prayer Books, 6023; and Tracts, 24,217; every year affording an increased circulation.

#### SURREY.

A numerous meeting of the clergy of the Archdeaconry of Surrey was held on Tuesday, 12th inst., at the National School-room, Epsom—the Right Hon. and Venerable Lord Walsingham in the chair—when a most able address to his Majesty for his recent most gracious declaration of attachment to the church was unanimously adopted.—*Standard*.

From a Correspondent. — On Tuesday, July the 1st, the annual meeting of the Farnham Church Missionary Society was held; the Lord Bishop of Winchester in the chair. A Sermon was preached on Sunday, June 29th, in the parish church, by the Rev. Samuel Wilberforce.

#### SUSSEX.

Sermons were preached on Sunday, the 27th of July, at the various places of divine worship in Brighton connected with the established church, in aid of the Lewes Deanery Committee of the Society for Promoting Christian Knowledge; and, notwithstanding the heavy rain, which confined many persons to their houses, the collections amounted to 146l. 18s. 7d. An address had been circulated in the preceding week, from which the following is an extract:—

"Lewes Deanery Committee of the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel in Foreign Parts, &c.—The books are afforded by the Society to district committees, as to their own individual subscribing members, at little more than one half of the usual cost; and the committee are enabled by contributions of their own, and by collections after sermons, to reduce the price, still further when the books purchased at the depository are intended for sale or gift to the poor: so that for this purpose their Bibles, Prayer Books, and Tracts, are on sale at the depository for about one-third



part of the regular trade price. For instance, the committee are now selling, in a well-bound and perfect state, Bibles for two shillings each; New Testaments for eightpence; Common Prayer Books for fivepence, and Psalters for fourpence: this is the lowest scale. The same books, in a larger type, are to be had at a proportionate advance, but even then at a cost little exceeding the ordinary charge for binding. Nor do the committee confine their bounty to the reduction of the price. In many cases they supply books gratuitously,—to parochial and free schools; to work-houses also, infirmaries, &c. The issue of books from the depositories, during the last year, (many of them gratuitous supplies,) was—of Bibles and Testaments, 1458; Prayers and Psalters, 1706; other Books and Tracts, 17,339. The grand total since the establishment of the committee to the present day—Bibles and Testaments, 12,673; Prayers and Psalters, 19,399; other Books and Tracts, 143,477."

#### WILTSHIRE.

Early in the month, the annual meeting of the subscribers to the National School, established in Salisbury, was held at the Council Chamber, from whence the children walked in procession to the cathedral church, where an eloquent sermon was delivered by the Rev. Edward Bouverie, one of the prebendaries, from 1 John iii. 8; and immediately before the sermon the children sang the old hundredth Psalm. We were sorry to observe so thin an attendance of the inhabitants of the city, Close, and its neighbourhood. The plates were held by Mrs. A. Hussey and Mrs. Stevens, supported by the Rev. C. Pearson and the Rev. G. Radcliffe. The collection was not so good as on former occasions; but several of the neighbouring families, who were prevented by the weather from attending, have since sent their donations. After the service, the children returned to the school-room, when an examination of the first class of boys and girls took place, in which they acquitted themselves with great credit; and the children were regaled with cakes. Amongst the company present were—the Very Rev. the Dean, Mrs. Pearson and family, the Rev. Chancellor Marsh, Rev. Dr. Harvey, Rev. Dr. Radcliffe, A. Hussey, Esq., and Mrs. Hussey, D. Eyre, Esq., Rev. D. J. Eyre, and Miss T. Eyre, Mrs. Fowler, Rev. C. Pearson, Rev. J. P. McGhie, Rev. Mr. Hill, Rev. W. Tatum, G. Atkinson, Esq., Mr. and Mrs. Stevens, Mrs. Sparshatt, &c. —*Salisbury Herald*.

#### WORCESTERSHIRE.

Our anticipations relative to the collection at the cathedral on Thursday, in aid of the Society for the Propagation of the Gospel in Foreign Parts, have been fully realized. After a most able and powerful appeal by the Venerable Archdeacon Sin-

gleton, the handsome sum of 46l. 11s. 6d. was collected; and we are instructed to say, that a donation of 6l. 6s. in addition has been received since by the Secretary from F. Chassereau, Esq., of Kempsey. The corporation attended, and we were rejoiced to see the support given by this body to so valuable an institution.—*Worcester Journal*.

#### YORKSHIRE.

*A Dissenting "Establishment."*—At the late meeting in support of the church, held at South Shields, the Rev. James Carr said—"My next argument I derive from our dissenting friends themselves. It is true in this country they act on the voluntary system; but in the South Sea Islands they have an ecclesiastical establishment. For this do I blame them? No: I admire them. After many years' patient missionary labours in those islands, the king of one of the principal islands was converted, and became, to all intents and purposes, the head of their religious establishment. He affords them protection, and, with the advice of the ecclesiastical persons about him, makes and sanctions laws for their government." Here the Rev. Gentleman quoted Ellice's account of the South Sea Islands, and several other authorities, all dissenters, in proof of the position he had advanced, and proceeded—"No one then can doubt that, where our dissenting brethren have the power, they adopt the principle of an establishment; and I would ask whether we are to adopt a different system on account of latitude and longitude. I cannot see how our dissenting friends can consistently call upon us to depart from an established system in England, when they have originated a similar system in another and far distant country." —*Northampton Herald*.

The Archbishop of York intends to hold confirmations—at Retford, September 11; Worksop, the same day, in the afternoon; at Mansfield, September 12, at a quarter before 11 o'clock; at Southwell, the same day, at 2 o'clock; at Newark, September 13, at 11 o'clock; and at Tuxford, the same day, at 2 o'clock. — *Nottingham Journal*.

(*From a Correspondent.*)—A public meeting was held at the school-room, at Rawmarsh, near Rotherham, on Thursday, the 14th of August, in furtherance of the object of the Bible and Prayer Book Society for the Deanery of Doncaster, in connexion with the Foreign Translation Committee of the Society for Promoting Christian Knowledge—that object being the circulation of the Bible and Prayer Book throughout the world. The Rev. J. James was appointed President and Treasurer; the Rev. W. Ellis, Secretary; and among the Vice-Patrons of the Association are John Fullerton, Esq., of Thribergh, the Rev. John Lowe, Prebendary of York, the Rev.

Thomas Sutton, Vicar of Sheffield, Rev. W. Bagshaw, of Banner-Cross, Rowland Hodgson, Esq., of Sheffield, and the Rev. W. Spencer, of Stratton, Norfolk. The sum at present raised, including the collection at the public meeting, is *311. 12s. 3d.*

Public meetings were held at the Chapter House, Ripon Minster, on the 21st of February, and at Boroughbridge on the 21st of March, for the purpose of forming a Foreign Bible Society in connexion with the Foreign Translation Committee of the Society for Promoting Christian Knowledge. The meetings warmly approved of the resolutions of the Parent Society, passed at the Special General Meeting of the Members, held in London on the 10th of February last; and resolved to form committees for the purpose of soliciting donations and subscriptions. Numerous annual subscriptions and donations for the foreign funds were announced at the meetings.

A public meeting has also been held at Doncaster, to forward the same object; the vicar in the chair.

#### WALES.

A meeting was held at St. Asaph, on the 30th of July, for the purpose of carrying into effect the proposed establishment of a Diocesan Society for Promoting the Building and Enlargement of Churches and Chapels; the Lord Bishop of St. Asaph in the Chair; when it was resolved, 1. That the Society be called, "The Diocesan Society for Promoting the Building and Enlargement of Churches and Chapels within the Diocese of St. Asaph." 2. That the management of the affairs of the Society be entrusted to a General Committee; and that a Sub-committee be formed in each Deanery of the diocese. 3. That the General Committee consist of all persons subscribing annually to the amount of *5l.*, or making a donation of *30l.*, and of all the members of the several Sub-committees, though not subscribing or making donations to the above amount. 4. That the Sub-committee in each deanery consist of the Rural Dean and of all the members of the General Committee resident in the deanery, and also of two other subscribers not entitled by their subscription to be members of the General Committee. 5. That all applications for aid towards building or enlarging a church or chapel be made, in the first instance, to the Rural Dean of the district where the aid is required; who, whenever he may deem it expedient for the transaction of business, shall call a meeting of the Sub-committee, and shall report to the General Committee, through their Secretary, all cases approved at such meeting. 6. That the General Committee shall, upon consideration of the cases brought before them, allot such sums in aid as to them shall seem fit, according to the state of the funds of the Society and to the circumstances of each case, giving due weight to

the population and extent of the district requiring aid, and to the proportion which the sum raised by subscription towards the building of the proposed church or chapel shall bear to the whole amount of the estimated cost; but in no case shall they grant more than one-third of such amount. 7. That although the primary object of the Society is to assist in building and enlarging churches or chapels, yet the General Committee shall be empowered to contribute also towards the endowment of any church or chapel, if the particular circumstances of the case and the state of the funds of the Society shall appear to them to render it advisable to do so.

The Lord Bishop of St. Asaph, Dr. Carey, at his triennial visitation, this summer, generously announced his intention of giving an annual subscription of one hundred pounds to the Diocesan Society for the Building of Churches and Chapels. —*Northampton Herald.*

#### SCOTLAND.

The meeting for this year of the British Association for the advancement of Science will be held at Edinburgh in the week commencing September the 8th.

#### IRELAND.

*Conversion to Protestantism.*—The *Cork Herald* states that the Rev. Mr. Nolan, who took such a leading part in the public controversial discussions in Ireland, and who was the intimate friend of Dr. Doyle, is reported to have resigned his parish in the diocese of Leighlin, and conformed to the doctrines of the established church. Mr. Nolan is a clergyman of high moral character, and the change wrought in his mind is the result of much reflection and deep reading. Transubstantiation is the groundwork of his objection to the tenets of the church of Rome.

The visitation for the diocese of Cashel was held in the Cathedral of Cashel on Thursday last, by the Rev. Charles Mayne, Vicar General, in the absence of his Grace the Archbishop. The clergy dined at Mr. Ryal's hotel, the same evening, at the expense of his Grace the Archbishop.

On Thursday, the 7th inst., the Rev. Richard Jones Hobson, Vicar-General (in the absence of the Archbishop of Cashel), held the annual visitation for the diocese of Lismore, at the parish church of St. Mary, Clonmel; about forty clergymen attended. The Rev. J. P. Rhoades, Rector, preached an appropriate and impressive sermon on the occasion.

The Bishop of Ferns, Dr. Elrington, held his visitation in the Cathedral of Carlow on Wednesday, the 6th inst.; and several clergymen, who were present on the occasion, speak of his charge in the highest terms of praise, representing it as a pastoral production of rare and surpassing merit. In the course of many forcible observations, the Right Rev. Prelate said,

"I am decidedly opposed to all innovations; and when I find men rambling from church to church, exhorting where they ought to deplore, and deploring where they ought to exhort, I feel it necessary to raise my voice, and caution my clergy to preserve their flocks from seeking or following after novelties."\* The attendance of the clergy was very numerous. The visitation

\* The following extract from an Irish Correspondent of the *Morning Herald* is amusing. It has long been currently reported, as the writer states, that vast numbers of Irish students have been ordained to curacies in Cheshire and Lancashire:—

"*Dublin, August 16.*—At the late visitation of the clergy of Leighlin, held in Carlow, the Rev. Mr. Dawson, who preached, reprobated the custom now becoming pretty general among the younger members of the church, of preaching without notes, or, as it is usually called, *extempore*. It is understood that the Bishop of the diocese (Dr. Elington) has a great abhorrence of the *innovation*, and requires all clergymen, on their coming into his diocese, to sign a declaration, pledging themselves not to adopt it. This is quite preposterous, seeing that the very best preachers we have are in the habit of addressing their congregations *off book*, and the effect upon the generality of hearers is, by experience, found

to be most salutary as well as impressive. An attempt to prevent so manifest an improvement from making its way among our pulpits does not appear to be the very wisest way of strengthening the establishment in its hour of need.

"It is remarkable that while many eloquent preachers have been rejected by the Irish bishops, and prevented from exerting their abilities in a field where, at this crisis, an extraordinary measure of assistance, as well human as Divine, is absolutely requisite, a great disposition is evinced in the West of England to receive and confide in clergymen who possess that excellent gift. Some of our most promising young divines have of late years obtained curacies and preferments in the diocese of Chester and that of Lichfield, and are there appreciated as ornaments and supporters of the church, whose offer of service would be repulsed from the steps of many a tottering Irish cathedral, as aliens and sectarians."

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## NOTICES TO CORRESPONDENTS.

In a note to Archdeacon Hodson's last Charge, he expresses his regret that, by a misplaced confidence in this Magazine, he has been betrayed into erroneous and exaggerated statements relative to the state of religion among the dissenters,—says that Dr. Pye Smith's sermon called his attention to the subject,—that he examined and found that some of the quotations by the writer in the British Magazine were garbled, and that there was great unfairness in others,—and that he was not aware that these inaccuracies had been fully exposed in the "Congregational Magazine" for May, 1883. Archdeacon Hodson, Dr. Smith, the dissenters, and the "Congregational Magazine," will at least do this Magazine the justice to allow that it does not attempt to conceal this formidable rebuke, or hide its disgrace. Whatever circulation it has attained, it thus uses to proclaim that it has fallen under Archdeacon Hodson's displeasure and censure. The only matter of surprise is, that the extreme candour which Archdeacon Hodson exhibits in this Charge towards every enemy of the church was not exercised towards a writer whose great learning and talents have already secured him the respect of all its friends, and whose earnest and lofty tone of Christian piety and of Christian zeal in the papers thus denounced by Archdeacon Hodson, would, without any other claims, have secured him the sympathy and regard of most readers. How is it, then, that Archdeacon Hodson, who talks so confidently of this writer's errors being exposed, and of his own ignorance of the fact till Dr. P. Smith's sermon put it before him, overlooked another fact, viz., that this fancied exposure was, at the time, noticed repeatedly in the British Magazine itself, and that the writer in question inserted his reply to it,—met it fully and manfully,—and most willingly left the decision of the question to candid readers, observing, that the dissenters might gnaw at his quotations, but they would find them of iron? That writer is abroad at present; and were he at home, the Editor doubts whether he would notice such general and uncandid censure as Archdeacon Hodson's. If Archdeacon Hodson likes to go into details, he shall be fully met. A general assertion can only be met by a general assertion; and, in justice and truth, the Editor must therefore say, that the quotations which in Archdeacon Hodson's opinion are garbled and unfair, are, in his, neither the one nor the other.

A Correspondent is much struck with observing the large number of persons in the list of Ordinations, given in the last Number, who appear to have been ordained without a degree. He will find, on examination, that they are (with one exception) the persons ordained by the Bishop of Chester; and, as many of them are stated to be of Oxford and Cambridge, there can be no doubt that this has simply arisen from the paper which gave the Ordinations omitting the degrees. There are very many at this Ordination from Dublin, but probably they too had degrees. The candidates from St. Bees had no degrees, but the Bishops of the Northern Dioceses have long been compelled, from the poverty of the livings, to admit candidates who could not go to the expense of an University education. The one exception alluded to is a simple case of error in the paper whence it was taken. For "Clark, Thomas, M.A.," without College or University, read "Clark, George, B.A., University College, Oxford."

The following are received, with thanks:—"M. V.," "B.," "R. C. B.," "X.," "H. Y.," "Littoralis," and "H.," and shall be used as soon as possible.

Mr. Williams's Letter on Philip Henry shall be inserted in the next Number.

Lord Caernarvon's admirable speech in the Lords will, it is to be hoped, be printed in a separate form; and Mr. Goulburn's masterly argument on the admission of dissenters to the University ought to have more than a private circulation.

"H." on Perambulations, "V. M.," "L. W.," and "G. F.," are in type.

The conclusion of Mr. Huyabe's elaborate treatise on the character of our Received Text will be given in the next Number.

The excellent translations from Filicaja, &c. are received, with much gratitude, and shall be used.

"A Subscriber" from Maidstone, "Clericus" on the Registration Bill, and an excellent letter from "Clericus Herefordiensis," shall be used in the next Number. They were too late for this, as was "Alpha."

Many thanks for the translations from the Breviary. The more from that quarter the better.

Jacob Abbot's "Corner Stone" seems to be a powerful book, full of thought and striking views, though containing much very exceptionable matter. Dr. Pye Smith's excellent Preface deserves to be read generally, and especially by those who quarrel with phrases and words in books generally excellent.

The Editor is sorry that he cannot use the article on the "Statistics of the Scottish Kirk" for three or four numbers to come. He will then communicate farther with the respectable author of the paper.

## E R R A T A.

In the last Number, in the article of Burlington Church, Yorkshire, Note, p. 131, for Christchurch, Twynam, read Christchurch-Twynam. Ibid., in the list of Churches belonging to this class, Hexham, Northumberland, is omitted. P. 136, for Gaun, Manley, read Gaunt, Mauley; for Bristoyk, read Bristvyk.

THE  
BRITISH MAGAZINE.

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OCTOBER 1, 1834.

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ORIGINAL PAPERS.

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MOSES MENDELSON AND JEWISH REFORM.

MOSES MENDELSON, when spoken of in connexion with the reformed Jews, must be considered in his character of Reformer. As a literary man, his name is well known. He was one of those remarkable persons whose intellectual energy enables them to attain to eminence in spite of poverty, unfavourable circumstances, and infirm bodily constitution. Educated a rabbinical Jew, he had to overcome his own prejudices and those of Christians. But he gradually triumphed over all difficulties, and was at last acknowledged both by Jews and Christians to be, in some respects, one of the first of his cotemporaries. In this respect the Jews may apply to him the words in which they eulogize Moses Maimonides, "that from Moses to Moses there arose not alike unto Moses." But Mendelsohn is to be considered not only as a genius, but as a reformer. His brilliant career could not be uninfluential on his brethren. He shewed them that there was other knowledge besides that of the Talmud well worthy of their acquisition, and that a Jew, notwithstanding all the unjust prejudices against the nation, could attain and maintain high literary fame in the Christian learned world. The fact that his most celebrated works were written in German, and in such German as to call forth the admiration and applause of Lessing, and other celebrated German writers of the day, naturally turned the attention of his brethren to that language. Before his time, German was regarded by the Jews as a Gentile, and therefore a profane, language. Hebrew was the language of the learned, and Jewish the vernacular dialect of the great majority. Mendelsohn's translation of the Pentateuch and the Psalms, though printed in Jewish characters, introduced a purer dialect, and accustomed the youth to the diction and construction of pure German. His other works allured them to learn the German character, and then

taught them to value European literature, which their countryman prized so highly, and cultivated with such success. Of course, there were many other Jews besides Mendelsohn, who were literary and scientific men, but I speak of the nation. This one circumstance—the introduction of German, and a taste for general literature—was sufficient to produce a mighty change amongst the Jews. In fact it was itself a revolution. An old fashioned rabbinical Jew in Poland still looks with horror upon the acquisition of *Galchas Taitsh*.<sup>\*</sup> And a Jew who reads epikorisches bücher (epicurean books), as Christian books are called, runs a risk of losing his character. The fact that Moses Mendelsohn broke down this one prejudice, shews incontrovertibly the weight of his character, and the powerful influence which he exercised over the Jewish mind. The Jews read German, loved German literature, and learned to esteem German authors. From that moment the rabbinic spell was broken. Parents wished to see their children little Mendelsohns; for this, German was necessary. The study of German and profane literature was, therefore, preferred to the rabbinical writings. German history, poetry, philosophy, and romances were vastly more agreeable to the youthful mind than the scholastic disputations of the Talmud and the Rabbies. Rashi and Kimchi, Shulchem Aruch and Zosaphoth, were laid on the shelf. Schiller and Wieland, Wolf and Kant, were the favourite books of the holy nation, the kingdom of priests, the sons of Abraham.

But Mendelsohn was not a reformer simply by influence. He was one also by intention. Such, at least, is the opinion of his brethren.† Dr. Jost says:—

“We place Mendelsohn, notwithstanding his strict rabbinical observances, amongst the opposers of rabbinism. Although the most zealous rabbies have not been able to detect, in his Hebrew writings, the spirit of departure, we believe that we are fully justified in directly considering him as the author of the opposing system. We go even farther, and assert that this opposition was not a fortuitous result of his writings, and their application to the instruction of youth; but that he was himself conscious of his purpose, and directed his activity to the object of giving to the Jewish religion another foundation from that which it was supposed to have—to spiritualize, to raise it,—and with it to deliver his co-religionists from darkness, and to dispel a cloud of prejudices.”

This opinion is confirmed by extracts from Mendelsohn's writings. Two of his sentiments are directly opposed to the whole rabbinic system. The one, that the right of excommunication or exclusion is contrary to the prime object of a religious community. “Every other society,” says he, “has the right of exclu-

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\* The Jews call a popish priest, from his tonsure, *Gallach*; and pure German, *Galchas Taitsh*, or priest's German.

† Vol. ix. p. 65.

sion, but not so an ecclesiastical community, for this right is contrary to the great end of its existence." This principle, of course, annihilates the rabbinic power of discipline. His idea of the nature of religion as effectually destroyed their spiritual influence over the mind.

"I believe," says he in another place, "that Judaism knows nothing of a revealed religion in the sense in which this is understood by Christians. The Israelites have a divine legislation. Laws, precepts, commands, rules of life, instruction in the will of God, teaching us how to conduct ourselves in order to attain temporal and eternal happiness, were revealed to them by Moses, in a wonderful and supernatural manner; but no dogmas, no saving truths, no general propositions. These the Eternal always reveals to us, as to all other men, through *nature* and *fact*—not by word or writing. Judaism acknowledges not in the miracles, proofs of eternal truths. The truths contained in the Scriptures do not force themselves upon the faith; they appear, as it were, as a matter of course, in their naturalness, and are sooner or later (not believed, but) known by every inquirer. Ancient Judaism has no articles of faith."

These words, though addressed to Lavater, plainly exhibit Mendelsohn's mind, and contain principles directly subversive of the rabbinic fabric. If Judaism has no articles of faith, there is of course no obligation to receive any dogmas, much less to believe all the dicta of the rabbies. If the Jewish community has no right to exercise discipline, there is, of course, no punishment for the non-observance of the laws, precepts, and commands, in which he supposes the essence of Judaism to consist. Mendelsohn's idea of reform was the disruption of rabbinic fetters, and philosophic liberty of thought. He was himself styled the Jewish philosopher, and his highest idea was to raise his countrymen to the same standard. This was the natural consequence of the mode in which his mind had been developed. Whilst a youth, the *Moreh Nevuchim* of Maimonides, the father of the Rationalists, was his favourite book. He thence imbibed his leading (and most detestable) principle, that no dogmatic truth is to be believed on the evidence of Revelation, nor in fact upon any evidence, except that of abstract ratiocination. The study of the ancient Greek, and the modern French, philosophers, and familiar intercourse with Lessing, Abt, and Nicolai, completed his system. Outwardly he was a strict rabbinical Jew—inwardly, a Gentile philosopher. That he was the author of a great change, intellectual and civil, cannot be denied. That he was a reformer may well be doubted. When a protestant speaks of a religious reform, he involuntarily thinks of Elijah and other Jewish worthies, who boldly stood forward, determined to assert the truth, to bring their countrymen to the service and favour of God, or to perish in the attempt. The character of religious reform recalls to our minds, at the very least, the heroes of the sixteenth century, who entered into the fearful struggle with all the pomp and power of popery, and won



for their fellow men, the free and full possession of the word of God. Mendelsohn bears little or no resemblance to the mighty men of his own people, nor those of the Christian church. Though a Jew, he drank chiefly at Gentile sources. Luther, a Gentile, drew from the Jewish fountains of salvation. Mendelsohn endeavoured to tread in the steps of Aristotle and Plato. Luther was a follower of Moses and the prophets. Mendelsohn inspired his nation with a love of philosophy and polite literature. Luther kindled a flame of zeal and love for the truth of God's word.—In a word, Mendelsohn communicated Gentile civilization; Luther preached the faith of Abraham.

But though Mendelsohn is justly considered as the head of the reform party, he was not the sole agent. He lived at the beginning of the great *mouvement*; and he and his nation necessarily felt the force of that power which has already shaken, and still threatens the desolation of the moral world. The Jewish nation had then, as it has ever had, a multitude of speculative minds, of no mean calibre, and of uncommon energy. Once delivered from rabbinic bonds, and brought within the sphere of the new impulse, they moved along with an accelerated velocity. Amongst these, one of the most remarkable was Hartwig Wessely, or, according to his Jewish name, Hertz Wesel, who was born in 1725, and died in 1805. He was, like Mendelsohn, originally a rabbinic Jew, and observed the traditional law to the last. His thirst for knowledge led him to acquire the German, French, Danish, and Dutch languages, and to study mathematics, natural philosophy, geography, and history. An extraordinary power of writing Hebrew, both prose and poetry, secured the esteem of his nation, and gave him an opportunity of communicating his acquirements in a national, and therefore an unsuspected, form. The edict of the Emperor Joseph II., to establish elementary schools amongst the Jews, first exhibited Wessely as a reformer. He wrote a letter to the congregation at Trieste upon the subject, in which he stated the importance of elementary instruction, recommended the study of Hebrew grammar, and advised the postponing of the Talmudic studies to a riper age. This brought down upon him all the weight of rabbinic indignation. The rabbies, who consider the Talmud as the book of books, were scandalized at the suspicion that it was unfit for the instruction of youth. He was, therefore, attacked on all sides, and the rudeness of the assault made him, in principle, a determined anti-rabbinist. It is remarkable that Wessely spent the first fifty years of his life in mercantile pursuits. At first, he was a book-keeper,—then manager of a great mercantile establishment,—and in the latter portion of his life, in poverty, and yet the power of his mind rose above all. He found time and strength to write a series of works, which form a new era in Hebrew composition, and have united

his name with that of Mendelsohn's in the honourable appellation of the "two restorers of science amongst the Jews." Jost's description of the effects of their labours is very striking. He says, "they found the Jews without any language: they gave them two at once—the German and the Hebrew."

Amongst these early reformers, David Friedländer, a Jewish merchant, holds a distinguished place. Like most of his countrymen, he found literature and study compatible with worldly business, and was thoroughly devoted to the promotion of what he considered the welfare of his nation. He was one of the first who translated the Jewish liturgy into German, and successfully combated the prejudices that then existed against such an undertaking. But he was not merely an author; he endeavoured to realize his ideas of reform. His house and his purse were alike open to the wants of his countrymen. He assisted promising Jewish youths in their studies, encouraged them by his patronage, and endeavoured to form them by admission to his select circle of literary friends. By his own liberality, and that of other like-minded Jews, an elementary free school was established at Berlin, of which he took the active superintendence, and which flourished under his care.

The new ideas soon spread, and, in 1783, a society of learned Jews was formed at Königsberg. They projected and undertook the publication of the first periodical that ever appeared amongst the Jews. It was entitled "*Measseph*," *The Gatherer*, and at once opened a new field for the exhibition of Jewish talent, and an organ for spreading the new opinions. It received articles upon the abuses of Judaism, plans for reform, essays on literature, poems, and translations, and exerted no small influence upon the nation. These attempts at reform were much assisted by the appearance of several extraordinary men amongst the Jews, in various parts of the world. Perreira, a Portuguese Jew, attained to great celebrity as interpreter at the King's library, in Paris, and deserves the thanks of mankind, as being the first who successfully attempted the instruction of the deaf and dumb. He exhibited the effects of his labours on several pupils, and read a memoir on the subject before the Academy, in 1749. The Abbé de l'Épée has hitherto had the credit of this discovery, but the claims of Perreira have been vindicated by a French writer.\* He was succeeded by a Polish Jew, named Salkind Horwitz, whose essay on the amelioration of the state of the Jews received the prize along with those of Gregoire and Thierry. Dr. Bloch, the famous naturalist, and Professor Marcus Hertz were also Jews of the same period. All these, and many more, were instrumental,

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\* Pallisot *Memoire pour serv. à l'Histoire de not. litt.* 1805, as cited by Jost, vol ix., p. 99.

either directly or indirectly, in communicating new ideas to their brethren. Their labours would in every case have produced great results ; but the times did still more. A new era had commenced ;—the Christian, or, more properly speaking, the Gentile civilized world had become intoxicated with the idea of reforming everything. Several writers, as Dohm and Gregoire, advocated the regeneration of the Jews, and the French Revolution furnished an opportunity for realizing some of their ideas. The Jews had been much neglected or cruelly oppressed, but now a new system of legislation commenced. On the 27th of September, 1791, the French National Assembly declared them citizens of France. On the 2nd of September, 1796, a similar decree was passed in Holland. The subsequent extension of French power hastened the reform of the Jews in Germany. Hitherto we have considered the unassisted efforts of individuals ; but reform soon got political power on its side, and thus had full scope for its development, and abundant opportunity to exhibit its nature and its intentions. Napoleon, then in the zenith of his power, soon perceived the spirit that was stirring in the Jewish mind, and conceived the plan of turning it to his own advantage. He thought that the Jews, existing in considerable numbers in most parts of the world, understanding all languages, possessed of great wealth, and endowed with talents of a superior order, might prove useful allies in his plan of universal empire. He undertook the vast project of giving these scattered fragments a centre of unity in their long lost, but never forgotten, national council—the Sanhedrim. His idea was that all the Jews in the world would obey the Sanhedrim ; and that a Sanhedrim, whose seat was Paris, and whose appointment depended on himself, would be governed by him. He clearly saw that with the old-fashioned Jews he could effect nothing. The land of their love was Palestine, their hope the Messiah, and God their only legislator. He knew that to them their religion was everything, and his decorations of the Legion of Honour worse than nothing, and an abomination. To make use of the Jews it was necessary to reform them ; and he saw in the nation a large movement party, ready made to his hand, and willing, though upon different principles, to be the agents in effecting this reform. That Napoleon's intention was to make the decisions of the Sanhedrim the religious law of all the Jews in the world there can be doubt. It is plainly avowed in the speech of M. Mole, one of the imperial commissioners, when addressing the Jewish deliberative assembly, 18th September, 1806. His words are :—

“The purity of your law has, no doubt, been adulterated by the crowd of commentators, and the diversity of their opinions must have thrown doubts in the minds of those who read them. It will be a most important service conferred upon the Jewish community, to fix their belief on those points

which have been submitted to you. To find in the history of Israel an assembly capable of attaining the object now in view we must go back to the great Sanhedrim, and it is the great Sanhedrim which his Majesty intends to convene. This senate, destroyed with the Temple, will rise again to enlighten the people it formerly governed ; although dispersed through the world, it will bring back the Jews to the true meaning of the law . . . . *The duties of the great Sanhedrim shall be to convert into religious doctrines the answers already given by this assembly, and likewise those which may result from the continuance of your sittings.*"\*

The reply of the Jewish president shews that he had fully entered into Napoleon's intentions. He says, "His Majesty, deeply impressed with the principle, that, in religious matters, faith is to be left to its own workings, is convinced that our answers, however satisfactory to him, were insufficient ; that it was necessary that all the synagogues of France and Italy should adopt and adhere to them, and they should *become rules of faith for all the Jewish congregations of the western world.*" It was not for the Jews of France only, but of the world, that the emperor intended his Sanhedrim ; and therefore when a member expressed his opinion of the impropriety of sending the proclamation into the countries at war with France, his opinion was overruled, and it was determined to send it to all the Jews of Europe. On the 9th of February, 1807, the Sanhedrim was opened. The answers of the deliberative assembly were sanctioned, and a plan of reform adopted exactly suited to the emperor's purpose. The Jews, and even the rabbies, were to be governed by consistories, who of course were to be governed by Napoleon. Art. xii. of this plan defines the duties of the consistories :—"The functions of the consistory shall be, 1st, to see that the rabbies do not, either in public or private, give any instructions or explanations of the law in contradiction to the answers of the assembly confirmed by the decision of the great Sanhedrim." Art. xxi.—"The functions of the rabbies are, 1st, to teach religion ; 2nd, to inculcate the doctrines contained in the decisions of the great Sanhedrim ; 4th, to represent military service to the Israelites as a sacred duty, and to declare to them, that while they are engaged in it, the law exempts them from the practices which might be incompatible with it." Art. xxii. fixes the salaries of the rabbies.

It is almost inconceivable that any Jew could approve, much less praise, this system of spiritual tyranny, imposed by a Gentile despot. Yet Jost says, "The effects of these deliberations, to which the emperor gave his assent, were peculiarly beneficial." The worldly advantage seems to have made him insensible of the degrading slavery of mind which it endeavoured to establish. As a proof of the benefit, he tells us, "that two years after the

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\* Transactions of the Parisian Sanhedrim, p. 245.

reform, there were, in France, 1232 Jewish landed proprietors, 797 persons in military service, 2360 mechanics, and 250 manufacturers. Abraham Cohezna received the order of the Iron Crown, and three Jewish military officers the Cross of the Legion of Honour." And this was a compensation for the loss of religious liberty, which was clearly at an end. No rabbi was allowed to teach any thing contrary to the decisions of the Sanhedrim, most of which were decided departures from the code of rabbinic law. There can be no doubt that, from the moment when this reform became law, five-sixths of the Jewish population, still conscientious believers in rabbinic law, were robbed of their religious rights. Neither mind nor body was free. The rabbies were commanded to teach military obligation, which they did not believe; and the unfortunate Jewish youths were dragged from the bosoms of their families, victims of a military conscription, sanctioned by the Sanhedrim. It is only another proof of the spirit of liberalism. To spread his own opinions, no matter how, is the liberal's idea of liberty: to force them, *vi et armis*, down the throats of his countrymen, his notion of reform. And to effect this he is ready to be citizen in a republic, or slave to a despot. We must, however, do justice in this matter to Napoleon. He desired to reform or remodel a religious community for his own purposes; but even he felt the indecency of legislating to a religious body to which he did not belong. He thought it necessary, at least, to preserve an appearance of permitting this body to reform themselves. Liberalism has advanced since his time. It has lost even the delicacy of the revolutionary soldier, and feels it unnecessary to preserve even the show of respecting the rights of conscience.

In the French kingdom of Westphalia, a similar scene was acted. Israel Jacobson, a man whom the Jewish nation must ever venerate, even though they differ from his opinions, had for years laboured in private in the cause of reform. He was an honest, upright, benevolent man, and had already founded and endowed a school from his own resources. When the kingdom of Westphalia was erected, he had the ear of the government, and was thus enabled to reform on a larger scale. A Jewish consistory was established on the French plan of dictating both to rabbies and people. Elementary schools were established to educate the children as useful members of the state, and a seminary for schoolmasters erected, all under the control of the consistory and the government. Here we must again express our surprise, how Jews, whose forefathers had so cruelly suffered in seeing their children educated by force as Christians, should ever call in the arm of government to effect a reform in education. Exclaiming against the yoke of the rabbins, they imposed a more dreadful bondage; *for the last and worst bondage of an*

*enslaved people, is the suffering any government to interfere with the education of their children.* In Westphalia the public worship was reformed also. Jacobson, with his accustomed liberality, built a temple at Seesen, at his own expense, furnished it with an organ, formed a choir of the school children, and introduced the custom of regularly preaching in German. This was the first time since the destruction of the Temple that instrumental music was introduced into Jewish worship. The rabbinic Jews regard the playing upon instruments as a work, and therefore a desecration of the Sabbath. On the occasion of the Hamburg reform, most of the rabbies in Europe decided that it was contrary to the law, and would not allow even a Gentile organist, as was proposed. But the reformed Jews had renounced the rabbinical principle, and hailed this change with enthusiasm. Temples were subsequently erected at Berlin, Hamburg, Leipzig, &c., and German preaching promises to become general. Klug and Solomon at Hamburg, Cohen and the two Averbachs at Berlin, have already distinguished themselves as preachers.

The progress of reform was, however, retarded by the constancy of the rabbinic Jews. The fall of the French power left it to its own resources. Many of the reformed Jews, with whom the writer of these pages has conversed, seem to think that the first movers went too far. The Catechisms published all ascribe some authority to the traditional law. But the truth is, they have as yet adopted no decided system either of doctrine or ecclesiastical discipline. If they remain true to the principles of Mendelsohn, they must ever remain a disjointed body, unless forced into unity by some despotic legislation. The total results of all that has been done may be considered, 1st, with regard to the effect on religious opinion; 2nd, the practical effects upon the nation. That we may not misrepresent the former, we will give Jost's view, as contained in his History, so often referred to already. He says—

“Although no system has been formed, we think that we have perceived amongst thinking Jews a general adoption of the following principles:—All agree that the Jews are no longer a chosen people, in the hitherto received sense, and look upon expressions of this nature, in the liturgy only, as an old form. They, however, assert, that the Holy Scriptures are the only source of a true religion, capable of standing the test of reason. They remain strangers to the doctrines of Christianity, and no one believes that a confession of the Christian faith, free from hypocrisy, is possible, unless in those who have been convinced by education and custom. This pure religion consists in the conviction, that a supernatural revelation had been made to the forefathers of Israel, to Moses and the prophets; consequently, in the belief that there is one God. For the instruction of man God has made known, through human instrumentality, that He is the moral Governor of the world, and that His eyes are upon men, valuing and retributing according to their moral worth. This presupposes the immortality of the soul. The moral code of Scripture

is looked upon as the only true one, in so far as it agrees with principles generally to be acknowledged. It therefore requires, not only a moral life, but one based upon religious principle, and not on worldly philosophy. Every thing that appears to militate against this is rejected, and every passage of Scripture that appears hostile is explained from the circumstances of the times: as, for instance, the evil deeds of the patriarchs; and the same expedient was also applied to the miracles, which some explained away altogether; others endeavoured to explain on natural principles; but this system never became general . . . . . As to the ceremonial laws, no clear opinion has been expressed, but every one agreed with Mendelsohn, that they were only the shell that enveloped the kernel. In the course of sifting the huge mass of rabbinic additions, a distinction was soon made between essential and non-essential. As the Divine origin of the Mosaic legislation could not be denied without the absolute overthrow of Judaism, all unauthoritative additions were rejected; and a conviction was formed, that the majority of the laws still in force were not applied in the sense of the legislator, as they belonged to the Holy Land, and in other lands could not be, exactly observed; that in strange countries many duties of another kind, as military service, and such like, must arise, and that, until the unknown period of the restoration of the Israelite monarchy by the expected Messiah, such laws only were to be observed as were necessary for preserving the essence of religion, or were useful for forming the congregations into a pious ecclesiastical community, without interfering with the existing relations of life, and intellectual improvement. In this way the religion remained orthodox, though not in the sense of the rabbies."

Such is their own account of their religious opinions. The reader need hardly be reminded, that they are little better than Rationalism. As to the practical effects, in so far as they have delivered the Jews from oppression and contumely, I rejoice in them; but as I look forward to a greater destiny for the Jews than that promised by reform, I cannot forget that reform has unjudaized all its disciples.

1st, *Old Jewish manners have passed away.* There is in the dress, the manners, and the domestic economy of the rabbinic Jew, the holy tinge of a sacred antiquity. The reformed Jews appear as well-educated and accomplished Gentiles. Secondly, *Jewish education has well nigh vanished.* The catechisms used in the elementary schools are but poor substitutes for the thorough course of rabbinic training to which their forefathers were subjected. The reform school will never produce a Kimchi nor a Joseph Karo. Thirdly, *their national language has been deposed from its place.* Hebrew is, to the rabbinic Jew, half a mother tongue. Accustomed to it from childhood, they wrote it with facility, and, as far as the genius of the language is concerned, with elegance. It was their learned language, their medium of acquiring and communicating knowledge. It was a holy and reverend relic of their past greatness, and the token of their nationality. The reformed Jews speak, and write, and study in the language of the country where they reside. With them Latin and Greek stands quite as high as Hebrew. Fourthly, *they have renounced the land of their forefathers.* They have

become citizens of the countries where they reside. A Jew, born in France, considers himself a Frenchman. In short, reform, wherever it has prevailed, has robbed the Jews of their holy nationality, and sunk them to the level of a common-place religious sect. I rejoice to think that the Jewish books, the writings of Moses and the prophets, cannot be reformed, that they still remain the same. Men may strive as they please to reverse the destinies of Heaven, but the Divine word and will shall be accomplished. Reformers may say, "We will be as the heathen," but still "The people shall dwell alone, and shall not be numbered amongst the nations." M.

## HISTORICAL NOTICES AND DESCRIPTIONS OF CHRISTIAN ARCHITECTURE IN ENGLAND.

### *Second Class.*—ANGLO-SAXON SPECIMENS.

#### NO. VI.—DEFINITIONS.—DALLAWAY'S DISCOURSES.

*To the Editor of the British Magazine.*

SIR,—Before I proceed further with the series of essays on the Christian Architecture of the Middle Ages, it will be expedient, and even essential to the ends of precision and historical accuracy, to explain the real meaning and import of words and phrases which have been, or may hereafter be, employed in our descriptions. Persons who have either sought amusement or information in the volumes and detached essays which have been published by Grose, Bentham, Warton, Warburton, Milner, Carter, King, or even many of the writers of the present time, must have observed the contradictory and vague manner in which the most familiar and popular words have been employed.\* Hence the tyro in architectural science, and the student in archæology, are often at a loss not only to understand the meaning of authors, but unfortunately either come to erroneous con-

\* "The first requisite for the better illustration of this subject is, that those persons who treat of it should come to a right understanding, and agree in the use of the same terms for conveying the same ideas relative to it. In proof of the confusion which still prevails on this subject among men who are most conversant with it, I may refer to these Essays," (*Essays on Gothic Architecture*, by Warton, Bentham, Grose, and Milner, 8vo, 3rd edit. 1808,) "in one of which, the celebrated Cathedral of Salisbury is declared to be not properly a Gothic structure, while in two others it is as positively asserted to be entirely Gothic." Such are the remarks of the Rev. J. Milner, in a letter published in the volume of Essays here referred to, and the authors alluded to are Warton, Bentham, and Grose. The first, who acknowledges that he was but "little acquainted with the terms and principles of architecture," has the following confused language:—"The style which succeeded the Saxon, was not the *absolute Gothic*, or Gothic simply so called, but a sort of *Gothic-Saxon*, in which the *pure Saxon* began to receive some tincture of the *Saracen* fashion. In this style is Salisbury Cathedral."



clusions, or give up the study in despair. Perspicuity of language, precision in ideas, and in the modes of explaining them, are essentials of good writing; and unless these can be commanded, a person should never dare to undertake the arduous and honoured task of authorship. Yet how lamentably few are there entitled to this distinction, especially in the classes of archaeologists and architectural antiquaries. In looking through the numerous volumes of the excellent *Gentleman's Magazine* and the *Archæologia*, we see too many specimens of unintelligible writing on subjects of architectural antiquities. Perhaps there is not a stronger example of it in the whole range of essayists on "*Gothic Architecture*," than in a work of the late Rev. James Dallaway. With what is commonly termed a liberal classical education, this lamented, and, in many ways, learned person, had the best opportunities of acquiring an extensive and intimate knowledge of the subject, by foreign and home travels, by searching records, and by studying all the writers of our own and other countries. As far back as the year 1800, he wrote and published a large octavo volume, intitled, "*Anecdotes of the Arts in England*," about one-third of which was appropriated to *architecture*. That essay was enlarged by some additional paragraphs and tables, and re-published in a royal octavo volume, in 1806, under the title of "*Observations on English Architecture*." In the year 1833, the author re-published the work, with some variations, and with a *new* title,—viz., "*A Series of Discourses upon Architecture in England, from the Norman Era to the close of the Reign of Queen Elizabeth*." Had these "*Discourses*" fulfilled the promise of their title, and done justice to the subject, we should have been provided with the very manual which we want; but such a work is still a desideratum in the English language, and, it is believed, in all others. During thirty-three years, i. e., from the time of publishing the first essay to that of the last, it may be fairly inferred that the author had ample time to revise, amend, and, indeed, render as nearly perfect as human judgment is capable, every part of his volume. Where there is a disposition to examine and speak of the works of other authors with overweening severity, we have a right to expect some degree of excellence—a higher style of execution than common, in the writer himself; but a comparison of the three works, and a careful examination of the last, justify the conviction that Mr. Dallaway was not in the habit of criticising, or fastidiously analyzing, his own writings, and that he did not take the trouble of reading his own essays of 1800, in 1833, with a view to render them more explicit and grammatically correct, more useful and valuable in facts, or more perfect in all the essentials of history, science, and art. It may safely be said that there is not a treatise on architectural antiquities so entirely unsatisfactory as the recent volume by that gentle-

man. It resembles rather the common-place-book of a desultory reader, than the discriminating and critical production of a veteran author of so much real learning and taste as Mr. Dallaway. Its errors of spelling, of dates, and of measurements, are innumerable. In a series of essays, immediately devoted to the Christian Architecture of the Middle Ages, it is proper to warn the young student of the real character of the volume referred to, because its author has deservedly attained distinction in the literary world, and his book may consequently mislead persons who have not had opportunities of studying the subject deeply or extensively. In this volume the reader does not meet with definite and precise terms; hence Saxon, Norman, Gothic, and other familiar words are often indiscriminately used. We seek in vain for clear and plain explanations when one class or style of architectural design commenced or ended—what are its distinguishing features and details. Although Mr. Dallaway disapproves of the word Christian, as applied to the monastic architecture of the middle ages, he fails to define or explain the meaning of Gothic. Let us extract two or three passages, to exemplify the author's writings, and partly justify these remarks:—"Our Saxon progenitors, from their intercourse with Rome upon ecclesiastical concerns, adopted, with however rude an imitation, the Roman plan of churches." (In a previous passage, these are described as Basilicæ, "in the plan of the Greek *cella*, in the hypæthral temples.") "We have, likewise, a fair presumption that *many temples and palaces* of the Romans remained in that period, at least, undemolished in Britain. The western fronts of their churches" [Whose?] "had a portico, or ambulatory, and the eastern was semicircular, and resembled the *tribune* in Roman basilicæ. The principal door-case was formed by *pilasters* with sculptured capitals; and the semicircular head of the arch, above the square of the door, *which* contained bas-reliefs, was encircled by mouldings of great variety, imitated, with *imperfect success*, from *many* then existing at Rome, and not without *great probability*, in England. These mouldings have been *more particularly specified* and classed as the indented, the zig-zag, *like the Etruscan scroll*, the embattled fret, the beak-head, the nail-head, and, upon the capitals, the *pouch*, or semicircular drop moulding, the small squares, some alternately deeper than others, and the *flourished*, with small beads, usually on the capitals of pilasters. The latest device, which became common just before the Saxon style was abandoned, was a *carving round* the heads of arches, like trellis placed in broad lozenges, and considerably projecting." He then refers to King's "Munimenta Antiqua," vol. iv. p. 240, as containing the most "satisfactory classification of the undoubted Saxon style," among which the ruins of Malmesbury Abbey,—i. e. the church,—are referred to as "retaining the

most *elaborate plan of Saxon ornament*, which partakes of Etruscan design, being a guilloche inclosing bas-reliefs." If the reader can understand the meaning of these words in combination, and comprehend what is intended by "plan of Saxon ornament," "Etruscan design, where the guilloche is placed," and what it is,—how "*carving round the heads of arches*," &c., is calculated to mark the *Saxon style*,—what is meant by "capitals, the pouch, or semicircular drop moulding; the flourished with small beads," his sagacity or powers of perception are far beyond mine. Again, after noticing the churches of St. Stephen, Vienna; St. Denis, near Paris; Coutance and Bayeux, he says, "these exhibit prodigies of *sublimity, lightness, and patience* of the *constructors*.—The western front of their churches (the Saxons) had a portico or ambulatory.—The church of Barfreston, Kent, of the first period, between 598 and 872.—The church of Canterbury was three times burned *before* the most ancient part of the present structure.—The centre, or nave, was highest in most of the great churches, and had *breadth scarcely* less than the span of the pier-arches. The Saxon abbots were always succeeded by Normans. *Their* chief ambition seems to have been that of entirely superseding the former architecture.—Decorative *particles* were sparingly used in the lancet style." These are a few passages from the early pages of the volume, and I dare own that I cannot understand them, nor many others in the same work; and yet I have devoted some years to the study of architectural antiquities, and have endeavoured to acquire some precise knowledge respecting their general history, their individual members, and the language that ought to be used in speaking or writing about them. I have thought it necessary to say thus much about "*Discourses on Architecture*," and now proceed to offer some remarks on the words which frequently occur in dissertations on the architecture of the middle ages.\* The buildings generally called, by way of pre-eminence, classical, are classed under the two distinct generic terms Grecian and Roman, whilst those that belonged to, or which originated in other nations, and in remote ages, are called by a name indicative of their birth-place or era. The Egyptian architecture has its "*local habitation and name*;" so has the Indian and the Moresque; and the classical is divided into five orders, as explanatory of so many varieties in the forms, ornaments, and peculiarities of columns, with their corresponding accompaniments.

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\* It is only due to Mr. Britton to mention, with the praise which it deserves, his own Dictionary of Terms, List of Churches, Tombs, Fonts, &c., in his "*Chronological History of Ancient Architecture*," in one vol. 4to, with numerous beautiful engravings.—ED.

Many terms have been and still are used by different authors to mark the varieties of the Christian architecture of the middle ages ; but, unfortunately, most of their terms are so indiscriminately applied, even by writers of learning and experience, that they fail to convey any definite ideas. Gothic, Saxon, Norman, and English, are used adjectively, and intended to denote distinct, different, and dissimilar styles, or peculiarities of buildings ; and certainly each term should have its own and exclusive import. In writings of classical architecture, the phrases Grecian-Doric, Grecian-Ionic, and Grecian-Corinthian, indicate clearly and plainly the respective styles, or orders of each, and the writer and reader proceed with confidence and mutual satisfaction ; but when an author uses the common terms of Saxon, Norman, or Gothic architecture, however accurate and careful he may be in his phraseology, he will not be immediately understood. For when we see that Bentham—the most discriminating of all the writers—Grose, King, Carter, Gough, the Lysons, and even Milner, confound, and often misapply, these words, it is not surprising that uncertainty and ambiguity prevail.

In previous pages of this Magazine, I have had opportunities of pointing out, and clearly shewing some curious examples of Anglo-Roman and Anglo-Saxon architecture, and shall proceed to exhibit and define the characteristics of Anglo-Norman, or the real Norman, and the successive varieties of the Pointed style. In these essays, I intend to use the terms *Christian architecture*, for the genus, and for the species shall employ Anglo-Roman, Anglo-Saxon, Norman, and Pointed. These words will embrace the prominent and great divisions of the architecture of the middle ages ; but it will be necessary to subdivide the last species,—the Pointed,—into three orders or eras, each of which is marked by various forms in the arches, and by equally marked distinctions in door-ways, windows, buttresses, pinnacles, parapets, and the other different members of a church.

The engraving in the present Number, of the ruins of the *Priory Church of St. Botolph*, at Colchester, Essex, is brought forward in this place, as displaying an unique specimen of Christian architecture, in its general design, its detailed ornamental parts, and in its materials. Indeed, this fragment of a once spacious edifice is so singular and interesting, in my estimation, that I propose to visit it once more, after an absence of twenty years, and communicate the result of an examination and diligent inquiry to my readers, in an ensuing Number of the *British Magazine*.

J. B.

September 15, 1834.

## ANTIQUITIES, ETC.

## CHURCH AND PARISH BOOKS OF DARTINGTON, DEVONSHIRE.

(Concluded from p. 270.)

1574.

[Church plate and vestments sold.]

Reed of Mr. Savery for the challes, iij<sup>l</sup>. ix<sup>s</sup>.Reed of Mr. Trevor for a cope of blue vellvett, with a pere of vestments of the same, xx<sup>s</sup>.

1577.

Itm pd for tekyn downe of the roodlofte and wallyng up of two dores to cherch and for tremmyng it up again, vi<sup>s</sup>. viij<sup>d</sup>.Itm pd to Thomas Cleave for makynge the communion table and the synggers' *decors*, xiiij<sup>s</sup>. iij<sup>d</sup>.Exeter Castle. Itm pd to the constable to the byldyng of a house, the castell of Exeter, ij<sup>s</sup>.Itm pd to a letter patten to the byldyng a cherche in Bath, xvi<sup>d</sup>.It pd for a pownd of gownpowder xvij<sup>d</sup>. a match for the callivers ij<sup>s</sup>.Itm pd to the Justiss to the treynyng of the soldiers at Whetsintud, vij<sup>s</sup>. viij<sup>d</sup>.Itm pd for four silke strapes to hange the flacke, iij<sup>s</sup>. <sup>ag.</sup> iij<sup>d</sup>.It pd for powder and matche against my Lords commanded Totnes, viij<sup>d</sup>.

[Besides these, there are annual charges for ammunition and repairs of parish arms, which I have omitted.]

Pd to the Regester for lacking Byshopp Jeulls book, iij<sup>d</sup>.Itm pd to James Farwell for haveinge Byshopp Jules boof, viij<sup>d</sup>.Quære. { Itm pd to John Shener for weryng of the Hatt, ij<sup>s</sup>.  
Itm pd the charge of three of the four appered before the Com-  
myssyoner for the weryng of Hatts. xx<sup>d</sup>.

1579.

Itm pd the xxxv. of Apryll to the Constable at the traynyng of the soulders at Totnes, vij<sup>s</sup>. viij<sup>d</sup>.Itm pd to the puttyng in of Wyllim Huxham in to the Maudlyng house of Totnes, xvi<sup>s</sup>. viij<sup>d</sup>.Itm pd to the constable to the settinge fourth of the soulders in to Ireland, xxxv<sup>s</sup>.Itm pd to a powre scholar of Oxford, xij<sup>d</sup>.

[Several small sums are given to poor scholars of Oxford and Cambridge about this time.]

It pd for a booke set out consernyng the earthquake, viij<sup>d</sup>.Itm pd to Edward Pettford for the charges he stood upon the callyver, vij<sup>s</sup>.

Itm pd to the placyng of Alse Yeven in the lazar house at Timgmouth.

Itm pd to Walter Wyndrat for Ryddynge to Tingmouth to know whether Alse Yeven might be playsted there, xij<sup>d</sup>.

Itm payd for the Pryssoners in Torkye, xij<sup>d</sup>.

1583.

Itm pd the Warden and on of the Sidesmen and the Parsons chardge at a courte holden at Ubbourough, viij<sup>d</sup>.

It pd to the Haven of Porsmothe, xij<sup>d</sup>.

Itm pd for a Cathechisme booke, vi<sup>d</sup>.

Pd for the mayntenance of Wilmot Huxham in the Aspital house of Totnes this yer, xxxiiij<sup>s</sup>. iiij<sup>d</sup>.

Itm pd to the constable to the carryinge of the Pyrats to the gyle, vi<sup>d</sup>.

Itm pd for measurements of the Skyllying Stolle, xij<sup>d</sup>.

Itm pd to Mr. Sparrowe for Geneva, xij<sup>s</sup>. iiij<sup>d</sup>.

Itm pd to the constables dener when the muster was at Totnes for Ireland, xij<sup>d</sup>.

Itm pd to the paynters for makynge of the ten commandments, iij<sup>s</sup>. iiij<sup>d</sup>.

Itm payd for the communion book, vij<sup>s</sup>.

Itm pd for a Tennen Pott for the commynyen table, xvi<sup>d</sup>.

Itm pd for makyn cleane of the Corslett, xij<sup>d</sup>.

Itm pd for a nue Corslett for the paryshe, xxxiiij<sup>s</sup>. iiij<sup>d</sup>.

Itm pd for foure girdles, vi<sup>s</sup>.

<sup>morton.</sup>

Itm pd for the scoweryng of mourrynge, xiiij<sup>d</sup>, and tow newe strapes for hym.

Itm pd for trying one of the armoure, xi<sup>d</sup>.

Itm spent for the Constable and the solderes at the ffyrst moster before the Justisse, vi<sup>s</sup>. ij<sup>d</sup>.

1584.

Itm pd for the charge of tow of the foure men and the parson at a courte of enquire for square capes\* at Totnes, iij<sup>s</sup>.

Itm pd to the towne of Nansoche, ij<sup>s</sup>.

Itm pd towards the soulders goinge to Flanders, xx<sup>s</sup>.

1586.

Itm pd to a collection to a scho house in London, xvj<sup>d</sup>.

[Here several charges for swords, daggers, bows and sheaves of arrows, and the calliver, gunpowder, shot, &c.]

Itm to makynge of a becon and the house to the becon,† v<sup>s</sup>. iij<sup>d</sup>.

1587.

[Now charges for putting the parish armour in order, scouring and cleaning, and repairing the bulwarks at Blackpool.]

Itm pd the fyrst trene daye for the solders, iij<sup>s</sup>. ij<sup>d</sup>.

Itm pd to Sir John Gylberd, xxvj<sup>s</sup>.

\* It was in this year that Beal objected to the cornered caps worn by the clergy. See Life of Whitgift—Strype, p. 285.

† There is a conical hill in the parish called Yarnar Beacon.

Itm pd to a collectyon for a marchentman that had lost his goods at sea by pyratts, xij<sup>s</sup>.

1588.

[Many more charges for ammunition and putting the armour in order and making bullets for the pshe *muskitt*.]

Itm pd to Sir John Gilbert for setting forth of the soulders, iij<sup>h</sup>. 0 . 0.

Itm pd more to the solders, iij<sup>s</sup>. vj<sup>d</sup>.

Armada. Itm pd more to Sir John Clarcke, xij<sup>d</sup>.

Itm pd more for setting forth the Irland soalder, xj<sup>s</sup>. iiij<sup>d</sup>.

Itm pd for eight soulders waggas when they went to Gamptonwarbergh with Sir John.

Itm pd to Rob<sup>t</sup>. Samson for lond of his mare for the soulders to ride to Exeter, xij<sup>d</sup>.

Recd backe agayne of Sir John Gilbert of the money that was payd to the setting forth of solders to London . x<sup>l</sup>. . x<sup>d</sup>.

Pd out for the setting forth of a solder for the flete, ij<sup>s</sup>. iiij<sup>d</sup>.

Itm payd for a payre of showes, a serke, and a peare of stokenes for the Spaniard, iij<sup>s</sup>. ix<sup>d</sup>.

Quære. Itm pd for the makinge of the stillyng stolle and the butts, ij<sup>s</sup>. vj<sup>d</sup>.

Itm pd for kylling of and berying dogges, x<sup>d</sup>.

1591.

[There seems to have been a great sickness in the parish.]

(Rev. Griffen Jones.)

Itm pd to Mr. Parson when the seckness was, Parsnage to kepe his house for feare of the infection, xvj<sup>d</sup>.

Itm pd for the marsurements of the butts and the stilling stole, ij<sup>s</sup>. vj<sup>d</sup>.

Itm pd to Edw<sup>d</sup>. Blachford for making of the parsons grave, v<sup>d</sup>.

Itm pd for the charge of y<sup>e</sup> warden and the 4 men wyth other of the Pyshnors when the rat was made for the Pyshe . xj<sup>d</sup>.

Itm pd towards making of a house at Brent Hill for the watchman, xij<sup>d</sup>.

Itm pd to the Rynggers to the peons buryall, xiiij<sup>d</sup>.

1595.

[Many more entries for musters, purchase of munition, pay of soldiers, &c.; repairing a block house at Blackpool; new muskets, head-pieces, swords, daggers, &c.]

Itm pd to Gregory Yeard for wheppying of dogges, vj<sup>d</sup>.

Itm spent upon a Bowyer that had a comysion for showtting, ij<sup>s</sup>. viij<sup>d</sup>.

Itm spent more upon the Bowyer for exercise of showing, xvj<sup>d</sup>.

Itm pd to the trened soldiers when they treyned at Ratteric before Mr. Semers, Levetenant, for 12 of them 8<sup>d</sup>. a daye for 2 days in february . xvj<sup>d</sup>.

1599. [Many soldiers sent off to Ireland.]

Itm pd unto the xij trened soldiers in part of there service upon the bent of comynge of the Spaniards . x<sup>d</sup>. pr day, x<sup>l</sup>. viij<sup>s</sup>.

1600.

glass. Itm pd for a littel Iron to holde the oure glasse that standeth upon the pulpit . xvj<sup>d</sup>.

A sword, with a basket hilt, girdles, hangings, and bandelers.

More soldiers sent to Ireland.

Itm pd for a brefe towards the releve of the burnyng of the towne off Bassingstocke, xij<sup>d</sup>.

Itm pd for 3 fir bords with framyng and payntyng the 10 Commandments and Quene's arms there in the cherche.

1605.

Itm pd for a booke for y<sup>e</sup> pyshe called the Cannones, xx<sup>d</sup>.

Itm pd for a booke of prayer for the safe delivery of the kinge in tyme of confederacy and treson, xv<sup>d</sup>.

Itm pd for a quisson for the pulpit, viij<sup>d</sup>.

Pd for setting up the styllin stole, iij<sup>d</sup>. iiij<sup>d</sup>.

Itm pd to carry back agayne the Bybell that was misbeliked by the parson.

1610.

Jewel Itm pd for a booke of Harddyng and Joyle for y<sup>e</sup> pyshe to rding. lye in y<sup>e</sup> church, xxx<sup>d</sup>.

1619. . . . .

Itm pd to Robert Slidster for ffurses and other necessities to newe make our beacon, 4<sup>s</sup>. 4<sup>d</sup>.

1626.

It pd for makyng of the cucking stoole, 8<sup>d</sup>.

1631.

It pd towards the ransoming of a manne out of <sup>Hungary.</sup> Oungerae by the request of my Lord Bishopps letter, 0<sup>l</sup>. 1<sup>s</sup>. 0.

1639.

Payd Nicholas Townsend for setting up the sentences of Scripture in the church, 0 . 3 . 0.

Pd William Downe with the consent of the parryshioners towards the redemption of his Sonne out of Turkey, 0 . 4 . 0.

1656.

Pd to Will<sup>m</sup>. Scarell for the new building of the castle and seats of Judicature, 1 . 7 . 6.

1662.

Pd for two bookes, one for the prson one for the clerck, 1<sup>l</sup>. 1 . 6.

Pd for the dinner the first visitation court, 5<sup>s</sup>.

Pd for two surples, one for the prson one for the clerck, 4<sup>l</sup>. 5<sup>s</sup>. 0.

The baronial or manor house of Dartington has been a place of considerable consequence from the time of the Conquest, when the king granted it to William of Falaise, who is said to have lived there. It subsequently became the residence of the Martyns, Lords Camois, the Lords Audlegh, Hollands, Dukes of Exeter, and finally, by exchange, 1st of Elizabeth, came into the hands of Sir Arthur Champernowne, whose mother had been preceptress to that Queen, and in whose family it has continued to this day.



The fabric, as left, after great alterations and additions in the reign of Richard II., consisted of two quadrangles; these were separated from each other by the great hall, buttery, kitchen, and other offices. Of the interior and smaller quadrangle, containing the state apartments, nothing except the foundations and one very thick wall, with the openings of seven or eight windows, now remains. The hall, 70 feet by 40, was unroofed about 20 years ago. The outer quadrangle is nearly perfect; its area is little less than an acre.

The church, which stands within a few feet of the house, and is almost at the extremity of the parish, was doubtless so placed for the convenience of the Lord. This also is evidently the architecture of the fourteenth century.

Some large masses of masonry, which were found three or four feet below the surface in the church-yard, are probably the remains of a more ancient structure. Within my own memory, some fragments of a female figure in coloured glass existed in the great window of the chancel. She was in a kneeling posture, and the following words, in old characters, were quite legible at the bottom of the picture :—

duches of Excest	and sustur to owr	.....
for the sowle of	Thomas her son	.....
Chydryne to the	forsayd noble.	.....

Of the armonial bearings of Holland D. of Exeter—viz., the royal arms with a ducal coronet surmounted by a portcullis—two or three shields are now tolerably perfect between the tracery of the east window; in one of these they are quartered, I believe, with the bearings of St. Leger or Mortimer.

R. H. F.

#### ANTIQUITIES FROM LAW BOOKS.

*To the Editor of the British Magazine.*

SIR,—Some time since (vol. iii. p. 650,) I sent you a letter, consisting of a few notices and extracts from old law reports, as calculated to throw light on times and manners now gone by: the present letter is from the same sources, and written with the same view.

To those who have paid any attention to our ancient domestic architecture, it must be familiar that, in many of our towns, houses now, or which have been, inns, present very valuable specimens in that branch of antiquity. It is easy to discern why this is the case: inns at all times would require to be of greater extent than most other houses, and were not often diverted from their original use, for which, of course, they were more fit than for any other. The George, at Glastonbury; the Angel, at Grantham; the Crown, at Rochester; the house formerly the George, at Salisbury; that called the New Inn, at Sherborne, and very many others, shew remains of antiquity, some of great magnificence. Part of the interior of the Crown, at Rochester, is as old as the latter end of the twelfth century, and though I have no proof that it was then used as an inn,

it certainly was so a century later. It is, however, of other matters, as connected with inns, that I mean to speak.

A practice appears to have arisen towards the end of the sixteenth or the beginning of the seventeenth century, for any one who was about to build an inn, to apply to the crown for a licence. The cause may have been, that as inns were then more frequented than formerly (as I shall shew presently), and consequently increased in number, they became nuisances, and as such were frequently indicted; the licence would in such a case be a protection. The necessity for a licence became a subject of litigation. It is laid down by Mr. Justice Croke, (1 Bulstr. Reports, p. 109,) that "no person is for to erect an inn without a licence from the king:" this was in the 9 James I. 1611, and was not denied by the rest of the Court. The point was afterwards frequently in dispute; and such a doctrine was not lost sight of by the greedy courtiers in those days of monopoly. A patent and commission to licence were granted by James I. to Sir Giles Mompesson, and, in the 18 James I., by some means came before the House of Commons, who resolved (see Rolle's Abrid. Inns, A. pl. 1,) that a man may erect an inn without any licence of the king, because it is not any franchise, but only a trade. The necessity for a licence still lingered in the minds of some judges, as appears by Palmer's Reports, p. 374, 21 James I., and Hutton's Reports, p. 100, 22 James I.; but I believe Mompesson's case was fatal to the licence. It is curious to observe the different reasons given for the origin of a doctrine, which, when examined, appeared to have had no foundation. In Hutton, p. 100, Baron Tanfield says, "It seemed to him that inns were licenced at first and originally by the Justices in Eire, but nothing could be shewn to that purpose; but all the justices were of a contrary opinion, and said that was the ground that begot the patent and commission to Mompesson,—viz., that the king might licence them if the judges might. And it was said by the Lord-Chief-Justice, that there was not any such thing in the Eires; but because that strangers which were aliens were abused and evilly intreated in the inns, it was (upon complaint thereof) provided that they should be well lodged, and inns were assigned to them by the Justices in Eire." An inn, on one occasion, having been seized by the Justices in Eire, "for entertaining men who abuse those in forests" (Rolle's Abrid. Inns, A. pl. 6), also might contribute to the belief that inns were licenced by the justices. Another reason given is, that the error was founded on an expression sometimes found (as it would seem in the north of England) in licences to let land,—namely, to such a one "*hospitare terram suam*,"—the word, *hospitare*, in Durham, meaning *dividere*, to let or quest the land in parcels. (Palmer, 374; Rolle's Abrid. Inns, A. pl. 2, 3.)

I now have to mention some of the privileges of an inn which was one by prescription. It was resolved, as appears by Rolle's Abrid. Inns, A. pl. 8, 9, in the 16 James I., in quo warranto against Harding, for the Bush, in Farnham, "That if a man has had an inn by prescription time whereof memory, &c., he may enlarge it upon the same land which has been always used with the inn; as, he

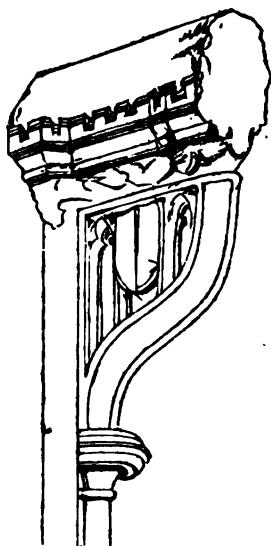
may enlarge the rooms upon the curtelage or yard, or may make new rooms upon them; or may convert the ancient stables into rooms for men, or make the stables further upon the yard or curtelage; and shall have the same privileges in them as he had in the ancient inn: for otherwise it would be inconvenient. For now the custom is to make handsome and larger rooms, and more lights than were anciently, otherwise he will not have any guests, and there is greater resort now than anciently. But a man who has an ancient inn by prescription cannot enlarge the rooms upon any land adjoining, which was not anciently appertaining to the inn, for if he so does, he shall not have the privilege of an inn in it." One of the privileges of an inn was to detain the horse &c. of the guest until payment.

The use of signs to inns, it may be supposed, was early: they were of importance, for the cases are frequent which decide that if a man puts up a sign, and keeps an inn, and denies to lodge a traveller for his money, an action lies against him; but if he takes down his sign, and ceases to keep an inn, no action will lie. The most magnificent ancient support for a sign I have seen is at Glastonbury; it consists of a lofty stone shaft against the front of the building, and terminates in a large bracket, of which this is the form, and from which hung the sign. On the scroll in the hollow of the cornice there was doubtless some inscription. The front, as may be seen, is broken.

As connected with the subject of this letter it may be mentioned, that by 13 Richard II., stat. i., cap. 8, and several later statutes, it is enacted that "no hosteller make horse bread (payn purchivalx) in his hostry nor without, but bakers shall make it."

It is for your judgment whether this is worthy of insertion in your Magazine; if it is, the time occupied in writing it will not have been misspent.

Your obedient servant, X.



COPY OF AN ORIGINAL LETTER FROM BISHOP BURNET TO  
THE REV. EDWARD RAYNES, OF CROMWELL.

REVEREND S<sup>r</sup>,—I understand from a friend that lives not far from y<sup>e</sup> that there is a lady that lives at Offington near you, one Mrs. Cartwright, in whose hands there are many of Archb<sup>p</sup> Craumer's manuscripts. He who gave me this information assures me both that y<sup>e</sup> lady is a very pious woman, and that you are particularly respected

by her, and that you both have a sincere zeal for y<sup>e</sup> Reformation. By this I am so far encouraged, tho' I have not the honour to be known either to yourself or to that lady, I presume to give you this trouble, and to ask you what truth there is in this that I have heard; and, if there is any truth in it, that you will beg of the lady in my name that she will be pleased to send them by the carrier, directed to me. I live in St. John's, near Clerkenwell; and, if you let me know when the carrier comes, and in what inns he lodges, I will be sure to send to receive them, and I dare promise to return punctually whatsoever I receive, after I have made the best use of it I can. I pray God to bless and direct you in all your waies, and am, very sincerely,

Rev. S<sup>r</sup>,

Your most obedient humble servant,

St. John's, near Clerkenwell,  
23 Jan<sup>y</sup>, 1713.

GI. SARUM.

#### ANOTHER FROM THE SAME TO THE SAME.

REVEREND S<sup>r</sup>,—I had last night your most obliging letter, and, tho' I am disappointed of a hope I was put in, yet I am sensible how much I am obliged to that worthy lady, Mrs. Cartwright, and to yourself. I humbly beg you will make all acknowledgments to her of my sense of the favour she so readily expressed to me, and the zeal she expressed towards the assisting the design of justifying the great work of God in our Reformation. I owe the same thanks to her as if y<sup>e</sup> report that had been written to me had been true. So I hope you will do this for me in a most respectful manner. As to what you are pleased to write as to y<sup>e</sup> sense of things, I bless God that there are some of the clergy with whom the true impressions of those past transactions do still remain, how much soever they may be worn out of the thoughts of others. I am very sensible that I am far short of the value you are pleased to set on me; but, by the grace of God, I am what I am. I pray God to bless and prosper you in all things. I am,

S<sup>r</sup>, your most obedient humble servant,

GI. SARUM.

6 Feb<sup>r</sup>., 1713-4.

#### DEVOTIONAL.

#### PARISIAN BREVIARY.

THE general order of the daily service occurs in the Psalter, to which additions or alterations are made as different occasions may require. Some of these occasional introductions are known by the name of "Commune;" such as the "Commune Apostolorum," "Commune Martyrum," "Commune Virginum," &c.; i.e., a part of the service

which is used when the memory of any person is celebrated who comes under either of these denominations.

Some hymns extracted from one of these, the "Commune Justorum," have been given in a former number. The following selections are some of the lectios and hymns from the "Commune Sanctorum Mulierum," which may serve to shew the tone and character of that service. They are selected as being parts which are more strictly new to the reader; the other portions of the service consist chiefly of texts of Scripture, very striking in the force they derive from their application, but in detached forms not so suitable for quotation.

These lectios, which occur in the nocturns, are on the greater festivals nine in number: out of which the three first are always portions of Scripture; the three following are called "Sermones," from one of the Fathers; the three last are called "Homilies," from another of the Fathers, upon a passage from the New Testament. Instances of both may be seen in the Festival of All Saints, given in a previous number.

The three first lectios which occur in the first nocturn are taken from the 31st chapter of Proverbs, which, together with the accompanying responsories, are here omitted.

#### IN THE SECOND NOCTURN.

##### LECTIO IV. *Sermo S. Augustini Episcopi.*

Let us that are men overcome the allurements and the disquietudes of Passion. If we thus take the lead, it will become elevated and purified, and will be passion no longer. For when Desire takes the lead, and we follow its guidance, it becomes strengthened and debased, and we ourselves the victims of rashness and folly. And such is the precept we would give to women also, not with the authority of the husband, but after the manner of a brother, as being all one in Jesus Christ. For in this we are all one, in that they also, together with us, may with a manly fortitude overcome passion, and render it subject to the obedience of Christ.

*r. (responsory.)* Thy loving-kindness is ever before mine eyes.—*\*(reclamatio.)* and I will walk in thy truth. I have not dwelt with vain persons.—*v. (i.e., versiculus.)* For what fellowship hath righteousness with unrighteousness? *\*I will walk in thy truth; I have not dwelt with vain persons.—Pa. xxvi. 2; 2 Cor. vi.*

##### LECTIO V.

Three Conditions of Life are in the church given to the members of Christ—the married, the widowed, and the virgin state. Since these were to be the modes of life allowed in His members, so has each of these borne testimony unto Christ. When Elizabeth, the wife of Zacharias, had conceived, to salute her as her kinswoman came the holy Mary. The babe leaped in her womb for joy, and the mother prophesied. Here is the testimony of the marriage state. Where shall we find that of the widowed? It is in Anna. We read that she was a widow of about fourscore and four years, which departed not from the Temple, but served God with fastings and prayers night and day. The widow acknowledged Christ; saw Him as an infant, but acknowledged His greatness. Here is the widow's testimony; and Mary herself is that of the virgin.

*r.* I love thy commandments above gold and precious stone. *\*Therefore I hold straight all thy commandments; and all false ways I utterly abhor.—v.* For a man's life consisteth not in the abundance of the things which he possesseth. *\*Therefore hold I straight all thy commandments, &c. Pa. cxix.; Luke xii.*

##### LECTIO VI.

Out of these states of life let each choose for himself that which he deems the most expedient. In no other can he continue to be one of the members of Christ. Let not the married say, We belong not to Christ, for sacred women have been of that number. Let not the unmarried exalt themselves; but rather in that they are exalted, let them the more humble themselves in all lowly duties. The examples of all these states are set before our eyes, as being ways of safety: let none exalt themselves; none consider themselves excluded.

If you seek for an instance of wedded holiness, you have Susannah; if of widowed, you have Anna; if in the virgin state, you have Mary.

r. In thee, O Lord, have I put my trust. \*I will be glad and rejoice in thy mercy: for thou hast considered my trouble: thou hast known my soul in adversity.—v. Where the Spirit of the Lord is there is liberty. \*I will be glad and rejoice in thy mercy, &c. Ps. xxxi.; 2 Cor. iii.

### IN THE THIRD NOCTURN.

*From the sacred Gospel according to St. Luke, cap. 10.*

#### LECTIO VII.

It came to pass, that He entered into a certain village; and a certain woman named Martha received him into her house, &c.

*Homilia S. Ambrosii Episcopi.*

It is sometimes the case that in the intention of the mind there is more than in action; and sometimes more in action than in intention. We may perceive this in the instance of Mary and Martha in the Gospel. For one of them was hearing the word, the other was busily engaged in serving. She "came and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus answered and said....."Mary hath chosen that good part, which shall not be taken away from her." In one, therefore, the intention of the mind, in the other, active service, was conspicuous. In each was zeal shewn, but in a different way: for Martha, unless she had heard our Lord's word, would, perhaps, not have been thus engaged in serving him. But Mary obtained such grace, and so far excelled in both of these duties, that she anointed the feet of Jesus, and wiped them with her hair, and filled the house with the sweet fragrance of her faith. In an union of both of these services therefore is the fulness of piety and perfection to be sought.

r. Many daughters have gotten riches, but thou excellest them all. \*Favour is deceitful, and beauty is vain: a woman that feareth the Lord, she shall be praised.—v. In that which is not corruptible, a meek and quiet spirit, which is in the sight of God of great price, the holy women adorned themselves. \*Favour is deceitful, and beauty is vain, &c.—Prov. xxxi. 1 Pet. iii.

#### LECTIO VIII.

A devout intention of mind to the word of God, if according to faith, is preferred to works themselves, as it is here written, "Mary hath chosen that good part, which shall not be taken from her." Let us therefore strive to obtain that part which no one shall take from us; let us bring with us, not a desultory mind, but a diligent attention to hear. For the seeds of the heavenly word are taken away, if sown by the way-side. Let an earnest longing for wisdom lead thee, as it did Mary: for this it is which is the better and the more perfect service. Let not the care of serving turn thee aside from the hearing of those heavenly things; nor blame those nor esteem them idle whom you see given up to the study of wisdom. For such is the woman whom Solomon, the peaceable, would make choice of to dwell with him.

r. Thou hast done well, and God is pleased therewith; \*therefore art thou blessed of the Almighty Lord for evermore.—v. O woman, great is thy faith. \*Therefore art thou blessed of the Almighty Lord for evermore.—Judith xv.; Matt. xv.

#### LECTIO IX.

And yet it is not that Martha is reproved for her service, but Mary is preferred as having chosen the better part. For many are the things in which Jesus abounds, and many are his gifts: and therefore, wiser is he who has chosen that, which he has perceived to be the better service. Finally, the apostles also thought it not best to leave the word of God and to serve tables. And yet either of these were the office of wisdom, for even Stephen, though full of wisdom, was chosen as one to serve. Let him therefore that serveth look to him that teacheth; and let him that teacheth urge forward him that serveth. For the body of the church is one, although there be many members; and each hath need of another. The eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you. For though some are superior, others are necessary: wisdom in the head, and service in the hands. For the eyes of the wise man are in his Head: for he only is truly wise whose mind is in Christ, and whose inner eye is raised to things that are above. And thus it is that the eyes of the wise man are in his Head; but the eyes of the fool are in his heel.

r. A shame-faced and faithful woman is a double grace: \*she hath built her foundations on a rock, the commandments of God are in her heart.—v. The floods came and the winds blew, and beat upon that house; but it fell not, for it was founded on a rock. \*She hath built her foundations on a rock, &c.—Eccl., Matt. vii.

*The Hymn substituted for that usually appointed at the Vespers is the following :—*

To the Lamb's festival  
God doth his people call ;  
Blest she who hears that nuptial song,  
And sits those guests among !

Love is her bridal tie,  
Her dower is Poverty ;  
Mid earthly clouds she heavenward springs,  
And treads on human things.

Stern hardihood she wears,  
And penitential tears,  
With Fasting girt, as with a zone,  
Her heavenly race to run.

Unto the Crucified  
She looks, like faithful Bride,  
Prepared where'er He lead the way  
To suffer, and obey.

Blest they whom God above  
Doth bind with chords of love :  
Them shall the heavenly Bridegroom own,  
In soul and body one.

This union grant to me,  
Thrice Holy, One and Three :  
Ye fill the universe so wide,  
But with the meek abide !

*A Hymn from the Nocturnal Office.*

COME, behold a holy grave  
Of one in virtue brave,  
Whom faith and love, though here so dim,  
Now clothe with wings of seraphim.

By insidious Follies wooed  
She put on Fortitude,  
And Beauty that doth flow from Thee,  
Soul of indwelling Piety.

Where the world would weave her thrall,  
She fled the glittering pall,  
Lest Pleasure, with her arts refined,  
Should gradual gain the unwary mind.

Her's was not the adorning  
Of plait, or gold, or ring,  
But, meekly clad, in spirit free,  
Of unadorned simplicity.

\*'Neath her looks serene conceal'd  
Stern Virtue hid her shield,  
Fearing to lose that love within,  
Which half is lost by being seen.

Lingering at the heavenly door,  
Her food was holy lore ;  
Still daily in the courts of prayer,  
Still glad her household toils to share.

All doth flow from Thy great urn,  
All doth to Thee return ;  
The praise be thine, Eternal Three,  
As was, and is, and aye shall be !

*A Hymn from the Lauds.*

SHE strove, but strove in vain, that love to hide,  
The flame that burn'd within to God and heav'n ;  
For meek-eyed Poverty was at her side,  
And many a tongue to lowly deeds hath given !

Her only care to follow her dear Lord,  
Servant of servants, where on Life's dim road  
Her temper'd ray calm Duty did afford,  
Or Love hath led the way to doing good.

Hid 'neath the garb of lowly Poverty,  
Oft cherish'd she her Lord, and knew it not.  
Harsh to herself, to others kind and free,—  
Ah, not untaught to feel Affliction's lot !

At home—abroad—in words of holy care,  
Or more endearing silence, breathing peace,  
Seeking all hearts to bind with heavenly fear  
And bid the unholy sounds of discord cease.

Not unto us, Eternal Sire of Heaven,  
Not unto us the praise, Eternal Son !  
Not unto us—to Thee be glory given,  
To Thee, Eternal Spirit, Three in One !

THE FOLLOWING IS ONE OF THE COLLECTS.

*Oratio (si sit vidua.)*

O God, who art the only hope of a soul which, from being far from thee and exiled upon earth, feels itself truly widowed and desolate, grant unto us, we pray thee, that after the example of this thy servant departed, we also, being instant in supplications and prayers night and day, may become partakers of thy heavenly consolations, through our Lord Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth ever.

\* The original stanza is very striking :—

Se sub serenis vultibus  
Austera virtus occultit,  
Timens videri, ne suum  
Dum prodiit amittat decus.

## SACRED POETRY.

## SONNETS FROM FILICAJA.

"VINCENZIO DA FILICAJA had drunk deeply, both of the stream of Helicon and of

' ———— Silva's brook, that flowed  
Fast by the oracle of God.'

The fire of the muses, and the fire of the altar, equally burned in his bosom, and sparkled through his song. No poet ever more successfully followed the steps of the inspired prophets in their paths of highest elevation or deepest humility. —  
There is wonderful energy and pathos in his language, and the figure of repetition, as in the Sacred Scriptures, is often and most effectually employed."—(*Montgomery's Lectures on Poetry.*)

## CHRIST IN THE GARDEN.

## SONNET CLXVI.

IF sad looks be the heralds of the heart,  
If gestures, blood, and tears may claim our faith—  
Then is He near to death,—and asketh death,  
And here will He oft die, ere He depart.  
For my sins doth He mourn: yet for his grief—  
His grief that every other grief transcends—  
(Ah! such the height to which his love ascends!)  
Neither from earth nor heaven He finds relief.  
At this sad sight how can my heart express  
Its bitter anguish, but by tears alone,  
Weeping my soul away with every tear?  
Oh! than the garden Adam wont to dress,  
More fatal garden thou! The seed was sown  
Of guilt in Eden—mark its harvest here!

## THE CROWN OF THORNS.

## SONNET CLXVIII.

Who sent ye from the trunk, and who hath placed  
Upon that sacred Head, ye Thorns, the harsh  
And cruel diadem? The guilty task  
Was yours by fate alone; but mine, by sin.  
These hands, these very hands of mine, composed  
The impious wreath;—this heart hath been the soil  
Whence they have sprung to life, and whence they drew  
The sap that should such bitter fruit produce.  
So with the growth of my great sins they grew,  
Infect with poisonous venom;—now behold,  
Themselves the ministers of wrath become!  
But O! when thus, with barbarous fury, I  
Had bound ye on my blest Redeemer's head,  
Why did ye then not turn, and rend my heart?



## Hyra Apostolica.

Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πίπauμαι.

No. XVII.

### CHRISTIAN CHIVALRY.

#### I.

"SILENCE, unworthy ! how should tones like thine  
Blend with the warnings of the good and true?  
God hath no need of waverers round His shrine :  
What hath th' unclean with Heaven's high cause to do?"  
Thus in the deep of many a shrinking heart  
The murmurings swell and heave of sad remorse ;  
And dull the soul, that else would keenly dart  
Fearless along her heaven-illumined course.  
But, wayward doubter, lift one glance on high ;  
What banner streams along thy destin'd way ?  
The pardoning Cross,—His cross who deigned to die  
To cleanse th' impure for His own bright array.  
Wash thee in His dear blood, and trembling wear  
His holy sign, and take thy station there.

#### II.

Wash thee, and watch thine armour : as of old  
The champions vow'd of Truth and Purity,  
Ere the bright mantle might their limbs enfold,  
Or spur of theirs in knightly combat vie,  
Three summer nights outwatch'd the stars on high,  
And found the time too short for busy dreams,  
Pageants of airy prowess drawing nigh,  
And Fame far hovering with immortal beams.  
And more than prowess theirs, and more than fame ;  
No dream, but an abiding consciousness  
Of an approving God, a righteous aim,  
An arm outstretch'd to guide them and to bless :  
Firm as steel bows for angels' warfare bent  
They went abroad, not knowing where they went.

#### III.

For why ? the sacred Pentecostal eve  
Had bath'd them with its own inspiring dew,  
And gleams more bright than Summer sunsets leave  
Lingering well-nigh to meet the morn's fresh hue,  
Dwelt on each heart ; as erst in memory true  
The Spirit's chosen heralds o'er all lands  
Bore the bright tongues of fire. Thus, firm and few,  
Now, in our fallen time, might faithful bands  
Move on th' eternal way, the goal in sight,  
Nor to the left hand swerve for gale or shower,  
Nor pleasure win them, wavering to the right.  
Alone with Heaven they were that awful hour,  
When their oath seal'd them to the war of Faith :  
Alone they will be in the hour of death.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## ACCIDENTAL HARMONIES OF SCRIPTURE WITH CIRCUMSTANCES.

"I would, with Aristotle, define rhetoric to be the art of finding, on every occasion, whatever is proper to persuade.....So that the truths the preacher may propound may be heard with most attention, may be best understood, and may be remembered for the greatest length of time."

DEAR SIR,—The readers of the British Magazine will be aware from whence the above motto is taken. I hope the author of that very interesting paper (in your September number), "*The Ancient and Modern Pulpit compared*," will not consider my abridgment as any garbling of his words. I borrow them because they seem to serve particularly well as an introduction to my present subject.

Has an intelligible title been prefixed to it? If not entirely so, let me proceed to make it such. In watching the manifold—it might not be exaggeration to say the inexhaustible—excellencies of the prescribed appointments of our church service, it has been long a practice with me to look out for casual *fitnesses* to be perceived between the parts of Scripture read in church on any given Sunday and the particular circumstances of the day or time, if any there shall chance to be. The time of *harvest*, e. g., will at once explain my meaning. Whether or not it was designed in the arrangement of the *fixed lessons*, or in the selection of *gospels*, to keep an eye to a fluctuating occasion, may, perhaps, be doubtful. It seems beyond all fair dispute, that there is great appropriateness to such a time discernible in some of the appointed services for the fourteenth Sunday after Trinity; which Sunday, in the natural course of things, is *likely* often to coincide with the in-gathering of the fruits of the earth in *due* season. And a selection for the fifteenth Sunday, of Matthew, vi. 24—34, for the gospel, may readily be construed into a further quiet device for the securing at least *something* in harmony with that recurring exercise of Providential care and bounty to man; so that, if the earliest of these two Sundays should not square with the occasion of thankfulness, the net (if I may so express it) might be spread for a second cast. I do not mean to lay extravagant stress on what may be a fanciful idea altogether; but there is something not unpleasant in the thought, and it is capable of good. But to proceed with my lucubration.

Whatever be the measure of designed coincidence, any or none, certain it is, in point of fact, that in my own parish, the falling of the first-named Sunday this year exactly met the close of harvest. I know not what may be the happier experience of other clergymen, but it has always seemed to be my own lot, to find Divine service worse attended—in other words, God's visible honour less duly rendered—during the time of harvest, than at any other of the whole

year. I do not say this in unkind or unreflecting severity. The question, even if the fact be granted, is one which may admit of much forcible explanation on behalf of the labouring classes. Still, even the apparent neglect is very painful; and the *extent*, at any rate, to which it is allowed in some places, is wholly inexcusable. Having this feeling, you will not wonder that I should have been impressed by the concurrence of Jeremiah, v. 24, and the *miracle of the ten lepers*, on the very day most suitable for directing the *gratitude* of a Christian flock in one immediate special channel. To seize upon these points accordingly, and couple them together,—“not,” as I persuade myself, “by constraint, but willingly,” and with a strict attention to the just analogy of Scripture,—appeared to correspond with that appliance of *rhetoric* commended in my motto. Whether what thus was said may be “remembered for the greatest length of time,” is more than may be answered for; but a discourse thus framed was “heard with much seeming attention,” and was apparently “well understood.” And such has always struck me as the case, when a like use has happened to be made of any *special harmonies* between the Scriptures of the day and the occasion; which general result it is, not any single instance, that seems to be the point worth offering to the reflection of your clerical readers. Such applications of the word of life, when made with reasonable circumspection, *must* have a tendency, one would believe and hope, that is extremely desirable—namely, to bring the Scriptures home to our own doors, our own fields, our own firesides; to clothe it with a *living* character; to make us feel its power as a *daily* rule and law of life; to shew that all and every part of it not strictly ceremonial is meant, in practical and beneficial ways at every turn of our necessities, for *us* and for our children; and, in particular, to fix and to increase a *proper* reverence for the exceeding richness in instruction of the *Old Testament*. It is to be observed further, that very seldom will a chance occur, admitting of this mode of teaching, in which the *Psalms* will not be found to lend much valuable help. Thus, in the special instance here exhibited by way of specimen, it happened that the fourteenth Sunday after Trinity fell on the last day of the month; in which particular case the difficulty was, not to discover passages which might be fitly interwoven with the thread of the discourse, but to refrain from using too many.

Nor is it with a reference to Scripture alone that such a practice may be thought deserving of attention; but it has always seemed to me an excellent, and quite uncontroversial, method of setting forth *peculiar* advantages belonging to the *church*. Many are the occasions on which a favourable ground may thus be taken for shewing quietly to minds open to conviction, how surely faithful a dispenser of the word of life our wise and nursing mother is; how much she *wishes* all her children to hear and understand the Scriptures; opening to them every treasure there contained, but suppressing or withholding none. Where else, it may be asked, without contentiousness, are any equal chances to be found of just instruction in the whole counsel of God.

But I must not allow my letter to run on to too great length. To

return, therefore, for a moment to one of the particular appointments for the fourteenth Sunday after Trinity, viz., the fifth of Jeremiah, I have been the more willing to advance a plea for that chapter, by reason that a *hint* has been thrown out, in a published volume, which has obtained considerable circulation, that other chapters possibly might be selected (for *reading aloud*) more edifying to a Christian congregation. Of course, such points are always more or less a matter of taste as well as judgment. For my own part, I doubt the possibility of fastening on many chapters which *ought* to be attended to with a more solemn reverence and godly fear. On one most painful topic of it I will remark, that—quite agreeing in the censure justly passed on our reckless Lord Chancellor in the same number of the *British Magazine* already quoted (pp. 313, 314), deprecating *his* levity of speech, on every score—I must in sorrow think that the police reports alone of the metropolis afford calamitous and undeniable proof of an alarming prevalence of sin against the seventh commandment, among those classes of society which commonly appear at those subordinate tribunals, the police offices. How far the prophet's language, in the fourth and fifth verses of the chapter, may rightly be applied, at this point, to carry on the argument, no man may lightly venture to pronounce; but to confess the truth, I *do* fear that this is one among the branches of grievous sin, for which there is but too much reason to conceive it possible that judgments *are* fast gathering upon this seemingly infatuated nation. Can it take France so much for an example, and have things otherwise?

This is becoming a digression. May I, without provoking controversy, add briefly, in conclusion, that one prevailing motive with me for thus inviting attention to the particular line and manner of occasional instruction from the pulpit here suggested, is a strong individual dislike of the too popular theory of preaching *always* on the broad fundamentals of the Gospel, and on little else? I know this is a hazardous confession, and one which must be made "warily in these dangerous days;" but you, at least, will think too kindly of your correspondent, to believe that he is one who would encourage any to be ashamed of the cross of Christ, and, for the rest, even let it take its chance. The opinion, at any rate, has not been hastily formed; and he who offers it is not inaccessible to conviction, if it can be proved wrong.

I am, dear Sir, yours truly, R. B.

Sept. 8, 1834.

#### THE END OF THE AGE.

SIR,—The several papers in the "*British Magazine*," relative to the true meaning of the word *γενεα*, induced me to examine accurately the whole passage in the Greek Testament, when it appeared to me that the difficulty was not created by the word *γενεα*, but that a false translation of another word was the means of throwing difficulty and darkness over the prophecy. The word which I conceive to be mis-translated is *γεννηται*, which is rendered in our English Bible "fulfilled;" but which I cannot find to be used, in that sense, either by the writers

of the New Testament or Septuagint; it is part of the verb *γινομαι*, *nascor*, *gigno*, and is by no author used to denote the final and complete accomplishment of a prophecy embracing all the circumstances that are described, but the beginning, and instead of "fulfilled," should be translated "commence," or "begin to take place," the events having their origin or commencement, as a man commences his life when born.

Whenever the final accomplishment of a prophecy, or series of events, is intended to be expressed, we find that the writers of the New Testament always make use of distinct words, either part of the verb *πληρω*, "fulfilled," or *τελεω*, or *τελειωω*, from *τελος*, "finis," "end," shewing that all the circumstances of a prophecy had been fulfilled, or that a series of events had come to an end.

Most of the writers of the New Testament were in the habit of quoting from the Septuagint, and it is probable they used Greek words in the same sense that the writers of the Septuagint had done; and we find that when they wished to express "fulfilment" and "final accomplishment," they made use likewise of part of the verbs *πληρω* or *τελεω*.

There is, moreover, a passage in St. Luke, that clearly proves that the evangelist did use the word *γενηται* in a sense to denote the commencement of a prophecy. When the angel came to Zecharias, he not only gives him a promise that he shall have a child, but describes the leading events of that child's life, his character, and offices—"that he should drink no wine—that he should turn many of the Jews to the Lord—that he should go forth in the spirit and power of Elias, and make ready a people prepared for the Lord"—here are a series of events foretold, embracing the whole period of St. John's life; and on Zecharias inquiring Whereby shall I know this? the Angel answers, "You shall be dumb till *ταυτα γενηται*." Now we find that his mouth was opened eight days after St. John's birth, at the commencement of those events that had been foretold; and, therefore, we see clearly that St. Luke, in using *ταυτα γενηται*, intended to express that Zecharias should be dumb till the commencement of those events; and mark the sense we should affix to the *γενηται*, in the 21st chapter, viz., that as Zecharias was to be dumb till he saw the commencement of those circumstances that had been promised, so the apostles were assured that this generation shall not pass away till they saw the commencement of those events, as in the one case so in the other, St. Luke never intending to express the final accomplishment. If I am correct in this translation, all darkness in the passage vanishes, and a clear and easy interpretation of the prophecy may be given, differing indeed from that given by most of the commentators, but harmonizing perfectly with the prophecies of the Old Testament, with the declarations of St. Paul, and the Revelations of St. John.

I, therefore, beg to submit, through the medium of the "British Magazine," this proposed alteration in the translation for the opinion of your learned readers; for if it is admitted to be correct, it will clear away all difficulty from a portion of Scripture which has hitherto been but imperfectly understood. I have the honour to be, &c., &c.,

G. F.

## C O N F I R M A T I O N .

SIR,—I shall be very thankful if you, or one of your many learned readers, will favour me with an answer to the following question:—

“Would a clergyman be justified in recommending to the bishop for confirmation a person who has never received baptism at the hands of a clergyman of the establishment?”

The case has lately come under my observation, and the facts are as follows:—The person in question, although born of dissenting parents, and baptized by a dissenting minister, is herself ardently attached to the church of England, and desires to be confirmed.

I am, Sir, yours respectfully,

A COUNTRY CURATE.

## MR. GRESWELL ON THE PARABLES.

THE prophecies of the Old and New Testaments, concerning the final triumph of the church, are part of that rich treasure of consolation reserved for those who continue faithful in such times as we every day see more reason to expect for ourselves and our children. In a moment like the present, the guardians of such a treasure must look with no common anxiety at those who approach it, with however friendly views. They cannot but be tremblingly alive to the danger which the prophecies incur of being discredited and rendered less useful at the very time that the church stands most in need of them, —a danger inseparable from such an emergency, because arising, in great measure, from the fact, that critical events in the church's fortunes naturally draw increased attention to those mysterious portions of God's Word, with more or less excitement of the feelings and imagination.

I hope I am not deceiving myself, in attributing to a jealousy of this kind a certain dissatisfaction which I have experienced in examining some portions of Mr. Greswell's late work on the parables; a work generally admirable for learning and elegance, and still more so for the rarer quality (for must it not be so called?) of devotional reverence for its subject, maintained throughout. The more is the pity that in any part its reasoning should be liable to so just exceptions, as I fear may be taken, against many material points of the dissertation in the first volume relating to the millennium. I am not now going to dispute his general conclusion; perhaps I am one of those (and surely there must be many) who have not yet seen grounds for a decided opinion one way or the other on that serious and delicate subject; but on that very account, possibly, I may be the fairer judge of the premises. And I must say, that some of them appear to me what a sober and considerate millenarian would be most inclined to deprecate, as likely to throw discredit on any conclusion to which they may be supposed essential.

In this view, it is much to be wished that the excellent author may

be induced to reconsider the concluding portion of his first volume; in which he argues *a priori* for the millennium, first, because "the interposition of such a dispensation is *necessary* to reconcile the world's actual constitution with the nature of its original beginning, and to vindicate the majesty, goodness, and omnipotence of its Creator."\* That is to say, the original paradisiacal scheme having been as it were disappointed by the frailty of man under the influence of the evil spirit, it is supposed derogatory to God's attributes if the same scheme be not literally revived for some considerable time on this earth before the final everlasting judgment. Now the thing decidedly objectionable here is the unqualified introduction of such phrases as "*necessary*;" "obviously required by the glory of the Creator;"† "*essential* to its entire justification."‡ A way of speaking surely most unguarded on matters in which it is but *possible* that the actual course of Divine Providence may be other than the speaker anticipates. And certainly the experience of what men *have* anticipated, in all ages, from unfulfilled prophecy, is not such as to encourage interpreters to be more peremptory as the world grows older. Nay, even after God's dealings are known, it is no unwise nor irreligious caution to be slow in pronouncing them "*necessary*" and "*indispensable*," except the same authority which reveals the fact reveal also the mode and reason. "Regularity, and order, and right, we know, cannot but prevail finally in a universe under God's government; but we are in no sort judges what are the necessary means of accomplishing this end."§

The medium, through which it is attempted to make out this moral necessity of the millenary scheme, is the supposed frustration, on any other hypothesis, of God's original purpose in the formation of this world.

It is said, that except we interpret the promise of a millennium literally, we are supposing the Creator "able, indeed, to counteract the plots and contrivances of the devil by plans and dispensations of his own, but not able to prevent their interfering with his designs, nor disturbing the orderly course and consummation of the plans he himself had laid down; successfully resisting, and at last surmounting, the ascendancy of evil in opposition to good, but not having it in his power to prevent its taking partial effect, and obtaining a temporary triumph."—(p. 457.) There is something painful in transcribing this sentence; but it is presented to the reader, that he may candidly consider whether the absurdity expressed in it be not quite as chargeable on the scheme of a literal millennium, as on that which is so accused. Does not the millenarian himself allow, that while the present state of things lasts, the "ascendancy of evil takes partial effect, and obtains a temporary triumph"? Unfortunately it is a fact which cannot be any how denied; and how the difficulty which it involves—the mysterious enigma, *ποθὲν τὸ κακὸν*—is more completely

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\* Page 453.

† Page 461.

‡ Page 462.

§ Butler: *Analogy*, Introd. p. xii. ed. 1736.

solved on the notion of a gradual than on that of a sudden transition to a better state, does not seem intelligible.

Undoubtedly the existence of widely-spread physical evil among creatures, to our perception innocent, is a great mystery of natural religion. And does it not remain such just as entirely when all is granted that is affirmed of the millennium? God, we may reasonably and piously believe, has ways of his own for recompensing to those, his inferior creatures, all the evils they are subject unto; but is it not too much, first, to imagine how this *may* be done, through a millenary dispensation, and then to infer that there *must* be a millenary dispensation, in order that this may be done at all?

A question yet more serious remains—a question approaching the most awful and distressing of all subjects. How does the proposition assumed by Mr. Greswell agree with the doctrine of Holy Scripture concerning eternal retribution to the wicked? The All-Merciful, we know, “has no pleasure in the death of a sinner, but rather that he should turn from his sin, and be saved.” Yet we know, on the same authority, that there are those who will “go away into everlasting punishment.” Does not this undeniably shew, that it is no sufficient objection to a given method of interpreting Scripture to say, that it represents God’s purposes as being, *to our conception*, “partially defeated by the machinations of his enemy”?

In a word, it does seem to me, that this principle, carried as far as it would go, would lead us to nothing short of absolute scepticism with regard to God’s moral government altogether.

As this first argument for the antecedent probability of a millennium involves results dangerous to natural religion, so the other, to which I now proceed, will appear to many no less injurious to a capital article of revelation. For thus it stands: there are passages in Scripture which promise men a reward according to their works; but it is also the known doctrine of Scripture that we are saved or justified by faith only. The former of these cases implies a gradation of rewards; *the latter* (so it is assumed) *excludes such gradation*; therefore it is quite impossible they should each refer to the same dispensation: consequently, the system of proportional recompence belongs not to eternity, but to the millennium. To this ingenious chain of reasoning, the majority of theologians will at once answer, (and, for aught I see, will rightly answer,) that they do not perceive how being freely justified excludes all future inequality of condition. What is meant will at once appear if we substitute for “justified” the equivalent term “forgiven.” No offender, considered in himself, can have a right or claim to forgiveness; if any are so, it is wholly and only through the merits of our Saviour Jesus Christ, by faith. Now, forgiveness is an act of that nature, that, to all who are concerned in it, it must apply alike; but how does it follow that any subsequent effects of the bounty of him who forgives must be exactly equal to all? “There was a certain man which had two debtors; the one owed him five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both.” One as much as the other was absolved, or, in theological phrase, justified. Suppose now one of the two, according to our Lord’s own declaration,



more considerate and humble, and therefore more grateful, animated by a deeper love than the other, and consequently more intent ever after on exerting himself in the service of his benefactor,—can it be said to follow from any thing in the nature of the case, that no distinction at all will be made between them in any future assignment of benefits which the same gracious friend may confer on them? If not, then the argument in question is untenable, as far as it depends on the nature of justification by faith considered in the abstract.

But, it is alleged, our Saviour has told us, that such as shall partake of the happiness of eternity will be made like unto the angels—and the angels are *nowhere* affirmed in Scripture to differ one from another in glory—therefore it is reasonable to conclude there cannot be such difference among the spirits of glorified men; and of course the texts which assign to these latter degrees of glory, according to their works, must be interpreted of the millenary and not of the celestial kingdom.

It is far from my wish to do injustice to the reasoning of any man, much less to that of such a person as Mr. Greswell; and I hope and believe that I have stated the above argument fairly. If not, the error shall be promptly acknowledged. But if it be substantially such as I have said, it appears, on the face of it, inconclusive; first, in assuming the term *ἰσάγγελοι* to comprehend all the properties and accidents of angelical nature, whereas we cannot be sure, from the context, that it means any more than the two points on which our Saviour's argument turns,—viz., that angels are spiritual and immortal. Secondly, and palpably,—if Scripture is silent as to any inequality of the angels, it is equally silent as to their equality; and what right have we to conclude for one alternative more than the other? The analogy of such created beings as we do know would rather give our thoughts the contrary turn. The topic altogether seems irrelevant, and proves nothing so much as this,—that the advocates of a literal millennium would do well not to go upon antecedent probabilities, but rest their cause entirely and exclusively on the words of Scripture and the traditions of the church.

Whether in his treatment of this part of the subject, also, this very learned and estimable writer may not have trusted more than once to strong impressions too hastily acquiesced in, and consequently have ventured on assumptions which blemish his reasoning not a little, it is not my purpose to inquire at present. But, perhaps, a few words may be permitted in conclusion, on the moral and practical effect of starting opinions, like the last objected to, concerning the doctrine of justification by faith. Suppose it generally received among Christians, that degrees in faith (i. e. in good works; for, when the two are mentioned as *conditions* of salvation, they both come to the same thing, the one in the mind, the other in the conduct)—suppose it, I say, once established, that degrees in goodness make no difference to a man's eternal condition, but only to his millenary, i. e., to his temporal happiness, what becomes of those many Scriptures which give direction to grow in grace,—to add to faith virtue, and to virtue knowledge,—and above all these things to put on charity, which is the bond of perfectness? Why are we all encouraged by St. Paul

to press towards the mark of the high calling of God in Christ Jesus, forgetting those things that are behind, and reaching forward unto those things that are before? I do not say that such passages are rendered nugatory by the proposed interpretation, but I do feel that they are narrowed and lowered in their meaning in a degree which can only be expressed by the difference between time and eternity. They become rules of worldly prudence, like those which discreet parents inculcate on their children with a view to their success in life. The Divine charm is gone which has hitherto connected such maxims with the pure, affectionate, loyal love of our Saviour. We are no longer incited and emboldened to increase in every good work, by the hope of being brought, through his ineffable bounty, so much the nearer to him for ever.

Then, although one of course is not charging, with St. Jerome, on all millenarians the low extravagancies of a sensual paradise; yet there is unquestionably some danger in whatever encourages men's natural tendency to depend too much upon earthly goods. A false step of that kind in the investigation of Scripture must, in the nature of the case, do harm. The error cannot be merely speculative; it will mingle itself, more or less, with our plans, and tastes, and conduct in life. E. g., let us imagine a person (we all know too many such persons) over-inclined to devote himself to *politics*, permitting his party in the state, right or wrong, to take up his entire mind; letting his fancy dwell too exclusively on certain expected changes in the outward and civil arrangement of the world; will it be no encouragement to this turn of mind to be told, that most of our Lord's own promises, regarding his glorious kingdom, are to be understood in the like political sense? The experience which the Christian world has hitherto had of the abuse made in unquiet times, and by unquiet minds in all times, of the literal millenarian doctrine, ought to make us very careful how we put such a construction on so very considerable a portion of the most practical and familiar lessons of Holy Scripture.

Of course, if the interpretation in question can be established, it must be received with all submission and reverence; of which reverence one main effect will be, the inculcating it with caution and reserve, and guarding against the too probable abuse of it. But, if it be indeed unscriptural, it must be immoral too, in the sense of lowering our views. It must be prejudicial to that unity of purpose which Christian discipline chiefly labours to establish and perfect in every heart of man.

I am, Sir, your humble servant, N. E.

## LETTERS ON THE CHURCH OF THE FATHERS.

### NO. X.

IN my last paper I directed my reader's attention to the labours of a missionary bishop, who restored the light of Christianity where it had long been obscured. In my present, I will put before him, by way of contrast, a scene of the overthrow of religion, the extinction of a

candlestick, effected too by champions of the same heretical creed as that which Gregory successfully resisted. It will be found in the history of the last days of the great Augustine, bishop of Hippo, in Africa.

Though it may not be given us to appropriate the prophecies of the Apocalypse to the real events to which they respectively belong, yet it is impossible to read its inspired pages, and then to turn to the history of the dissolution of the Roman empire without seeing a remarkable adaptation, on the whole, between the calamities of that period and the sacred prediction. There is a plain announcement therein of "Woe, woe, woe, to the inhabitants of the earth;" an announcement of "hail and fire mingled with blood," the conflagration of "trees and green grass," the destruction of ships, the darkening of the sun, and the poisoning of the waters, over a third of the earth. There is a clear prophecy of revolutions in the face of the earth and the structure of society. And on the other hand, let us observe how fully such general foretokenings are borne out among other parts of history, in the Vandalic conquest of Africa.

The coast of Africa, between the great desert and the Mediterranean, was one of the most fruitful and opulent portions of the Roman world. The eastern extremity of it was more especially connected with the empire, containing in it Carthage, Hippo, and other towns, celebrated as Sees of the Christian church, as well as places of civil importance. In the Spring of the year 428, the Vandals, Arians by creed, and barbarians by birth and conduct, crossed the Straits of Gibraltar, and proceeded along the African coast, extending devastation and slavery on every side. They abandoned themselves to the most savage cruelties and excesses. They pillaged, ravaged, burned, massacred all that came in their way, *sparing not even the fruit trees*, which might have afforded some poor food to the remnant of the population who had escaped from them into caves, the recesses of the mountains, or into vaults. Two several times did this desolating pestilence sweep over the face of the country.

The fury of the Vandals was especially exercised towards the memorials of religion. Churches, cemeteries, monasteries, were objects of their fiercest hatred and most vigorous assaults. They broke into the places of worship, cut to pieces all internal decorations, and then set fire to them. They tortured bishops and clergy with the hope of obtaining treasure. The names of some of the victims of their ferocity are preserved. Mansuetus, bishop of Utica, was burnt alive; Papinianus, bishop of Vite, was laid upon red-hot plates of iron. This was just about the time when the Third General Council was assembling at Ephesus, which, from the insecure state of the roads, and the universal misery which reigned among them, the African church was precluded from attending. The clergy, the religious brotherhoods, the holy virgins who had dedicated themselves to Christ's especial service, were scattered all over the country. The daily service was stopped, the Sacraments could not be obtained, the festivals of the church passed unnoticed. At length, only three cities remained in protection amid the general desolation—Carthage, Hippo, and Cirtha.

Hippo was the See of St. Austin, at that time seventy-six years of age

(forty of which had been passed in the labours of the ministerial office), and warned, by the decay of nature, of the approach of dissolution. It was as if the light of prosperity and peace was fading away from the church, in proportion to the sinking bodily powers of its great earthly ornament and stay. At this time, when the terrors of the barbaric invasion spread on all sides, a bishop wrote to him to ask whether it was allowable in a ruler of a church to leave the scene of his pastoral duties in order to save his life. His answer is preserved to us; extracts from which shall now be set before the reader.

*To his holy Brother and fellow-bishop, Honoratus, Augustine sends health in the Lord.*

I thought the copy of my letter to our brother Quodvultdeus, which I sent to you, would have been sufficient, dear brother, without the task you put on me of counselling you on the proper course to pursue under our existing dangers. It was certainly a short letter; yet it touched upon every point which it was suitable to ask and answer, when it laid down the rule, that no persons were to be hindered retiring to such fortified places as they were able and desirous to secure; while, on the other hand, no minister of Christ might allowably break the chain which attaches him by the bond of his love to the church which it is his duty to serve. This is what I said in the letter I refer to. It follows that, be our flock ever so little, yet if it does not disperse, and our ministration is necessary to its keeping together, we must stay and say to the Lord—"Be unto us a rock and a fortress."

But you tell me that this view does not satisfy you, from an apprehension lest we should be running counter to our Lord's command and example, to fly from city to city..... Yet is it conceivable that he meant, that our flocks, whom he bought with his blood, should lose that necessary ministration without which they cannot live? Can he be said himself to furnish a precedent, who was carried into Egypt by his parents when but a child, before he had formed churches to admit of his leaving them? Or, when St. Paul was let down in a basket through a window, to avoid seizure from the enemy, was the church of that place bereft of its necessary ministration, seeing there were others stationed there to fulfil religious services? Evidently it was their wish that he, who was the direct object of the persecutor's attack, should preserve himself for the sake of the church. Let, then, the servants of Christ, the ministers of his word and sacrament, do, in such cases, as he enjoined or permitted. Let each of them, by all means, fly from city to city, as are special objects of persecution; so that they who are not thus attacked desert not the church, but give meat to those their fellow-servants who know they cannot live without it. But in a case when all classes—I mean bishops, clergy, and people—are involved in some common danger, let not those who need the aid of others be deserted by those whom they need. Either let one and all remove into some fortified place, or, if any are obliged to remain, let them be attended by those who are appointed to supply their spiritual necessities, so that they may enjoy safety in common, or undergo in common what their Father decrees they should suffer.....

I understand that a certain bishop has argued, that if our Lord has enjoined flight upon us even in persecutions which might really issue in martyrdom, much more is it necessary to avoid sufferings from a barbarian and hostile invasion, which have no meaning in them. This is a very good reason for retiring in the case of such as have no ecclesiastical office to tie them. But the Christian minister who awaits, when he might escape, the murderous career of an invader, lest he should be a traitor to that religious service which is indispensable for the conversion and Christian progress of all men, displays a greater love for his brethren than he who so far sets his own interest before theirs, as to flee, even though he should confess Christ, if overtaken by the enemy, and undergo martyrdom.....

It is strange to me that men should make no question about obeying the text above referred to,—“When they persecute you in one city,” &c., and yet have no dread of resembling “the hireling who seeth the wolf coming, and fleeth, because he careth not for the sheep.” Why do they not try to reconcile (as is assuredly possible) these two incontrovertible declarations of our Lord, one of which suffers and commands flight, the other arraigns and condemns it? And what other mode is there of reconciling them, than that which I have above explained? viz., that we, the ministers of Christ, when under the pressure of persecution, are then at liberty to leave our posts, when no flock is left for us to serve; or again, when, though there be a flock, yet there are others to supply our absence who have not the same reason for flying, as in the case of St. Paul; or, again, of the holy Athanasius, bishop of Alexandria, who was especially sought after by the Emperor Constantius, and left others behind him to minister to the catholic body. But when the flock remains, and the ministers flee, and the ministration is suspended, what is that but the guilty flight of hirelings, who care not for the sheep? For then the wolf will come, not man, but the devil, who is used to persuade believers to apostacy

who are not supplied with the daily ministration of the Lord's body; and by your (not knowledge, but) ignorance of duty, the weak brother will perish, for whom Christ died.....

Let us only consider, when matters come to an extremity, and there is no longer any chance of escape, how persons flock together to the church, of both sexes, and all ages, begging for baptism, or absolution, or the opportunity of penance, and one and all of them for spiritual consolation and the sacraments. Now, if ministers are wanting, what ruin awaits those who depart from this life unregenerate or unabsolved? Consider the grief of their Christian relatives, who will not have them as partakers with themselves in the rest of eternal life; consider the agitation of the whole multitude, nay, the hard words of some of them at the absence of ministration and ministers.....

It may be said, however, that the ministers of God ought to avoid such imminent perils, in order to preserve themselves for the sake of the church for more tranquil times. I grant it, where others are present to supply the needful services of the church, as in the case of Athanasius. How necessary it was to the church, how beneficial, that so eminent a man should remain in the flesh, the catholic faith bears witness, which was maintained against the Arians by his zeal and eloquence.....

There is another question which is worth considering. If there is a manifest expedience in some ministers escaping from the consequences of a sweeping calamity, in order that the remnant of the flock, when the assault is over, may still have those who can minister to them, what is to be done in a case where all are likely to perish, unless some escape? It may even be, that the persecution is set on foot solely against the ministers of the church..... However, the present is not of his nature, but a peril common to laity and clergy, as sailors and passengers might, in one ship, be visited by a storm..... But in such a calamity, I fervently trust there would be a quarrel between God's ministers, who were to remain for the present service of the church, who to flee for its prospective wants. Surely there will ever be such a quarrel where each party is at once earnest in its own charity, yet indulges the charity of the other. In such a difficulty, the lot seems the fairest decision..... God judges better than man in perplexities of this sort; whether it be his blessed will to reward the holier among them with the crown of martyrdom and to spare the weak, or, again, to strengthen the latter to endure evil, removing those from life whom the church of God can better spare than their brethren..... Should it, however, seem inexpedient to cast lots,—a measure which certainly is without precedent,—at least, let no one's flight be the cause of the church's losing those ministrations which, in such dangers as ours, are so necessary and so imperative on us. Let no one make himself an exception, on the plea of possessing certain gifts which make it a call on him to secure his life, and therefore to flee.....

It is sometimes supposed, that bishops and clergy, remaining at their posts in dangers of this kind, persuade their flocks to stay, when they had better not. But it is easy for us to remove this misapprehension by frankly telling them, not to be misled by our remaining. "We are remaining for your sake," we must say, "lest you should fail to obtain whatever we know to be necessary to your salvation in Christ. Make your escape, and you will then set us free." The occasion for saying this, is when there seems some real advantage in retiring to a safer position. Should all or some make answer—"We are in His hands from whom no one can flee; whose mercy every one may obtain everywhere, though he stir not, whether some necessary tie detains him, or the uncertainty of safe escape deters him;" most undoubtedly such persons are not to be left destitute of Christian ministrations.....

I send you these lines, dearest brother (in truth, as I think,—certainly in love), by way of reply, since you have consulted me; but not at all as laying down a rule, since, perchance, you may find some better view to guide you. However, better we cannot do in these perils than pray the Lord our God to have mercy upon us.

The clear-sighted perception of duty, the calm faith, and the single-minded obedience which this letter exhibits, were fully maintained in the conduct of the far-famed writer, in the events which followed. It was written on the first entrance of the Vandals into Africa, about two years before they laid siege to Hippo; and during this interval of dreadful suspense and excitement to the church, as well as of actual suffering, amid the desolation of the church around him, with the prospect of his own personal trials, we find this unwearied teacher carrying on his works of love by pen and by word of mouth,—eagerly, as if his time was short, but tranquilly, as if it had been a season of prosperity. He commenced a fresh work against the opinions of Julian, a friend of his, who, beginning to run well, had unhappily taken up a bold profession of Pelagianism; wrote a treatise on Predestina-

tion, at the suggestion of his friends, to meet the objections urged against former works of his on the same subject; and began a history of heresies. What makes Augustine's diligence, at this season, in the duties of his episcopate, more remarkable is, his being actually engaged at the same time in political affairs, and being a confidential friend and counsellor of Boniface, the Governor of Africa (who had first invited and then opposed the entrance of the Vandals), and thus in circumstances especially likely to unsettle and agitate his mind.

At length events hastened on to a close. Fugitive multitudes betook themselves to Hippo. Boniface threw himself into it. The Vandals appeared before it, and laid siege to it. Meanwhile, Augustine fell ill. He had about him many of the African prelates, and, among others, Possidius, whose account of his last hours is preserved to us. "We used to converse together," says Possidius, "of the misfortunes in which we were involved, and contemplated God's tremendous judgments which were before our eyes, saying, 'Righteous art thou, O Lord, and true are thy judgments.' . . . . . One day, at meal time, as we talked together, he said, 'In our present calamity, I prayed God to vouchsafe to rescue this city, or (if otherwise) to give his servants strength to bear his will, or, at least, to take me to himself out of this world.' We followed his advice, and both ourselves, and our friends, and the whole city offered up the same prayer with him. On the third month of the siege, he was seized with a fever and took to his bed, and, at length, was reduced to the extreme of sickness."

Thus, the latter part of his prayer was put in train for accomplishment, as the former part was subsequently granted by the retreat of the enemy from Hippo. But to continue our narration:—"He had been used to say in his familiar conversation, that though partakers of the grace of baptism, even approved Christians and ministers ought not to depart from the body without a fitting and sufficient course of penitence. Accordingly, he gave orders for the penitential psalms of David to be written out in four portions, and placed against the wall, so that, as he lay in bed, he could see them. And so he used to read and weep abundantly. And lest his purpose should be defeated by any one, about ten days before his death, he begged us who were with him to hinder persons entering his room except at the times when his medical attendants came to see him, or his meals were brought him. This was strictly attended to, so that he was enabled to give himself up all those days to prayer. Till this last illness, he had been able to preach the word of God in the church without intermission, with energy and boldness, with the full powers of his mind and judgment. Thus, at length, he slept with his fathers in a good old age, in perfect soundness of body, with his senses unimpaired, and (as it is written) in our sight. We offered the holy eucharist over his remains on account of this blessed release, and so buried him."

Though the Vandals failed in their first attack upon Hippo, during Augustine's last illness, they renewed it shortly after his death, under more favourable circumstances. Boniface was defeated in the field, and retired to Italy; and the inhabitants of Hippo left their city.

The Vandals entered and burned it, excepting the library of Augustine, which was providentially preserved.

The desolation which, at that era, swept over the face of Africa was completed by the subsequent invasion of the Saracens. Its 500 churches are no more. The voyager gazes on the sullen rocks which line its coasts, and discovers no token of Christianity to cheer the gloom. Hippo has ceased to be an episcopal city; but its great teacher, though dead, yet speaketh; his voice is gone out into all lands, and his words unto the ends of the world. Still he is the guide of the church in matters of conduct, teaching us the details of our duty, and encouraging us in perplexity, doubt, and sorrow.

### THE CHRISTIAN MINISTRY TRULY A PRIESTHOOD AFTER THE ORDER OF MELCHISEDEK.

(Continued from p. 288.)

I WILL now proceed to cite from all the Liturgies, ancient and modern, upon which I can lay my hands, the parallel passages upon this point, that it may be seen with what wonderful harmony throughout the world the whole Christian church, except ourselves, unites in offering specific prayer for that act of oblation which we in England now perform in silence. I add also the prayers of consecration by the Holy Spirit where they occur.

THE CLEMENTINE LITURGY,\* *as preserved in the Apostolical Constitutions; Book viii. c. 12. Esteemed the purest and least interpolated of all:—*

*Oblation.*—"Wherefore, in commemoration of His passion, death, and resurrection from the dead, &c., we offer to thee, our King and our God, according to His institution, this bread and this cup."

*Invocation.*—"Send down thy Holy Spirit, the Witness of the sufferings of our Lord Jesus Christ, upon this sacrifice, that He may make this bread the body of thy Christ, and this cup the blood of thy Christ," &c.

THE LITURGY OF ST. JAMES,† *anciently used in the Church of Jerusalem:—*

*Oblation.*—"Wherefore, in commemoration of His death and resurrection from the dead, &c., we offer unto thee, O Lord, this tremendous and unbloody sacrifice."

*Invocation.*—"Send down thy Holy Spirit upon us, and upon these gifts which are set before thee, that by His descent upon them, He may make this bread the holy body of thy Christ, and this cup the precious blood of thy Christ."

LITURGY OF ST. MARK,‡ *anciently used in the Church of Alexandria:—*

*Oblation.*—"Shewing forth, therefore, O Almighty Lord and Heavenly King, the death of thy only-begotten Son, our Lord and God, &c., we have set before thee, O Lord, thine own out of thine own gifts."

*Invocation.*—"We pray and beseech thee, O good God, the lover of men, send down from thy high and holy place.....the Holy Spirit upon us and upon these loaves and these cups, that He may sanctify them, and make the bread the body, and the cup the blood of our Lord Jesus Christ."

\* I use the English translation of Bishop Rattray, of Dunkeld,—4to, London, 1744,—and that of Dr. Brett,—12mo, London, 1720; comparing it with the Copy of the Constitutions in Labbe and Cossart's Edition of the Councils, vol. i. pp. 473—481.

† From the English translation of Bishop Rattray and Dr. Brett.

‡ From the Collections of Bishop Rattray and Dr. Brett.

## LITURGY OF ST. JOHN CHRYSOSTOM,\* in use in the Church of Constantinople:—

*Oblation.*—Priest says, “Wherefore, in commemoration of this His salutary command, and of all those things which He did for us, His cross,” &c. People exclaim, “In all and for all we offer to thee thine own out of thine own.” Priest—“We offer to thee this reasonable, this unbloody sacrifice.”

*Invocation.*—“And we beseech thee, O our God, send down thy Holy Spirit upon us, and upon these gifts which are here set before thee.....Make this bread the precious body of thy Christ, and what is in this cup the precious blood of thy Christ.”

## LITURGY OF ST. BASIL,† used upon some of the great Festivals in the Patriarchate of Constantinople:—

*Oblation.*—“Wherefore, O Lord, in commemoration of his salutary passion, &c., offering to thee thine own out of thine own, in all and for all we sing hymns to thee, we bless thee, we give thanks to thee, O Lord.”

*Invocation.*—“And we beseech thee, O our God, and pray unto thee that, by the favour of thy goodness, thy Holy Spirit may descend upon us and upon these gifts which are here set before thee, and bless them, and sanctify and make this bread the precious body of our Lord Jesus Christ, and this cup the precious blood of our Lord Jesus Christ.”

## THE ÆTHIOPIAN LITURGY,‡ in use in the Church of Abyssinia.

*Oblation.*—“And now, O Lord, celebrating the memorial of this death and resurrection, we offer to thee this bread and this cup, giving thanks to thee, that by them thou hast made us worthy to stand before thee and perform the priestly office unto thee.

*Invocation.*—“We pray thee, O Lord, we beseech thee, to send down thy Holy Spirit and Power upon this bread and upon this cup, that He may make them both the body and blood of our Lord Jesus Christ.”

## THE CANON OF THE ROMAN MASS§ contains MANY repetitions of OBLATION, from which I select the following after consecration:—

*Oblation.*—“Wherefore, O Lord, we, thy servants, and also thy holy people, having in remembrance both the blessed passion of thy Son Christ, our Lord, &c., we offer unto thy glorious Majesty of thine own gifts and presents, a pure host, an holy host, an immaculate host, the holy bread of eternal life, and the cup of everlasting salvation.”

In the *canon* of the mass there is no direct *invocation* of the Holy Spirit; instead of which there is this prayer of consecration:—

“Which oblation do thou, O God, we beseech thee, vouchsafe to render in all respects blessed, approved, effectual, reasonable, acceptable; that it may be made unto us the body and blood of thy most beloved Son our Lord Jesus Christ.”

But in the *ordinary* of the mass, which precedes the *canon*, there is this form of

*Invocation.*—“Come, O Almighty and Eternal God, the Sanctifier, and bless this sacrifice.”

## THE SACRAMENTARY OF LEO|| contains various forms of oblation and consecration, from which I select the following:—

Mense Aprili Missa 24.

*Oblation.*—“We gratefully offer upon thine altars, O Lord, earthly gifts, that we may obtain heavenly: we give things temporal that we may receive eternal.”

30th July.

*Invocation.*—“Send, O Lord, we beseech thee, thy Holy Spirit, that He may make these gifts thy sacrament.”

\* From the same, compared with Dr. King's “Rites and Ceremonies of the Greek Church in Russia,” 4to, London, 1772, and the Greek Copy in Chrysostom's Works, fol. Eton, 1612, vol. vi.

† From the Collections of Bishop Rattray and Dr. Brett.

‡ From Dr. Brett's Collection, compared with a very curious edition printed at Louvain, 4to, 1550.

§ From the Copies in use in the Romish Chapels in England: mine is 24mo, Liverpool, 1809, compared with one in Dr. Brett's Collection.

|| In Muratorio's Collection, fol. Venit. 1748, from a Manuscript belonging to the Chapter of Verona, supposed to be of the eighth century.



**THE SACRAMENTARY OF GELASIUS,\* from the Occasional Offices :—**

*Oblation.*—"We offer unto thee, O Lord, praise and gifts ; and while we return our thanks for benefits conferred, we humbly pray thee for those which are yet to come."

*Invocation.*—"Imbue our gifts, O Lord, with the virtue of thy Holy Spirit."

**From THE GOTHIC MISSAL,† used in Gallia Narbonensis, in Spain :—**

*Oblation.*—"Observing, therefore, these precepts, we offer the holy gifts of our salvation."

*Invocation.*—"Beseeching thee that thou wouldest deign to mingle thy Holy Spirit on these solemnities, that it may be to us a lawful Eucharist."

**THE MOSARABIC MISSAL,‡ formerly used in Spain :—**

*Oblation.*—"We, O Lord, observing these thy gifts and precepts, lay upon thine altar the sacrifices of bread and wine."

*Invocation.*—"Beseeching the profound goodness of thy mercy, that the Holy and Undivided Trinity may sanctify these hosts by the same Spirit through which uncorrupt virginity conceived thee in the flesh."

**From an ancient GALRICAN SACRAMENTARY,§ used in Burgundy :—**

In Lent.

*Oblation.*—"O God, the hope, salvation, and glory of all who piously fast, be present that thou mayest favourably look upon the gifts which are placed on thine altar, which we offer in the zeal of pious devotion for the sins of us and ours."

Pentecost.

*Invocation.*—"Let our gifts, O Lord, we pray thee, be sanctified by the condescension of the Holy Spirit."

**From an ancient GALRICAN MISSAL,|| probably the same that was used in Britain before Augustine's time :—**

In Cena Domini.

*Oblation.*—"We beseech thee, therefore, O Lord, that thou wouldest mercifully accept the offering which we make on the day of the fast of the Lord's Supper, in which our Lord Jesus Christ instituted the right of sacrificing in the New Testament, when He transformed bread and wine into the sacrament of His body and His blood, by which the priest Melchisedek had offered, prefiguring the future mystery."

S. Germani Episcopi.

*Invocation.*—"We beseech thee, Almighty God, let thy Holy Word descend upon these gifts which we offer to thee, let the inestimable Spirit of thy glory descend, let the gift of thine ancient indulgence descend, that this offering may become a spiritual host, accepted for an odour of sweet savour."

**FIRST ENGLISH REFORMED LITURGY,¶ *Edw. VI.* :—**

*Invocation.*—"With thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son, Jesus Christ."

\* In Muratorio's Collection : it was first printed at Rome, 1688, by Thomasius, from a Manuscript of the 8th century, in the Queen of Sweden's Library. The Extracts are from the Occasional Offices ; the Canon Actionis, or, as they now call it, the Canon Missæ, is the same as that now in use.

† In Muratorio, from a Manuscript of the ninth century in the Queen of Sweden's library.

‡ Published at Rome, by Leslie, a Scotch Jesuit. 4to, 1755.

§ In Muratorio, from a Manuscript of the eighth century, in the Abbey of Bobio, near Naples : it was first printed by Mabillon, who seems to conjecture that it was carried to Bobio by Columbanus, an Irishman, who, in that century, after sojourning in Burgundy, migrated to Bobio, where he died. At the beginning of the Manuscript there appears, "*Missæ Romanensis Cottidiana*," which is the Roman Canon Actionis, or Missæ, the same as in Gelasius.

|| This is a most interesting relic. It was probably written for the Church of Auxerre in Burgundy, of which Germanus was Bishop, who was sent over into Britain to combat the Pelagian heresy ; for the only Saint's Office which is to be found in it, is that for Germanus, whose labours in Gaul and Britain are mentioned. The manuscript must have been written before the time of Charlemagne, when the Roman Offices were substituted in France for the ancient Gallican ones. As we know that Germanus introduced the Gallican Offices into Britain (about 448), there is a strong probability that we have here the words which the Church of Britain used before the arrival of Augustine. In Muratorio's Collection.

¶ L'Estrange: Alliance of Divine Offices, folio, London, 1690.

*Oblation.*—"Wherefore, O Lord and Heavenly Father, according to the institution of thy dearly beloved Son, our Saviour, Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son has willed us to make, having in remembrance," &c.

LITURGY OF THE ENGLISH ROYALISTS,\* *drawn up by Jeremy Taylor when the Parliament forbade the Common Prayer Book* :—

*Invocation.*—"Send thy Holy Spirit upon our hearts, and let Him descend also upon these gifts, that, by His good, His holy, His glorious presence, He may sanctify and enlighten our hearts, and may bless and sanctify these gifts, that this bread may become the holy body of Christ, and this chalice may become the life-giving blood of Christ."

*Oblation.*—"We sinners, thy unworthy servants, in remembrance &c. do present unto thee, O Lord, this present sacrifice of remembrance and thanksgiving."

LITURGY OF THE ENGLISH NON-JURORS,† *drawn up in 1718* :—

*Oblation.*—"We offer to thee, our King and our God, according to His holy institution, this bread and this cup, giving thanks to thee through Him."

*Invocation.*—"Send down thine Holy Spirit, the Witness of the passion of our Lord Jesus, upon this sacrifice, that He may make this bread the body of thy Christ, and this cup the blood of thy Christ."

THE OLD SCOTTISH LITURGY,‡ *drawn up in the Reign of Charles I.*

*Invocation.*—"Of thy almighty goodness vouchsafe so to bless and sanctify with thy word and thy Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son."

*Oblation.*—Word for word the same as in the first English Reformed.

THE PRESENT SCOTTISH LITURGY,§ *revised soon after the Revolution* :—

*Oblation.*—"We thy humble servants do celebrate and make here, before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make, having in remembrance," &c.

*Invocation.*—"Of thy Almighty goodness, vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son."

THE AMERICAN PROTESTANT EPISCOPAL LITURGY|| :—

*Oblation.*—The same as in the present Scotch Office.

*Invocation.*—"Of thy Almighty goodness vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood."

The modern English liturgy, as altered by Cranmer at the instigation of Bucer, Calvin, and Peter Martyr, is devoid of any expression whereby it can *certainly* be known that the bread and wine placed upon the table are to be considered in the light of an offering or sacrifice like that made by Melchisedek, and prophesied of, concerning us Gentiles, by Malachi. And though, happily, it has retained the following passage in what is termed "the prayer of consecration,"—"grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood,"—yet is it devoid of all invocation of the Holy Spirit to sanctify them for that purpose. It will be clear from a comparison of the passages cited from all the other known liturgies

\* Jeremy Taylor's Works, by Heber, 8vo, London, 1822, vol. xv.

† From Dr. Brett's Collection.

‡ Folio. Edinburgh, 1697.

§ Office for the Sacrament of the Lord's Supper, according to the Use of the Episcopal Church in Scotland. 8vo. Aberdeen, 1807.

|| 12mo. New York, 1820.

of the catholic church, that in our omission of the invocation of the Holy Ghost to sanctify the material elements of the eucharistic sacrifice, we have no countenance whatever except from the church of Rome, and even that is doubtful, for the prayer which she retains in the ordinance of the mass—"Come, O Almighty and Eternal God, the *Sanctifier*, and bless this sacrifice"—seems to be to that effect. It is also clear, from a like comparison, that in our omission of a prayer or verbal expression of oblation, we have the unenviable distinction of standing quite alone.

It is true that they who have considered the priesthood of Melchisedek, and the prophecies of Isaiah and Malachi cited above, who have compared the ancient liturgies, or searched the writings of the early Fathers, or availed themselves of the stores of our own divines, and who know the circumstances under which the word "oblations" was inserted in the prayer for the whole state of Christ's church, and the rubric prefixed that the bread and wine should be placed upon the table by "the priest," know, and are well assured that in this service the church in England intends to make—what the church throughout the world has ever made—a priestly offering to the Giver of all good, commemorative in the Christian church, as in the Mosaic and patriarchal it was prefigurative, of the pure and spotless offering which the Lamb of God, himself both priest and victim, made first in a figure under the symbols we now use, at his last Supper with his disciples, and next in reality upon the cross, his bitter passion, his precious death. But how are the people to understand this? or even the clergy whose attention has not been called to it? For *ecclesiastical* knowledge forms, alas! no part of the theological instruction at the universities, and rarely is made the subject of examination previous to ordination. How, I repeat, as things stand now, is it to be known from our liturgy that in the eucharist the prophecy of Malachi is, and is intended to be, fulfilled by making the *mincha*, or pure offering, by the hands of priests after the order of Melchisedek? Will it be said, "By the rubric which directs the *Priest to place* the sacramental elements, the bread and wine, upon the table"? In some even of the cathedrals (Winchester, for instance), this is not attended to; and it probably is not done in one-fifth of our parish churches. Or, by the word *oblation* which is appointed to be used? Not only is this sometimes *omitted*, even when the eucharist is celebrated, but some writers have ignorantly doubted (See Warner's Common Prayer) whether it was meant to apply to the material elements; and I have even heard laymen reprobate the idea of any sacrificial offering being intended. When I use the term "ignorantly," I conceive myself to be warranted by the historical fact, well known to all who have inquired into the subject, that both the rubric and the word "oblations" here spoken of were added at the last review, for the purpose of supplying the deficiency which Cranmer's Bucerian alteration had caused, and which had not escaped the observation and notice of many intervening divines, of whom it will be sufficient to mention the names of Overall, and Mede, of Laud and Jeremy Taylor.

Both in this instance and in the invocation of the Holy Spirit upon

the elements, will it not be desirable, if the opportunity should be offered, to return to the uniform practice of the catholic church in every age? It is true, we have now what is called "the prayer of consecration." But divines are not agreed in which part of the prayer the consecration is intended,—whether by the supplication "grant that we, receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christ's holy institution, may be partakers of his most blessed body and blood," (which seems rather a prayer for the inward grace of the sacrament upon the communicants, than for consecration of the outward sign, as the means of grace,) or, by pronouncing the words of institution, with the imposition of hands, according to the notion now advocated by the church of Rome. Will it not, I repeat, be desirable, in both these cases, to put an end to the hesitation, and to make the intentions of the church open and manifest by returning to the ancient practice, if opportunity should be offered. None can be less desirous of a revision of the liturgy than the writer of these remarks; but if such an event be, as it seems to be, unavoidable, (why?—Ed.) it will surely be wise to endeavour to turn it to account, and to draw good from what, it is to be feared, is intended for evil by some of those who advocate it.

If it be asked how our liturgy came to be in this state, the only answer is, that Cranmer was over-persuaded in his last days by Bucer, Peter Martyr, and Calvin, to regard that as Popish which was really catholic, (the oblation,) and, in his horror of Popery, to do that which the church of Rome alone of all Christendom had done,—namely, to omit in the eucharist the invocation of the Holy Spirit to sanctify the elements, which, curiously enough, was left untouched in the other sacrament, where it remains to this day: "Sanctify this water to the mystical washing away of sin." In other words, in respect to the oblation, he appears to have preferred the captious objections of these three foreigners to the voice of the prophets and apostles, (Gen. xiv. 18; Is. lxi. 6, lxvi. 21; Mal. i. 11; Luke xxii. 19; Rom. xv. 16; Heb. vii. 17, viii. 3, xiii. 10; 1 Pet. ii. 9;) and to the testimony of the whole church, as sufficiently evinced by the liturgies and writings of the Fathers; and in the matter of omission of the invocation of the Holy Ghost, to have sided with these three men and the church of Rome, (according to her present exposition of her service) against the rest of Christendom.

If it be asked why such a discrepancy between our liturgy and those of the rest of catholic Christendom has not been noted and observed upon before, the answer is, that in every age of our church since the alteration took place, it has been noted and observed upon by the most eminent and unexceptionable witnesses. I will content myself with citing three who have borne witness upon this point in a remarkable manner: they are, Bishops Overall, Taylor, and Wilson. Overall, who was Bishop of Norwich, felt it so much that, with a view to remedy it, he was wont to use the first prayer in the Post-Communion Office, between the prayer of consecration and the administering. Bishop Taylor, who during the time the English liturgy was forbidden to be used by the tolerant schismatics who overthrew the church in

King Charles's days, drew up a form to be used by the dispersed members who met in holes and corners to worship the Lord ; in which form the oblation and invocation are restored. In Bishop Wilson's Introduction to the Lord's Supper, there is this direction after "the prayer of consecration :"—"Say secretly, . . . . look graciously upon the gifts now lying before thee, and send down thy holy Spirit on this sacrifice, that He may make this bread and this wine the body and blood of thy Christ." But the most remarkable witness is borne by the goodly scions of the church of England, the episcopal churches in Scotland and America, which were no sooner left at liberty to regulate their affairs for themselves than they both restored the forms of oblation and invocation according to the primitive model, as may be seen in the extracts which have been given from them above. And the only reason which can be assigned why a similar restoration did not take place at the last review, is that the temper of the times, and the clamour of the fanatics and schismatics made it inexpedient ; for, from the restorations which were made, and from the known opinions of the eminent men who were engaged in that review, there can be little doubt of what they would have done if, under all the circumstances, it had been deemed advisable.

A. P. P.

#### ON THE SITE OF PARADISE.

THE opinion that Paradise was situated in Palestine, or the land of Canaan, has certainly existed, and the traces of it may be met with, although not in any quarters entitled to our respect. Adam was, according to some, created at Hebron or Kiriath Arba, and buried in the same place.—Honorius of Autun cit. *Malvenda de Paradiso Voluptatis*, p. 84. Others supposed that he was created at Damascus, in the neighbourhood of which Cain slew his brother.—Peter Comestor cit. *ibid*, c. 54 ; Gerv. Tilb. *Otia*, 3, c. 23. Others have pretended that he was interred upon Mount Calvary. The tradition that God did not inundate Palestine at the time of the general Deluge, is of the same drift.—See Pseudo-Philo *Jud. Biblic. Antiq.* p. 8 ; and Bartolocci *Bibl. Rabb.* 3, p. 628. The Itinerary of St. Antonine, a work ascribed to the close of the sixth or earliest years of the seventh century, expresses itself in these ambiguous words :—"Jericho verò in oculis omnium ita videtur ut Paradisus ;" by which I incline to think he meant, that Jericho was popularly considered as on the site\* of Paradise.—*Itin.* p. 11. But the notions in question are certainly anterior to what men term the middle ages. For the poetical works of Taliesin, a sort of gnostical mystic in the sixth century, contain allusions to it. He says, in one poem :—

The Creator did fashion†  
On the land of the vale of Hebron  
With His two bright hands  
The apt form of Adam,

\* And concerning the site of Jericho, see *Brit. Mag.* vol. iii. p. 662—6.

† *Awdyl Vraith*, st. i. 16, 17.

The books of occult learning  
 From the two hands of Emanuel  
 The angel Raphael brought,  
 And gave them to Adam,  
 While he was in the stream  
 Up to above his gills  
 In the water of Jordan,  
 When he was fasting.

And, again, in another—

I have been in the city of the grave of the Lord,\*  
 [ *Whose name is* ] Tetragrammaton ;  
 I have conducted the bold ones  
 To the land of the vale of Hebron.

Whether these notions were in any measure attributable to the resemblance of the name Γην (given by the translators of Jeremiah to the river of Egypt) to the Γεν of the land of Eden, I cannot say; but I should rather think that they did not arise out of any such minute verbal correspondencies, but from a wish to effect general conformities, and, if I may so say, cyclic recurrences. The new Land of Promise was to be the same as the old, and the blissful residence of the Second Adam the same as that of the first; being the very idea which Milton has introduced, not by way of opinion, but of poetical figure—

——— “loss of *Eden*, till one greater man  
 Regain it, and restore the blissful seat.”

The language of Revelations was calculated, in some measure, to assist the advocates of this notion, for it styles the blissful seat in the kingdom to come, *Jerusalem*, “the new Jerusalem;” yet it states that it shall contain the tree of life, being that very tree of *Paradise* from which men were debarred by their fall in Adam. Jerusalem in the Holy Land being thus, in the language of prophecy, quite identified with the *Paradise* in Eden, was nearly sufficient for such critics as those among whom we find the opinions in question. But whatever source gave rise to them, we shall, I believe, find them to be utterly untenable, either on the ground suggested by Mr. Winning, or on any other.

With the text, as existing in our version and in that of the Seventy, they can have no connexion; they cannot, by any means, be brought into juxta-position with it, so as to raise up an argument. We must, for a moment, look to the popular notion (whence originating, is probably† known to critics, but is unknown to me,) that the four rivers enclosed or surrounded *Paradise*. Upon that hypothesis, we

\* Hanes Taliesin, st. 6.

† Some motive must have induced Milton to say, in the direct teeth of the English Bible, that the Garden of the Lord was situated in the country which extends—

“ From Auran eastward to the royal towers  
 Of great Seleucia, built by Grecian kings.”

He well knew that the heads of the Euphrates and Tigris were not there. But by what motive he and others have been induced to reject the published text, I repeat that I am ignorant.

shall see great obstacles to the *Γηνὴν* of the Greek Jeremiah being the *Γενν* of Genesis.

*Firstly*, it is not doubted, so far as I know, that the Greek translation correctly renders "the great river Hiddekel" by Tigris.—See Gen. ii. 14; Dan. x. 4. But an irregular quadrilateral space, or any space whatever, which is enclosed and bounded by four rivers, two of which are Euphrates and Tigris, *must* be a portion of the Mesopotamia separated off by two other rivers running between east and west,—or this simple reason, that the Euphrates and Tigris are nearly parallel, running from north to south.

*Secondly*, this theory gives us two limits to our enclosure,—the river of Egypt, and (suppose the Hiddekel imperfectly identified) the river Euphrates. But those were two principal boundaries of the empire of Solomon in its glory. That empire could not be bounded by a river to the west, for the sea-shore is its limit from Rhinocerura to the northern bounds of Asher; yet I lay no stress upon that, because it is uncertain whether the Mediterranean Sea had its present shape, or any existence at all, before the Flood. Therefore, the Phison and Hiddekel must have flowed, the one somewhere on Solomon's northern boundary, and the other on the west of Palestine where the sea now is.

But is it not monstrous to say that *the garden* which God planted for man, to inhabit a short time, and never destined to multiply therein, was a territory rather exceeding all that Solomon possessed? The word *paradise* implies a small space, laid out for pleasure and recreation, and was specially applied by the Persians, from whose language it comes, to the parks which their kings had in many places, and in which they took their enjoyment. Nothing authorizes us to conclude, that it greatly exceeded in extent the grounds which we see enclosed for pleasure or magnificence by our monarchs and some of our wealthiest nobility. It was an enclosure accessible by one entrance only, because one guard only was set to prevent men from making their way to its centre. The tree of life was set in *the middle* of the paradise, which seems to imply its extent to have been so moderate and *εὐκριντος*, that persons might be conscious of the central position even of a tree. A single tree in *the centre* of Solomon's empire!

Moreover, the garden of Eden was situated in the land or country of Eden; but if all the countries from the Euphrates and the defiles of Hamath to Rhinocerura were *the garden* of Eden, *the land* of Eden must have been all Asia, or an immense portion of it, in order to keep up any sort of proportion between a whole country and a park situated in it. These magnitudes\* become quite Rabbinical, and remind us of Behemoth and Leviathan. But they are objectionable on more specific grounds. "Certain of the children of Eden dwelt in Telassar, in the days of Sennacherib."—Is. xxxvii. 12. "I will cut off (says the

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\* St. John of Damascus opined that the whole terraqueous globe was Paradise, and that the ocean was the river in Paradise.—S. J. Damascen. cit. *Huet de Situ Paradisi*, p. 22. If so, the land of Eden must have been the universe, or, at least, the solar system.

Lord) him that holdeth the sceptre from the house of Eden."—Amos, i. 5. From these passages, it seems probable that a nation, certainly of very moderate celebrity, existed in Asia, whose rulers were the posterity of one Eden, and gave their name to it; and that, in the days of Moses, they possessed the territory in which the Garden of the Lord had formerly been placed. When Moses said that it was *in Eden*, he made use of a term perfectly unambiguous to those who had any knowledge of the geography of their time.

*Thirdly*, it is inconceivable that Moses should make use of a simile in which the same thing, under another name, is compared unto itself. But we read, that "Lot beheld all the Plain of Jordan, that it was well watered everywhere, even as the Garden of the Lord, like the land of Egypt as thou comest unto Zoar."—Gen. xiii. 10. From this it is evident that the vale of Jordan was topographically as distinct from the Garden of the Lord as it was from Egypt.

*Fourthly*, if the land of Canaan was Paradise, it is astonishing that all Scripture should be silent on so interesting and remarkable a fact, and that the memory of it should at any time, from that of Moses to this, have been lost by the Israelites. Yet so it has been. For the allusions to the subject are few and in obscure authors, and it is no general tenet even of modern Judaism.

However, these remarks are adapted to an hypothesis totally at variance both with the Septuagint and with our version, which offers no variation of sense in its margin. The tale there told is a very plain one:—"A river went out of Eden (the land of Eden) to water the garden, and from thence it was parted and became into four heads. The name of the first is Pison—the name of the second is Gihon—and the name of the third is Hiddekel—and the fourth river is Euphrates." It is difficult to paraphrase it in any words more perspicuous than the original ones. A river flowing through Eden entered the garden of Eden; in that garden, the river was divided into four channels (as the vertex of a Delta), which, from that point of division, received the above-mentioned four names; or, rather, were the same rivers which, in the time of Moses, bore those names. The rivers Euphrates and Tigris have their sources at present not far from one another, but it is not true, as Justin and Boethius supposed it was, that they now have a common source. Comparing this fact with the unequivocal words of Genesis, we become aware of the very curious and complicated changes effected on the face of the earth by the great Deluge, and (as said by Malvenda) that although before the Flood the four rivers did flow out of Paradise *per eluvionem fontes aliò translatos esse*. And by comparing the position of the sources of the Euphrates and Tigris, to which may be added, the closely neighbouring fountain of the Araxes, we shall perceive that the terrestrial paradise could not have been far removed from the surface now occupied by the lake of Van in Armenia.

Unless the translations of Scripture can be rectified by an entirely new version of the original, the case is much too clearly stated to be capable of being invalidated by the arguments, that the river of Egypt was called Γηων by certain Alexandrian Jews, and that the Cushim of



Midian dwelt\* near it. *Γηωv* is a different word from *Γεωv*. The rivers which the Persians called Oxus and Jaxartes, are called by the Tartars, *Gihon* and *Sihon*. The name Araxes was common to the Kur and the Volga or Ethel. Diversity of names is not uncommon in rivers. In respect of the Cushim, they were in Arabia, in eastern and in western Africa, in the parts of Aasyria from whence the Son of the Morning marched to the relief of Troy, and I know not in how many settlements besides.

H.

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#### PRAYER FOR CHRIST'S CHURCH MILITANT.

SIR,—In your last Number there is a statement that the rubric, which enjoins the reading of the "Prayer for the whole state of Christ's church militant here in earth," is generally disregarded, and a suggestion that the rubric should be altered, so as to accord with the practice of the great body of the clergy.

Where a law cannot be enforced, or involves an impossibility, or even a very great and obvious inconvenience, there may be grounds for suggesting the alteration or repeal of it. But is this the case with the rubric in question? The utmost evil that can arise from obeying it is the loss of five minutes, though where there are two clergymen officiating, and one remains at the altar during the sermon to conclude the service there, the delay would be even less than this; and I would therefore propose to your correspondent, not to bring down the law to the practice, but to raise the practice to the law.

Since I have occupied my present cure, I have invariably concluded the service in the mode prescribed, and I can assure you, that so far from the congregation appearing wearied, or in any way inconvenienced by this addition to what is usual in almost all but cathedral churches, I believe they are as deeply impressed with this as with any portion of our ritual, and would be sorry to find it discontinued.

I should be glad to learn that any of your readers were induced by this assurance to attempt what might be done by a close adherence to the rules of our Liturgy; and I am satisfied, that as we revise our own practice, the less reason shall we find for revision in that incomparable manual.

I have reason to believe that the present bishop of this diocese, when an incumbent of a country parish, in more than one instance, restored the authorized mode of concluding the morning service, and that his testimony as to its good effect would accord with my own.

I am, Sir, your obedient servant,

CLERICUS HEREFORDIENSIS.

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Rectory, Herefordshire,  
Aug. 20th, 1834.

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\* What must be understood by "compassing the whole land of Havilah" and "compassing the whole land of Cush," *ὁ κυκλῶν πᾶσαν τὴν γῆν*? A river may compass a district by dividing and reuniting itself, as the Rhine forms the Batavian island, or by making a delta at its mouth. But it is surprising if such was the case with two out of the four rivers.

## PETITIONS.

SIR,—In your last Number, (p. 152,) your correspondent “B. P. M.” is hypercritical on some of the petitioners to Parliament in support of the established church; and I am sorry to see a writer in the British Magazine cavilling at the members of the establishment for asserting their conviction, “that the truths of the Christian religion are taught under no system in such purity as under that of the established church of this country.”

I plead guilty to the charge of being one of those who signed such a petition; and I confess that I cannot acquiesce in the notion of its impropriety because “B. P. M.” happens to “regard the episcopal church in Scotland as the purest in Christendom,” or because he asks, “what would such a petitioner say in answer to Bishop Hobart or Bishop Skinner?”

My attachment, and that of my neighbours whom I joined in the petition, to the church of England arises from the honest conviction of our hearts, commensurate with our knowledge; from the result of our practical experience of what passes within us and around us, and under our own immediate observation. When we signed a petition in favour of our church, and expressed our preference of its doctrines and modes of worship, we thought not of Scotland or America, or of any country but our own; and where, Sir, are we to look for the consolations of our religion, or for a refuge from religious persecution, should our established church be unhappily destroyed? We can retreat neither to Scotland nor America; nor can we trust to the tender mercies of sectarists or papists. In the full conviction, therefore, that the saving truths of the Christian religion are taught under no system within our knowledge, or within our reach, in such purity as under that of our own church, we earnestly prayed in the the hour of peril, and still do pray, for the protection of Parliament to her interests.

I am, your's, A CONSTANT READER.

*Maidstone, August 19th, 1834.*

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 PAROCHIAL REGISTRATION.

SIR,—As the Parochial Registration Bill will, of course, be revived the next session, and probably in a more offensive form, I think the friends of the church should apply their attention to the subject, and consider whether by petitioning both Houses something may not be done to mitigate at least, if not prevent, its evil. My great objection to it is, that its purpose is, and effect will be, to separate the people still further from the clergy, and render them more and more indifferent to the ordinances of religion. And to obviate this I think it would be policy in the clergy to act even as civil registrars in a case thus connected with religion, with the conviction that a majority of those who came to them for the civil registration would consent to receive at their hands the sacramental and religious ordinances of the church. This is objected to on the “high-ground principle.” I can-

not, however, be brought to consider *that* a condescension which tends to conciliate the people to the persons of the clergy and the ordinances of the church. I think, moreover, that the clergy have carried the *os sublime* a little too far, and have stood upon such excessively high ground that they have lost sight of their way altogether, and, in the grandeur of their altitudinous attitude, have permitted the people to desert their ministry, and seek the ministrations of more lowly pastors. I do not wish to be censorious, and may be quite wrong in my opinion; but I think we lose influence because we do not sufficiently *condescend to men of low estate*. Be this, however, as it may, the Registration Bill will be highly offensive and injurious to us, and very vexatious and oppressive to the laity; and all its legitimate uses for statistical purposes, and the relief of scrupulous consciences, might surely be answered by appointing the clergy joint registrars with the tax-gatherer, by permitting them, under proper regulations, to register church people as before, and letting dissenters, if they please, be registered by the tax-gatherer, requiring the clergy to send duplicates to the tax-gatherer, if the legislature still continues to think that amiable and popular functionary the fittest person to receive them. Church children then will be baptized and registered at the same time, and the absurdity and tyranny of the Registration Bill avoided, as far as we are concerned. Our children then will be shewn in person at the time they are registered, and the tricks and frauds which will be played upon the poor tax-gatherer by announcing the births of those that never were born, and whose existence or non-existence he never will find time to ascertain, will be diminished, at least, if not prevented. The same mode might be adopted with respect to the registration of marriages. Let the clergy be allowed to register their own marriages as heretofore, and let all who object to our forms be permitted to go before the magistrate and publish and register their marriages there. Dissenters also might get their marriage licences from the magistrate, and no longer be compelled to get one from a man who calls himself bishop by Divine permission. This will be fair play. The churchman's conscience will be let alone, and the dissenter's conscience relieved. I propose, therefore, that all the clergy, the town clergy in particular, should do their utmost to get petitions sent to both Houses as early as possible next session, praying that the Bill "to establish a general register of births, deaths, and marriages," may not pass into a law; expressing an anxious wish to promote, by every exertion in their power, a sufficient register; and a *most* anxious wish to relieve all scrupulous consciences from the necessity of submitting to church ordinances; but praying that church consciences may not be burthened in order to relieve dissenting consciences, and that the births and marriages of church people may continue to be registered by the established clergy, and that the births of those whose parents object to the forms of the church may be registered by the collector of taxes, and their marriages published before and registered by the civil magistrate.

Your obedient servant, CLERICUS.

## PHILIP HENRY.

*The Crescent, Shrewsbury,  
August 8, 1894.*

SIR,—It was not till a few days ago that I was able to obtain a sight of your Magazine for last month. My attention was called to it in consequence of the mention one of your correspondents has thought fit to make of me in the humble capacity of an editor, under the rather odd title of "Philip Henry on the Independents."

I should have felt less reluctant to notice the statements had the writer vouched them with his name; besides which I must acknowledge that their tone is so very repulsive as to make the duty irksome.

The motive imputed to me I unequivocally disclaim; and I take the liberty to recommend "A Churchmen" to read pages ix and x of the Preface to Mr. Henry's Life: he will there find an exact representation of the case; and sure I am that, in proportion to acquaintance with the manuscripts in question, will be any person's conviction of the accuracy of those remarks. As I have no knowledge of the "remonstrance" to which "A Churchman" alludes, I hope he will tell the public by whom, and when, it was made.

That a difference of opinion may, under some circumstances, exist respecting the actual use of papers for editorial purposes, I cannot be ignorant; but, unless I am mistaken, the reason assigned by the "Churchman" for the non-introduction (as a note to p. 128 of Mr. Henry's Life) of more of the diary than was there printed, is, without any other, sufficient.

I would remark, however, that, independently of Mr. Henry's well-known liking to an established church, and, consequently, disapprobation of independency, as unchurching the *nation*, enough appears, in different parts of the "Life," not only upon that topic, but upon each of the others which the "Churchman" accuses me of "garbling." Thus, at page 47, Mr. Henry's "testimony to *parish order*, where it may be had upon good terms, as much more eligible, and more likely to answer the end than the congregational way of gathering churches from places far distant," is affirmed. So is his "desire and wish for Archbishop Usher's reduction of *episcopacy*," p. 101; his habitual conduct, likewise, during a long period, in respect to the "Common Prayer," and other appointed services, pp. 101, 121; and his earnest desire, moreover, of a Comprehension with the Church of England, p. 188.

In the very place to which the note that has irritated the "Churchman" was appended, Mr. Henry is represented as saying, "The danger is lest the allowing of separate places help to overthrow our *parish order*, which God hath owned;" and he adds, "we are put hereby into a trilemma, either to turn independents in practice or," &c., p. 128. At p. 394, besides the minute account given, at pp. 31 and 343, of his own ordination, his thoughts are exhibited at some length, "concerning ministers;" displaying as well his objection to "unordained" preachers, as his wish for those who were ordained to be subject to "ecclesiastical superiors" in respect both of discipline and settlement.

The very things, therefore, which Mr. Henry did not like in the "independent way," are actually interwoven with the "Life," not to say expressed sometimes almost in the same words, and clearly to the same effect, as in the document from which the note was selected. Such being the case, I do not perceive any good reason why they should have been repeated; my object not being the reiteration of what was everywhere conspicuous, but simply to shew that, notwithstanding Mr. Henry's views were such as were narrated, so far was he from being prejudiced against the independents, that he noted what he thought commendable in them. If there be any just ground for complaint, which I do not admit, it appears to me to pertain to Mr. Matthew Henry, who wrote the "Life," for not inserting well nigh the only explicit commendation of the independents, which, so far as my knowledge extends, is to be found in the manuscripts.

It may not be amiss to observe further, that an annotation was inserted at page 47, which gave a clew to a "change," obvious enough in many of Mr. Henry's existing relics, as well as in the "Life." The fact is, that there was such an alteration effected by experience in the sentiments of the eminently good and learned man whose name has just been again mentioned, both as to the university, and some other matters, as to lead *him* to discontinue attendance at the parish church, and to use his barn at Broad Oak as a place for public worship. There, for several years, and until his death, he exercised his ministry, alike unshackled by Synod, Classis, or Presbytery; and unmoved, too, either by the insults or reproaches of those who then advocated the hierarchy. He collected, in short, and conducted the affairs of, a dissenting congregation, precisely as an independent, save only in the mode of admission to the Lord's table, p. 189, &c. "There wanted," says his son, "the formalities of officers and church meetings," p. 196.

Having thus trespassed at greater length than I could have wished, I shall only add, that the other charge, where the *animus* of the "Churchman" is so lamentably discovered—namely, of the suppression of a passage on account of its unsuitableness for my "purpose," is proof either of most dishonourable inattention on his part, or of desperate malignity.\* For in that page of the *Life* which precedes the one he quoted, is *printed* the very passage he adduces to sanction his strange and uncourteous violence.

I am, Sir, your obedient servant, J. B. WILLIAMS.

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\* The Editor, knowing nothing of Mr. Williams, thinks it better, on the whole, to allow this language to stand, than to incur the risk of softening or suppressing words which he would be very sorry to admit often. The only point of any real consequence is, thanks to "A Churchman's" letter, clearly brought before the public—viz. that Mr. Henry gave constant and continued testimony to the necessity and advantages of *parish order*, regular ordination, episcopacy, the Common Prayer, &c. That his practice was inconsistent with these settled convictions of his mind may be very true; but the practice of one who chose to be "unshackled by synod, classis, or presbytery," and to reject the formalities of officers and church-meetings, i.e. to be his *own* law, is not likely to be very injurious even in these days.—En.

## WARNINGS FROM CLARENDON.

SIR,—I never hear the word "*Conservative*" used without reverting almost involuntarily to what I cannot but persuade myself very many of your readers will remember—a most striking letter on that term in your July Number of last year. Notwithstanding the stubborn truths there stated, and which must strike every one who notices the common language of society, this most convenient and elastic of all denominations has thrust itself forward into universal use. If, however, it was applied, a short twelvemonths since, to *many* sorts of persons and principles, we may observe that it is now applied to even *more*. As dangers have thickened around us, more and more flock to shelter themselves under this *grand universal*. Yes, we are all conservatives—good, bad, and indifferent; men of all creeds and all politics; Christians and infidels all jumbled together in one great league, upon the general principle of *keeping what they can*—"Recte si possis, si non quocumque modo rem." The way in which some now would "*conserve*" is just as reckless as that in which others have sought to "*confiscate*;" and even many of those whose language and principles were, a year or two ago, most *profligate*, are now "*aliqui et iidem*" most *serious and solemn Conservatives*. Yes, e.g., those who commenced with a loud and persevering outcry for the separation between church and state, in proportion as they find that separation involving difficulties which peep into their *political souls*—their pockets—are, and yet *upon no acknowledged Christian principle*, most vociferous for the preservation of the union;—so vociferous that many, in spite of themselves, are half led to doubt whether, under such circumstances, and with such defenders, it may not, some day or other, wear the aspect to some persons of an unholy alliance. Here, however, we are all generalized, as I have said,—all melted down and amalgamated in this great cauldron of "*Conservatism*." Forasmuch, however, as this *generalization* is formed by a contemplation of the points in which *all agree*, by a continued *obstruction of their differences*, and yet it is of greater importance that these *differences should be clearly seen than this agreement*; or, to take up the other metaphor, it is of mighty consequence to separate the pure metal from the baser. I shall trust to your having admitted that admirable letter, and to your love of Clarendon's authority, for a place in the British Magazine for a most vivid and amusing illustration, contained in the history of our former "*confusions*." The only point, so far as I can see, in which all agree is expressed by the verb "*to keep*;"—but to keep "*what*?" The following tale will most conveniently divide parties into *two general heads* instead of *one*—viz., *those who care to keep principle to the complete disregard of property*;—and "*those who wish to keep property quite at the expense of principle*." These are the two parties at present undistinguished, and held together *in solution*, as it were, under the word "*Conservative*." Clarendon will give us *the test* by which we shall soon discover which will, in the end, be uppermost,—which of the two will, in the day of trial, keep at the top, whilst the other will be at once "*precipitated*" to the bottom.

Yours, C. T. C.

VOL. VI.—Oct. 1834.

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## CONSERVATIVES OF PRINCIPLE.

It cannot be imagined how great advantages the king received by the Parliament's rejecting the king's messages for peace; and their manner in doing it. All men's mouths were opened against them, the messages and answers being read in all churches; they, who could not serve him in their persons, contrived ways to supply him with money. Some eminent governors of the universities gave him notice that all the colleges were very plentifully supplied with plate, which would amount to a good value, and lay useless in their treasuries, there being enough besides for their common use; and there was not the least doubt but that, whensoever his majesty should think fit to require that treasure, it would all be sent to him. Of this the king had long thought; and, when he was at Nottingham, in that melancholick season, two gentlemen were despatched away to Oxford and to Cambridge (two to each) with letters to the several vice-chancellors, that they should move the heads and principals of the several colleges and halls, that they would send their plate to the king; private advertisements being first sent to some trusty persons to prepare and dispose those without whose consent the service could not be performed.

This whole affair was transacted with so much secrecy and discretion, that the messengers returned from the two universities in as short a time as such a journey could well be made, and *brought with them all, or very near all, their plate, and a considerable sum of money, which was sent as a present to his majesty*, from several of the heads of colleges, out of their own particular stores; some scholars coming with it, and helping to procure horses and carts for the service; all which came safe to Nottingham at the time when there appeared no more expectation of a treaty, and contributed much to raising the dejected spirits of the place.

The plate was presently weighed out, and delivered to the several officers, who were entrusted to make levies of horse and foot, and who received it as money; the rest was carefully preserved, to be carried with the king when he should move from thence; secret orders being sent to the officers of the Mint, to be ready to come to his majesty as soon as he should require them, which he meant to do as soon as he should find himself in a place convenient. There was now no more complaining or murmuring: some gentlemen undertook to make levies upon their credit and interest; and others sent money to the king upon their own inclinations.

## CONSERVATIVES OF PROPERTY.

THERE WAS a pleasant story then much spoken of in the court, which administered some mirth. There were two great men, who lived near Nottingham, both men of great fortunes, and of great parsimony, and known to have much money lying by them. To the former the Lord Capel was sent; to the latter, John Ashburnham, of the Bed-chamber, and of entire confidence with his master; each of them with a letter, all written with the king's hand, to borrow of each ten or five thousand pounds. Capel was very well received by one, and entertained as well as the ill accommodations in his house, and his manner of living, would admit. He expressed, *with wonderful civil professions of duty*, "*The great trouble he sustained in not being able to comply with his majesty's commands.*" He said, "All men knew that he neither had nor could have money, because he had every year of ten or a dozen purchased a thousand pounds land a year; and therefore he could not be imagined to have any money lying by him, which he never loved to have." But he said he had a neighbour, who lived within a few miles of him, who was good for nothing, and lived like a hog, not allowing himself necessaries, and who could not have so little as twenty thousand pounds in the scurvy house in which he lived; and advised "He might be sent to, who could not deny the having of money;" and concluded with great duty to the king, and detestation of the parliament, and as if he meant to consider farther of the thing, and to endeavour to get some money for him, which, though he did not remember to send, his affections were good, and he was afterwards killed in the king's service.

Ashburnham got no more money, nor half so many good words. That Lord had so little correspondence with the court, that he had never heard his name; and when he had read the king's letter, he asked from whom it was; and when he told him, "He saw it was from the king," he replied, "That he was not such a fool as to believe it. That he had received letters both from the king and his father;" and, hastily running out of the room, returned with half-a-dozen letters in his hand, saying, "That those were all the king's letters, and that they always begun with, '*Right Trusty and Well-beloved,*' and the king's name was ever at the top; but this letter begun with his own name, and ended with '*Your Loving Friend, C.R.,*' which," he said,

"he was sure could not be the king's hand." His other treatment was according to this; and, after an ill supper, he was shewed an indifferent bed, the Lord telling him, "That he would confer more of the matter in the morning;" he having sent a servant with a letter to the Lord Falkland, who was his wife's nephew, and who had some ever seen his uncle. The man came to Nottingham about midnight, and found the Lord Falkland in his bed. The letter was to tell him, "That one Ashburnham was with him, who brought him a letter, which he said was from the king; but he knew that could not be, and, therefore, he desired to know who this man was, whom he kept in his house till the messenger should return." In spite of the laughter, which could not be forbore, the Lord Falkland made haste to inform him of the condition and quality of the person, and that the letter was writ with the king's own hand, which he seldom vouchsafed to do; and the messenger returning early the next morning, his Lordship treated Mr. Ashburnham with so different a respect, that he, who knew nothing of the cause, believed that he should return with all the money that was desired. But it was not long before he was undeceived. The Lord, with as cheerful a countenance as his could be, for he had a very unusual and unpleasant face, told him, "*That, though he had no money himself, but was in extreme want of it, he would tell him where he might have money enough; that he had a neighbour, who lived within four or five miles, that never did good to anybody, and loved nobody but himself, who had a world of money, and could furnish the king with as much as he had need of; and, if he should deny that he had money when the king sent to him, he knew where he had one trunk-full, and would discover it; and that he was so ill-beloved, and had so few friends, that nobody would care how the king used him.*" This good counsel was all Mr. Ashburnham could make of him; and yet this wretched man was so far from wishing well to the parliament, that, when they had prevailed, and were possessed of the whole kingdom, as well as of Nottinghamshire, he would not give them one penny; nor compound for his delinquency, as they made the having lived in the king's quarters to be; but suffered his whole estate to be sequestered, and lived, in a very miserable fashion, only by what he could ravish from his tenants, who, though they paid their rents to the parliament, were forced, by his rage and threats, to part with so much as kept him till he died in that condition he chose to live in: his conscience being powerful enough to deny himself, though it could not dispose him to grant to the king. And thus the two messengers returned to the king so near the same time, that he who came first had not given his account to the king before the other entered into his presence.

The same day, a gentleman in those parts, known to be very rich, being pressed to lend the king five hundred pounds, sent him a present of one hundred pieces of gold, which, he said, "He had procured with great difficulty; and protested, with many execrable imprecations, that he had never in his life seen five hundred pounds of his own together;" when, within one month after the king's departure, the parliament troops, which borrowed in another style, took five thousand pounds from him, which was lodged with him in the chamber in which he lay; which is, therefore, mentioned in this place, that, upon this occasion, it may be seen that the *unthrifty retention* of their money, which possessed the spirits of those who did really wish the king all the success he wished for himself, was one unhappy cause of all his misfortunes; and, if they had, in the beginning, but lent the king one-fifth part of what, after infinite losses, they found necessary to sacrifice to his enemies in the conclusion, to preserve themselves from total ruin, his majesty had been able, with God's blessing, to have preserved them, and to have destroyed all his enemies.

#### ADMINISTRATION OF THE COMMUNION.

SIR,—May I request you to insert in your monthly publication these few lines, in reply to your correspondent who endeavours to shew, with some ingenuity, that, in the Communion Service, the priest should be before the table while saying the prayer of consecration. If he will have the goodness carefully to examine the grammatical part of the rubric, he will find that it cannot admit of such a construction. The standing before the table can only be referred to the priest



ordering the bread and wine, that he may, with the more readiness and decency, break the bread before the people, and take the cup into his hands. There might not, perhaps, be any real objection to the priest turning his back on the congregation, unless, by the interposition of his body, something would be lost. This seems to me to be unavoidable, as he is not directed to stretch forth one arm to the cup, and the other to the paten, but to take them into his hands, which could not be done in full view of the people while he stands before the table; nor can I apprehend any inconvenience to arise from the elements being placed at the end of the table, for, should it possibly be so narrow that he cannot reach them with his hands, it must be unfit for the holy purpose. Whatever may be the forms of the Romish church, I cannot conceive that the compilers of our excellent liturgy intended that the one mentioned by your correspondent should be adopted, or it would have been worded in a different manner; and I do hope that none of my brethren in the ministry will be induced to depart from the practice of standing at the north side of the table while saying the prayer of consecration, which has been sanctioned by the usage of the church.

I am, Sir, your obedient servant, V. H.

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#### VOLUNTARY SYSTEM.

SIR,—Having heard much of the excellency of the "Voluntary System," I have lately had an opportunity of practically ascertaining its working, and judging of the excellency of this new machine. The following *facts* will speak for themselves:—Some months ago, I was appointed by a parish to the vacant evening lectureship, at an annual stipend of "what the parish would please to give." As one of my predecessors received 35*l.* per annum, and another 28*l.*, I concluded that about 25*l.* would be my salary. From my election to the present time, my pulpit has been occupied every Sunday by myself, or some more efficient representative. From some unavoidable causes, the regular morning duty has been suspended for some time by the incumbent. "Therefore," says the parish, "because the incumbent has not performed *his* regular morning duty, we do not think that *you* are entitled to any remuneration for your lectureship, though we have no fault to find with you; but we do not think fit to pay for having only one duty." Such are the parochial premises, the conclusion of which is, that my services are to be dispensed with. So much for the Voluntary System. Allow me, Sir, to add, that the churchwardens express their entire satisfaction with my punctuality, and are pleased at what they call my "liberality" in being satisfied with what I could get, or rather what I could not get. But they do not think an hour-and-a-half duty once a week worth 25*l.* per annum. What other profession, I ask, would *undertake* any business upon an uncertainty? or be *satisfied* with so small a salary?

I remain, Sir, &c., A COUNTRY CURATE.

## MILNER'S CHURCH HISTORY.

SIR,—Hoping to prevent a more copious effusion of ink in a controversy so fruitless as one on the merits of Milner as a church historian, allow me to suggest that the appearances of inconsistency adduced by “a Country Clergyman” may be easily removed by a few simple queries.

1. Did St. Paul, when intending to call attention to the fact that he had obtained mercy because he had not committed the sin against the Holy Ghost (1 Tim. i. 13), intend, in any measure, to exculpate himself on the ground of his sincerity?

2. Was not regeneration an Old Testament privilege? (John, iii. 10,) and as such enjoyed by Cornelius? (Acts, x. 2.) Do not persons regenerate and baptized need ulterior salvation? (Rom. xiii. 11.)

3. Does an appeal to common sense, on points within the compass of that faculty, sanction its employment in testing matters beyond it? Has not “common sense,” or “rationalism,” denoted “a very mischievous engine in religious matters?”

4. Does not the immediate sequel to Acts, x. 34,—viz., “In every nation, he that feareth Him and worketh righteousness is accepted with Him,”—prove that “Divine grace distinguishes persons of various families and connexions”?

5. Had Zechariah, Elizabeth, and Anna, gone on in “unfailing uniformity”?

6. Does the more vigorous progress of adult converts furnish any objection to Christian education?

7. Does the church of England, ever scripturally maintaining that baptism is the sign, the seal, the occasion, the accompaniment, the means, the sacrament of the new birth, anywhere intimate that baptism and the new birth are identical?

8. How does Mr. Milner's remark—“I could have wished that Christian people had never been vexed with a controversy so frivolous as this about baptism”—contravene the alleged rubric or any other dictum of the church? Is not a controversy, maintained by vehement discussion of the terms βάπτω, βαπτίζω, ὄκλος, and ὁκλία, and by other still meaner arguments, while the momentous duty of infant baptism is inculcated, as Mr. Milner has triumphantly proved in the context, by the sunbeam of scripture authority, and the unvarying practice of the church from the earliest period, a controversy despicably frivolous?

Assured that my worthy neighbour, the “Country Clergyman,” will rejoice in discovering that the appearances of contradiction to Scripture and to the church, in a work specially sanctioned by the University of Cambridge, at whose entire cost it was printed, have been occasioned by the dust on his spectacles, and ardently hoping that the excellent continuator of it will fully acquiesce in the justness of the remark made in note to page 308 of the British Magazine for September, and confine his able pen to the higher services to which it is devoted,

I remain, Sir, &c., A RURAL PRIEST.

## PERAMBULATIONS.

SIR,—I shall be very much obliged to any of your correspondents who will, through the medium of your Magazine, give me some information respecting the manner of conducting a perambulation of the bounds of a parish. Burn's "*Ecclesiastical Law*" furnishes me with the following information :—

"But now care is taken (or ought to be), by annual perambulations, to preserve those bounds of parishes which have been long settled by custom."—1 Still. 244.

"By a constitution of Archbishop Winchelsey, the parishioners shall find, at their own charge, *banners for the rogations*."—Lind. 252.

"And upon account of perambulations being performed in rogation week, the rogation days were anciently called *gange days*, from the Saxon *gan* or *gangan*, to go."

"These perambulations (though of great use in order to preserve the bounds of parishes) were in the times of popery accompanied with great abuses—viz., with feastings and with superstition; being performed in the nature of processions, with banners, handbells, lights, staying at crosses, and the like. And, therefore, when *processions* were forbidden, the useful and innocent part of *perambulations* was retained, in the injunctions of Queen Elizabeth; wherein it was required, that for the retaining of the perambulation of the circuits of parishes, the people should once in the year, at the time accustomed, with the curate and the substantial men of the parish, walk about the parishes as they were accustomed, and at their return to the church make their common prayers. And the curate, in their said common perambulations, was, at certain convenient places, to admonish the people, to give thanks to God, (in the beholding of his benefits,) and for the increase and abundance of his fruits upon the face of the earth, with the saying of the 103rd Psalm. At which time also, the said minister was required to inculcate these, or any such like sentences :—'*Cursed be he which translateth the bounds and dolles of his neighbour*;' or such other order of prayers, as should be lawfully appointed."—Giba. 213.

"But the superstitions here laboured against were not so easily suppressed, as may be gathered from the endeavours used to suppress them so late as the time of Archbishop Grindal; and now, since that hath been long effected, it were to be wished that perambulations were held more regularly and frequently than now they are, to the end the limits of parishes may be better kept up and ascertained."—Giba. 212.

I find a homily specially appropriated to this service, which suggests to my mind the intention of our forefathers to sanctify this as well as all our other civil proceedings, by the performance of some religious rites. With a desire to further such pious intentions, and revive such religious practice, I endeavour, in the discharge of my secular duties as the minister of the parish, to make my attendance upon them the occasion of introducing, at least, a religious tone into all our parochial meetings, if I find no authority for a religious service. Here, however, I apprehend that I have authority for a religious service of some kind, and I shall be glad to profit by the experience of some of my brethren, if they will favour me with a few hints to guide me in the performance of it. I shall be glad, for instance, to know whether or no I shall be right in appointing the churchwardens and parishioners to meet me at the church in the morning and participate in the public worship for the day, and afterwards proceed on the perambulation. I propose that the boys of the Sunday school shall accompany us, and at every junction of three parishes sing portions of the 103rd Psalm, in compliance with the recommendation quoted from Burn. Should the perambulation not be completed on the first day, I propose to meet at the point to which we had proceeded on the first day, and, on completing it, resort to the church for the purpose of

again participating in the (in this case, afternoon,) public worship of the day.

Independently of the bounden duty of a minister to direct the attention of his flock, in the conduct of all their secular affairs, to the Sovereign Disposer of all things,—it strikes me as peculiarly desirable, at this juncture, to exhibit to the world, whenever the opportunity offers, the ample provision which the church has made for sanctifying all the actions of her members, by providing an appropriate religious service for their use, and enjoining the attendance of a minister to lead them in the performance of it.

I remain, your humble servant, H.\*

### BANNS OF MARRIAGE.

SIR,—I hope that you can receive a few words from an Incumbent who, in common with many others, struggles to stop the evil arising from the attempts constantly made to procure the publication of banns of marriage in churches of parishes where neither bride nor bridegroom resides. The practice is unfortunately common: there are consequently many parochial ministers who feel the evil result of it more strongly than I do myself. I wish, therefore, that they may, through your pages, share the encouragement which I derived from some hints and advice on receiving and publishing banns of marriage, given in a Charge, published last year, by the Archdeacon of Oxford. Since that time I have, generally speaking, acted on his recommendation, and have known the same adopted in other parishes with success.

I have scruples about occupying your pages with any long quotation from the Charge. I wish merely to state, for the use of others, that my observation leads me to conclude that the plan there laid down does certainly operate as a check: the parties cannot shuffle about their residence,—they seem afraid to do so. They prefer trying other parishes where they say the parson is not so particular. If, then, to use their phrase, all parsons were so particular, the evil would be much abated. The remarks which that Charge contains conclude with recommending the use of a blank form, to be filled up with an exact statement of the name and residence of each of the parties concerned. I send you a form, the blanks of which I have filled up. I hope other parish ministers, in populous places, may find as little difficulty, and as much good, in using it as I have done.

I am, Sir, your humble servant, V. M.

*"It is requested by the Parties concerned, that the Banns of Marriage between ALFRED BENNETT, residing at MRS. CURRIE'S, 16, DORMER STREET, in ST. ANN'S (LONDON) Parish, and ELIZABETH WALL, residing at THE FARM in ALSTON Parish, be published in the Parish Church of ALSTON. Dated this 3rd day of July, 1834."*

\* There are several entries in a private book belonging to the rectors of Hadleigh of the Perambulations on Ascension-day, after prayers, at 6 o'clock in the morning.—ED.

## MISPRINT IN A LATE EDITION OF THE COMMON PRAYER.

REVEREND SIR,—In the small edition of the Prayer-book which has recently issued from the Pitt press, a typographical error occurs, which you may think deserving of notice. It entirely destroys the spirit, and even perverts the meaning of that sublime passage contained in the 4th verse of the 68th Psalm :—"Praise Him in His name JAH, and rejoice before Him." Perhaps yourself, or some of your correspondents, can explain on what authority the redundant particle "yea" is substituted, in the edition alluded to, for the untranslatable name of Jehovah. I have consulted the LXX, edited by Bretinger, where I find—*ὁδοποιήσατε τῇ ἐπιβεβηκοτι ἐπὶ θυσμῶν, Κύριος ὄνομα αὐτῇ· καὶ ἀγαλλίασθε ἐνώπιον αὐτοῦ*,—the sense of which translation is closely followed by the Vulgate. But be this as it may, I conceive that any variation from our old authorized version, if it be designed, is a fit subject for reprehension ; if accidental, for restoration.

I remain, Sir, yours, &c., L. W.

## SUNDAY SCHOOLS.—CHURCH BUILDING SOCIETY.

SIR,—I have read, with entire conviction, the remarks of your correspondent in the September number, on Sunday-schools and Sunday-school teachers. The want, in so many cases, of a more judicious method is lamentably obvious. May I, Sir, respectfully suggest, through you, that your correspondent will be rendering most valuable service if he will enter *much more into detail* as to the remedy ; especially as to the precise steps he would have taken to "teach" the scholars "to understand and to feed upon the kernel that is so plentiful in the Liturgy." I think I may venture to say that many of your readers will be much obliged to him if he will go considerably into detail on this point.

In case, also, you should happen not to have a better answer for your correspondent who asks about Church-building, I will endeavour to reply to his queries, being just now engaged in this very matter :—His first application must be to the incumbent and patron, then to the bishop of the diocese. Assistance towards the building will doubtless be had from the Incorporated Society, but to what extent is of course somewhat doubtful. He had better apply at once to the office for the papers, directing *word for word* as follows, when no charge for postage will be incurred :—"The Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, St. Martin's-place, Charing-cross." He must use *these exact words*.

I am aware of no other public source from which help can be had towards the endowment, but from Queen Ann's bounty ; and the governors have been obliged to make a rule not to listen to any application till a church is already endowed with 45*l.* a year ; they then make it up 50*l.*, and afterwards will, I believe, double any future benefactions that can be obtained. The sum required for 45*l.* per annum will be 1,365*l.* I am, Sir, most respectfully, yours, G.

## VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

(Concluded from p. 187.)

If, however, the Docti et Prudentes authenticate the book of collation and the unmarked MSS. which it collates, they do not furnish us with the means of ascertaining those MSS., except by the *lectiones singulares* which they quote from it. And Griesbach, xxxiv., Lond. xliii., having observed, that if the materials of an old edition are known, its value can be no more than the amount of the judgment of the editor on his materials, proceeds to say, "Sin vero ignorantur codices manuscripti, quos editores (i. e. Complutenses) in adornanda sua editione adhibuerunt, pretium editionis in se spectatæ dubium est omnino atque incertum." "Dubium omnino atque incertum." Yes; it is uncertain whether any text, which none of the marked MSS. support, be from a MS. older than  $\beta$  or  $\eta$ , or from the latest that he had; it is uncertain whether it be from a correct MS., or from one more incorrect than either of those two: and what is incomparably the most atrocious in the eye of every modern critic, it is uncertain whether the MSS. that furnished it were from a recension of East or West Europe, of East or West Africa; and the critics will want to be delivered "ex ista nebula typographica." (Semi., Pref. viii., as above.) But when I find a text in either the *O mirificam* or the *folio*, and, à fortiori, if it be in both, whether I am supported or not by any man who has actually examined the celebrated book of collations, I say, positively, "*exstat in nonnullis Stephani nostri veteribus libris.*" It is in some Greek MSS., more or less in number, of greater or less value, that were used by Stephanus—*dont il s'est servi*—not from MSS. or from printed copies, to which he is so unjustly said to have attributed the authority of MSS., but from old written copies, MSS., with the understanding that they were MSS., which either he himself collated in the royal library and others of France, or his son collated for him during the three years that he was employed in the work, in the libraries of Italy. There it exists in Greek MSS., if they have not been lost; and if still existing, they have not been, for some reason or other, mutilated or torn. And if the same reading appeared in the Complutensian, or in any of Froben's editions, then I say it is sanctioned by the agreeing testimony of the MSS. of Ximenes or Erasmus with those of Stephanus, in direct opposition to what Michaelis is pleased to assert, i. p. 333,—“from these two our present editions are derived, which afford, therefore, no additional evidence, being only a repetition of foregoing testimony”—a declaration which he had as good right to make of the text of Griesbach as of that of Stephanus or Beza. This is not uncertain; this is not doubtful. If any man professes to doubt it, remember well, that the doubt is held by the assertion that MSS. never existed, the readings of which are actually quoted in all parts of the N. T. by Stephanus's most violent accusers. Here, then, is an answer, as far as editions go, if ever the opponents of a certain passage, that must be nameless, should have the fairness to state the question which we are told (*Memoirs of the Controversy of the h. w.*, p. 52) was put to Mr. Sloss, in 1734, (i. e. before a certain "historical fact" had taken place,) by an opponent who, Mr. Orme assures us, "knew very well the subject on which he requests information." If the demand should be, not merely for MSS. containing the passage, such as have a *known* "local habitation and a name," but the defender should be asked, "whether he could prove that any editor of the printed copies ever had any such MSS. in his possession," an opponent like this cannot fail to be satisfied, by its being shewn him, in general, respecting Stephanus for one of the editors, without descending to the most convincing particulars, that if he doubts, *that doubt can be held only by the assertion that MSS. never existed, the readings of which are quoted in all parts of the N. T. by Stephanus's most violent accusers.* Mr. Porson tells us of those who *follow in the chase, not like hounds that hunt, but like those that fill up the cry.* If there are any but such stupid hounds that can fill up Semler's cry, "*quod est oppido falsum,*" (Wetsten, p. 386, note 285,) and that of the

historian, when he gives tongue about the early "editors of the Greek Testament yielding to their own prejudices, or those of the times," in forging Greek, and of "the pious fraud being multiplied in every country and every language of modern Europe" (Gibbon, ch. xxxvii.), I shall not be contented with retorting the delicately-expressed censure, but shall supply some adjective to the word "fraud," that will denote no very high opinion of their *piety*, or even their morality. What is there to restrain such persons, if they should dislike a passage that happens not to be supported by any of the MSS. that are cited in the division where it occurs? What is to save it from their critical knife? Will it be of any use to observe that the passage is contained in all of Stephanus's editions, and therefore that the MSS. must have undergone three collations? No; they will tell you that there was no collation but by Henry, and that his was all before 1546. And these conspiring critics will inculcate upon their "voluntary dupes" that, as the cited MSS. do not contain the passage, Stephanus must have inserted it without MS. authority? Will it be of any avail to remind them that the MSS. which he *cites* (*qu'il produit*) in any place whatsoever, could not be the whole that he had to furnish his text there, but only those that he selected to oppose that text; i. e., at the utmost, those of the seven royal MSS. and the six private, first selected, that happened to have that division? and that Stephanus, when he spoke before the Sorbonne, of the number that he had from the royal library, declared that he had received *fifteen* from thence; and besides, that he protested that he religiously followed the best of the *royal MSS.* in his first edition? Can it be of any use to notice that he kept his son almost the whole interval between that and the folio searching the libraries of Italy?—that Beza, who had his collations for his own work, guessed the amount of the MSS. in his book of collations at xxv.; and that Henry, the actual collator, afterwards gave the undesigned and incontrovertible testimony that he had seen more than xxx. MSS. with the same *εφαλαμα* in the same places? The Docti et Prudentes are proof against this and ten times more. These are only "difficultates que sunt expediende;" these are "small inaccuracies;" it is swelling the number of MSS. that were acquired; they are hyperbolic words; no critic can "*abide by*" them, and they must be altered or curtailed. Shew them the readings of the unmarked MSS. that were not taken, first or last, to oppose the text of the folio; shew such in all the divisions, and you see what effect it has. No good your producing the readings of the unmarked MSS. in the very margin of the folio; some "*glaring evidence*" will be invented to demonstrate that Stephanus has himself declared that he had none such. They know that such readings are quoted by their own body,—by Docti et Prudentes; they avow that several of the MSS. used by Stephens himself are at present either lost or buried in obscurity; but this will never for a moment make them flinch in asserting that he had no MSS. of that division where the passage occurs but those that are cited there. And suppose that you should be able to produce not only unmarked, but even other marked MSS. having the division—i. e. MSS. taken to oppose the folio, but not in that division, and this from their own voluntary statement—do you think that it will make them relax in their logic, and doubt their inference that the passage could not have the authority of any of Stephanus's MSS., because it was not in any of those that are *cited* in that division? No such thing. Those who will deny the unmarked which they have themselves quoted, rather than admit that Stephanus had MSS. that might give the passage, will proceed with equal firmness as to the marked; and when they have themselves demonstrated the identity of a marked MS. which is not cited in that division, with one that is admitted actually to have it, they will face round and call in question their own proof on the most contemptibly frivolous pretences; and, if the passage be in the Acts and Cath Ep., will still "contend that Stephens collated only seven MSS. of that division, for this cogent reason, that Stephens has *quoted* only seven MSS. in the Catholic Epistles;" (Letters, p. 138, n. 20.) But suppose, more—

ever, that you could go beyond this,—that you should not merely be able to prove that Stephanus had marked as well as unmarked MSS. of that division, besides those that he cited, so that he actually had such as might have contained the text that he gave at the place in question;—suppose, still farther, that you can produce the best evidence possible for the fact that some of these MSS. actually contained the passage as he printed it—even that of the man who had his book of collations, which his own work obliged him to examine strictly throughout—the man to whose testimony respecting its contents they themselves constantly appeal as unimpeachable, and, in fact, as the only evidence, except the concurring testimony of the collator himself,—still, I tell you that it is all lost labour. He that gainsayeth, will gainsay still. If such men have once passed the word for its extermination, the same means will dispose of the evidence in this case also. It will be taken as an *historical fact* that “*istos codices ad quos provocat, alibi frustra quam in ejus cerebro quasieris*,” and, as Mr. Emlyn says, ii. p. 210, “there need be no more words about it; the matter is determined before.” They will hatch for him such “strange misapprehension” as was never attributed, in any other case, to a human being above an idiot in understanding; they will alter his words to suit this misapprehension, and then will endeavour, “in a very candid manner, to apologise all they can for the mistake” that they make for him,—knowing, at the same time, that his means of knowledge, and his use of those means, precluded the possibility of such *misapprehension*; and, moreover, that if there had been any “misapprehension” so incomparably “*strange*,” it must have shewn itself in hundreds of instances, and been corrected by his editors, to each of whom he distinctly appeals respecting the codices that he quotes, and the first actually speaks of them in an advertisement at the end of his work. Conscious of this, they will have an alternative; and, with a self-confutation unparalleled, face round, and in the same breath go upon the opposite and contradictory accusation of “deliberate falsehood,” for which they cannot pretend to find a motive, and for which they can offer no proof but Wetsten’s inference, that a man must be a falsifier in his testimony which he himself takes throughout, because he behaved so ill to Castalio, and wrote a book to shew that heretics ought to be punished capitally\* (149, Seml. 382). So that, after you have done all, the cry for *delendum est* will be as strong as ever; and men of the first reputation will not be deterred from “protesting against the passage being still permitted to occupy a place in the common copies of the New Testament,” or from telling you, that when you have “confuted Griesbach,” you “may next proceed to establish the genuineness of the epistle to the Laodiceans, or of the Acts of Pilate.”

Griesbach having decided that where he and his brother critics have not ascertained the MSS. from which an edition was formed—“*pretium editionis in se spectatæ dubium est omnino atque incertum*”—proceeds to this conclusion:—“Cum vero pretium, quod tribuitur *editioni* cuidam, nil sit aliud, quam opinio quædam atque judicium de lectionum, quas editio exhibet, bonitate generatim; facile intelligitur, pretium quod dubium est, nullum esse.” For myself, I must distinctly avow, that this *non* “facile intelligitur;” and I cannot help thinking, that if Griesbach had really esteemed it so very *easy* a task to make the world *understand* it, he would have fairly avowed, that Stephanus’s MSS. amounted to “plusquam triginta;” because those above the 15 of the margin,

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\* It may be neither an uninteresting nor an unprofitable inquiry to examine whether Calvin and Beza were led into their views of persecution by popish feelings which still adhered to their religion, or by the metaphysical notions which they themselves added to it. At all events, I think such sentiments could not be entertained by any person who was perfectly taught as the truth is in Jesus. Still I accord with Wetsten’s actions in readily admitting Beza’s testimony everywhere else, and of course dissent from his words in this place.



being *unknown*, must then have been set down all equal to nothing; he would hardly have resorted to his horse-laugh and the "glaring evidence" from the insertion in Stephanus's words, to induce his readers to believe that the man had only the fifteen of the margin. I think also that he would have avowed that Stephanus had thirteen or fourteen MSS. of the Acts and Cath. Ep., and would not have placed it "extra omnem dubitationem," that Stephanus had only the *cited* MSS., when he himself quotes one that is cited perpetually in the next division, as having the Catholic Epistles, though never cited in that division. And in justification of myself for thus sturdily denying Griesbach's "*nullum esse*," I ask, is this *understood* in any case but that of the readings of unknown MSS. in old critical editions of the Greek Testament? How is it with respect to Greek classical authors, when they, like the sacred writers, *became the property of these booksellers*? Are the productions of this identical Early Parisian Greek Press, then, set down to be utterly worthless? And, to come even still closer to the point, what are the sentiments of the conspiring critics themselves respecting these same *unknown* "MSS. used by R. Stephens and Beza," when their readings can be obtained against the received text? is it then "*facile intelligitur, pretium quod dubium est nullum esse*," or do they come into the tale as so much true and indubitable testimony? I fully accord, then, with Griesbach, in his decision, xxxiv., Lond. xlii., "*vehementer errasse eos qui vulgaribus editionibus auctoritatem aliquam eo omine tribuerent, ut ab earum lectionibus recedere nefas sit*." But when the great critic's real object appears, in the question at p. xxxvi., Lond. xli., "*quid est quod obstat, quo minus hodie Novum Test. e codicibus manuscriptis, nulla anteriorum editionum ratione habita, edi possit*—?" I think I can furnish him with a very sufficient reason against it. I think I can see a distinction between attributing such authority to editions "*ut ab earum lectionibus recedere nefas sit*," and the determining to give a text from present MSS. alone, "*nulla anteriorum editionum ratione habita*." I should say, with respect to the Alexandrine MS., the Vatican, and the Ephrem, exactly as Griesbach does of the old editions,—that the man was very far wrong who should make it a sin to depart from any of their readings. I should hardly, however, admit that this decision would justify an editor in totally rejecting A, B, and C, in the formation of his text. And though I allow of no exclusive authority to the old critical editions, the proofs which the Docti et Prudentes have themselves furnished, inspire me with such "*sublime notions of the morality of the editors*," as to believe that they gave no "*sophisticated text*," but that they, like the writers of those old documents, followed the Greek MSS. that they had before them; and that neither the one nor the other were guilty of the atrocity of forging Greek, which has been so plentifully charged upon both, by those who have disliked the readings which they record. For myself, then, whilst I was permitted to hold a living,\* and as a presbyter of the church of England, I constantly read

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\* I should wish these words to be remarked by those who may have been induced to throw aside the Specimen, from the interested motives ascribed to its author by Mr. Oxlee,—Letters to the Bishop of Salisbury, pp. 120, 121. The following paper shews how just the charge was:—

"TO WENTWORTH HUYSTER.

October 3, 1827.

"MY DEAREST BOY,—I have expressed to you my opinion that my recent publication, 'Specimen,' &c. will pass unnoticed by one party, because they will find it unanswerable, and by the other, because great danger is felt in commending the *λογος εκ των αδοξουντων των*.' I have decidedly told you my opinion, that very few years will pass after those days which may yet remain to me shall have been numbered, before some man of weight will tell the world what it has effected; and that you will then be pressed to publish anything that you may know of your father's sentiments upon the subject. I therefore sit down to leave you materials for completing the examination of the question, 'Of the MSS. used by R. Stephens and

to my flock the authorized version of the New Testament, as the word of God, I had the full assurance of understanding that I gave them nothing which had not the sanction of Greek MSS. collated by Stephanus and his son. And for those who tell me it contains foul and scandalous interpolations,—who can call it an historical fact, that these passages are nothing more than bald translations from the Latin by the early editors of printed Greek Testaments,—who can demand of me to give publicity to the fraud and to arrest its progress,—I say to them, justify yourselves, if you can, for reading to your congregations, as the oracles of Almighty God, that version of which you profess to hold such sentiments; justify yourselves, if you can, for your publication of such sentiments of that version, when, if you know anything of the subject upon which you have thus dared to speak, you know, on acknowledged authority, that Stephanus had “*alii*” besides the fifteen MSS. of the margin, and to a greater amount; you know that the Docti et Prudentes, who have pronounced that Stephanus never had any MSS. to furnish these disputed passages, have themselves given the readings of those MSS. in the greatest abundance, and in all parts of the sacred volume, avowedly from that book of collations which “*Ro. Stephanus jam anno 1550 usus est*,” and in three out of four of the divisions of the sacred text, even from the margin of the folio itself; you know that there never was a more groundless slander than the assertion that he attributed the authority of MSS. to printed copies, or a greater fraud than the talking of his following printed guides.

Mr. Porson, with his wonted trenchant wit and irresistible genius, talks, p. 33, of “those coy, bashful Grecian beauties that withdraw themselves, not only from touch, but from sight—

*Quæ nec mortales dignantur visere cœtus  
Nec se contingi patiuntur lumine claro.”*

P. 23, “They are lost: either they have been burned, or have been gnawed in pieces by the rats, or been rotted with the damps, or been destroyed by those pestilent fellows the Arians —;” and still more particularly in summing up, at p. 87—“Having discussed the subject of Stephens’s and Beza’s orthodox MSS. [Let. Crito notice that the MSS. are Stephens’s and Beza’s], I am compelled to decide (with sorrow I pronounce it!) that they have disappeared; perhaps they were too good for this world, and therefore are no longer visible on earth. However, I advise true believers not to be dejected, for, since all things lost from earth are treasured up in the lunar sphere, they may rest assured that these valuable relics are safely deposited in some snug corner of the moon, fit company for Constantine’s donation, Orlando’s wits, and Mr. Travis’s learning.” And there are whole idolaters of Mr. Porson, who will not take the hint, which I think shews sufficiently that all this, to use his own

Beza.’ If our church should then feel any gratitude to me for my labours—and you know what it has cost me to capacitate myself for the inquiry—there will be a mode in which she may cancel every debt. I have a son, an only son, who, blessed be my all-merciful God, gives me every ground of hope that he will be a Christian, a gentleman, and a scholar. Upon the supposition that he continues in his present course—and I trust that upon no other supposition would it be asked for by me—he will do honour to any patronage. If you have to publish anything upon the subject, you are enjoined to prefix this letter to it, by him whose injunctions you have never yet disputed,

Your ever affectionate father, FRANCIS HUYSEN.”

He to whom this was addressed lies in the strangers’ burying-ground in Madeira; and a monument in the church of Harrow, erected by his fellow-disciples to record his worth, speaks, I think, as much to their honour as it does to the comfort of his justly-punished father. Mr. Oxlee’s charge, then, no longer exists. I now have nothing,—I now have no one for whom I would ask for anything. My present defence, therefore, of the church of England and her authorized version, is disinterested.

expression, was "not meant to impose but upon voluntary dupes," where the Professor declares (p. xlii.) that he will not follow Mr. Travis in pretending that truth was the sole aim, object, and end of his Letters,—gentlemen who will not be content to worship, with me, his unequaled genius, but must fall down before the "pure and inflexible love of truth" displayed in the exposure of his Cloten. So Mr. Porson's wit stands for gospel. The *Eclectic Review*, vol. vi., January, 1810, p. 70, exclaims, "Lost! what, all!" and then gives the caustic railery. We find it in *Crito*, p. 208, 114. And *Crito's* Unitarian admirers can depend upon it, *Monthly Repository*, May, 1828, p. 331, after the hints that they had received in the *Specimen*, respecting Beza, and the repeated reference to Eph. iii., one of the places where, as we have seen, Stephanus himself, by the admission of all the critics, quotes the unmarked MSS. But observe in what manner Mr. Porson expresses his *desiderium* for them—"they have disappeared"; and so, at p. 144, he speaks of "all the Greek MSS. now known to exist." No man, in the year 1790, could say that he had ever seen the unmarked MSS. of Stephanus,—no man could then say they are now known to exist. And Mr. P.'s followers, whose wits are deposited with Mr. Travis's learning, are left to conclude that because the MSS. have disappeared, no such MSS. ever did exist. I allow that if such never did exist, that would be a sufficient reason for no one seeing them in 1790. But, after some experience and attentive observation, I fancy to myself that I have discovered other reasons besides this, why an object might not be seen. Mr. Porson tells me, at p. 31, of two of the marked MSS. "that have disappeared," without any of that deep sorrow which he expresses when he says this of the unmarked MSS.—without any advice to true believers to look for them in the lunar sphere, and without even a word of contempt upon me, if I were to say that, though they have disappeared, I think that they did once exist, and that they may possibly still exist on this our terraqueous sphere. And I am led to venture upon this, by the fact of there having been three of the marked MSS. which had disappeared, and the finder of the third being now living, to hear the praises of the critical acumen and diligence with which he made the discovery. But there is yet another cause; and I can declare that I have more than once found it prevent a man's seeing an object, even where it was perfectly visible,—and that is, his not choosing to look for it. If any one should be induced to admit that this is not mere fancy and prejudice on my part, I ask him, who has ever looked for these "MSS. of R. Stephens and Beza"—the "plus grand nombre d'exemplaires"—which, let it be always remembered, Mr. Porson himself admitted to have been in Beza's book of collation, by his quoting, as indisputable authority, at p. 56, what Wetsten so nobly called the *hyperbolica verba* Bezae, after he had himself incontrovertibly established them. With respect to classical authors, as we began with observing, the Early Press had the effect, that was naturally to be expected, of occasioning the loss of the written documents which it had employed. And the whole of the materials from whence the N. T. in the Complutensian Bible was drawn appear to be gone, past recovery, with several of those that Erasmus used. So that Mr. Gibbon's and Mr. Porson's sarcasm of "Invisibles" applies to the Complutensian Greek Testament as well as it does to the early editions of the classics, and, in a considerable degree, to Erasmus. Wetsten might safely exult, in Cicero's words, respecting these documents, "interiisse scimus omnes;" ii. 727. But by far the greatest part of Stephanus's MSS. were so differently circumstanced, that they may be reasonably supposed to be now existing. The fifteen that he received from the royal library, we know, from his own testimony, were returned. And when he employed his son in Italy, there is no reason for supposing that any of those were ever removed from the libraries to which they belonged, or that Robert saw anything more of them than his son's collations. The marked MS. γ has been discovered where no one, I think, could have surmised that it would have come. But have the conspiring

critics, when they cry out respecting the unmarked, "Lost, all lost," ever looked into that part of the terrestrial sphere where they may so justly be expected to remain—viz., the "snug corners" of Paris and of the north of Italy? Did Wetsten ever search for them? did Bengel? did Griesbach? Did Mr. Porson ever suggest that the MSS. which he admitted in his appeal to Beza's words (p. 56), and whose readings he must have seen so perpetually quoted by Wetsten, should be looked for upon earth? Has his vindicator, since his attention was called to them, ever said a word to excite either our own travellers or learned foreigners to make a search "in regis Gallie bibliotheca et in Italicis"? What has Bishop Marsh said beyond that note, the immense importance of which I readily and thankfully admit, (Michælis, il. 698, note 114,) where he speaks of them, and tells us of "several MSS. of the Greek Testament used by Stephens himself," which are "at present either lost or buried in obscurity"? "*At present*," says the note; and when we are saluted with "Lost! what, all!" and, for our consolation, are directed to search a lunatic asylum, I take shelter under this high authority—"at present either lost or buried in obscurity;" and it would have been no Herculean task to have made a collection of their *lectiones singulares* from Beza, being aided by Wetsten's and Bengel's quotations, and to say, they shall be no longer thus "buried in obscurity." Mr. Porson calls them "coy, bashful Grecian beauties;" but I cannot think that the Professor was a very ardent admirer when he uttered these complaints, having at the same time such means of pressing his suit. I think no worse of them because "not obvious, not obtrusive, but retired," they did not jump into the arms either of Mr. Porson or his Cloten, when they were turning their backs upon them; but, "with conscience of their worth, they would be wooed, and not unsought be won." But our pretended lover of Grecian beauties, who bewails their disappearance in such doleful accents, is not content with blaming their coyness; he asserts that they "withdraw themselves not only from touch, but from sight." I utterly deny such prudery as this. I admit them to be coy, but it was the coyness of the lady of whom I once heard, who had a lover that said of her, "*fugit ad salices et se cupit ante videri*." Look at the description which the happy Beza gives of their charms, from the sole of the foot even to the crown of the head, and then tell me what you think of the plaintive notes of this "lagger in love."—(Lady Heron's Song.) Did they withdraw themselves from the sight of the Stephani, father and son, and of Beza; or does this bespeak them, with "coy submission," "longing to be seen"? Without crossing the Alps, from what we have seen distinctly stated by Robert, by Beza, and by Henry, there are some of them that, to use Griesbach's words, p. xix. note, Lond. xxi., "in Parisiis into librorum manuscriptorum oceano hodie labere antumo." "Gnawed in pieces by the rats," says Mr. Porson; "or destroyed by those pestilent fellows the Arians." No, no! I have no reason for thinking that it has been such total destruction; only "mutilatos aut laceros," as Griesbach says—merely some bits of them gnawed off by one of these two-legged rats. Mr. P. is too strong in his expression, when he makes whole MSS. to have disappeared; only, I dare say, these bits of them, as I have already intimated, whether "too good for this world," or too bad to be left to mislead other editors, when a couple of them had been disposed of, by assuring a certain Cloten that their reading was not in any of the MSS. which Robert Estienne made use of; "and therefore" these bits "are no longer visible upon earth." I have no doubt that there is enough of the MSS. left to prove their personal identity. If, however, I can excite no one to fish in Griesbach's *Parisiis oceano* for "the remnant that is left," or to carry his net into the oceans of Italy, still I ask, what think you of the man who himself quotes 4 and 5 of these unmarked "MSS. of Stephens and Beza" in passages of the Acts and Cath. Ep., speaking thus of another place in that division—"Cum enim codices Græcos hodie superstites causæ suæ adversari cernant, deper-

ditos libros comminiscuntur, et hoc quasi spectro criticis, qui ab omnibus Stephani Græciæ codicibus æque ac a nostris carmen istud abfuisse contendunt, terrorem incutere vanissimo conatu satagunt"? Griesbach, xxx., Lond. xl. What think you of Mr. Porson being *compelled to decide* thus "on the subject of Stephens's and Beza's orthodox MSS.," when Bishop Marsh avows that although they are "at present either lost or buried in obscurity," they were actually "used by Stephens himself," and when their various readings were before the Professor's own eyes, quoted perpetually in all the divisions, by Wetsten and Bengel? What think you of it, when, by Mr. Porson's own acknowledgment, two of the marked MSS. "have disappeared" equally with the unmarked, and all the critics have, for a century, been looking for them in vain; yet neither he nor any one else has even intimated a doubt of Stephanus having actually had such MSS., whilst no search whatever has been made for the unmarked, but in the "snug corners of the moon," nor the least inquiry been instituted, except the Professor's advertisement in the *Hue and Cry* of the "lunar sphere"? What think you of these unmarked MSS. being called "the imaginary books of dreaming Beza," and that not in a sentence clumsily foisted into a history to serve as an excuse for a note that shall fix the reader to an option between "the deliberate falsehood or strange misapprehension of Theodore Beza," but in a treatise which, we are to be told, brings the business "*quam proxime ad evidentiam mathematicam*"? Wetsten, 185, xvi. Seml. 461. Would that I could say that the author of it was himself dreaming or drunk when he wrote the words! Alas for human nature and her prodigy!—it was Sir Isaac Newton.\* Bishop Burgess has happily proved (Letter to Mrs. Joanna Baillie, 68, 69,) that Sir Isaac shewed some penitence, and endeavoured to check Mr. Locke in propagating such a work. But it is enough for me that he could have ever come to such a conclusion, and once determined to publish it. The Unitarians are anxious to claim Sir Isaac as their own, or at least as belonging to a species which shall come with them under some common genus, distinct from our hated church. *Per me licet*. Let it be known that this incomparable man could set down Stephanus's text as having no other authority than the opposing MSS. of his margin, when he had Beza's calculation of the "viginti quinque plus minus MSS. codd." before him, and could call those of the viginti quinque which are not regularly cited in the margin of Stephanus's folio, "the imaginary books of dreaming Beza," with the quotations of the readings of those MSS. before him in Beza's notes, throughout the whole N. T.,—himself, too, avowing that there were seventeen of them cited in a place,—and then the Unitarians shall not be disturbed by me in their claim, even if Sir Isaac had really displayed as much critical knowledge in his Letter as penetration in his mathematical inquiries—(Michaelis, i. p. 523, note 8); and I only regret that I cannot throw one or two illustrious names besides into the bargain.

FRANCIS HUYSEN.

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\* I am aware that much may be urged in extenuation of Sir Isaac which I have myself urged for Mills. He knew however, as well as Crito himself did, that Stephanus's MSS. were not "*all in sight*:" he tells, §. xxv. p. 516, that they belonged to several libraries in France and Italy.

## NOTICES AND REVIEWS.

*Miscellaneous Sermons.* By the Rev. F. Close, of Cheltenham. Vol. II. Hatchards, London. 8vo. pp. 438.

THE subjects selected are remarkably interesting, and there is much power of expression in the sermons themselves.

*Sermons.* By H. F. Fell, A.M., of Islington. London: Seeley and Burnside. 12mo. pp. 399.

THESE are plain and earnest sermons, which will be acceptable to all who agree with the author's opinions.

*Letters to a Member of Parliament on the present State of Things.* London: Nisbet. 8vo. 1834.

WITH five-sixths of this pamphlet the reviewer agrees most cordially, and must say that there is great strength of feeling and vigour of expression. From the other sixth he would dissent as strongly as he would agree with the rest. The author himself is aware that his church reforms could never be carried; but if they were, they would do far more harm than can be done at present.

If room can be found shortly, there is so much power and truth in the passage shewing that the public men who talk about church reform have no other view than the *money* part, and can, by consequence, never do any real good to the church, that it shall be extracted.

*A Dissertation on the Reasonableness of Christianity.* By the Rev. John Wilson, A.M., Minister of Irvine. Edinburgh: Oliver and Boyd. 1834. 12mo. pp. 198.

THE design of Mr. Wilson is to shew that, in what are called the peculiar doctrines of the Gospel, there is nothing which can give any offence to those who diligently weigh the intimations of the Divine character conveyed in nature and in providence. In other words, he shews the *analogy* of the peculiar doctrines of Christianity to what is passing around us in the world of nature. There are probably few tasks which require more discretion on the one hand, and larger views on the other, than this field of argument. It has this peculiar danger, that men differ as to what the exact nature of some of these doctrines is, and that, consequently, we may often be tracing analogies in the case of doctrines which other Christians may believe to be wholly false. For example, Mr. Wilson here maintains, that as God's certain purpose to give us the return of harvest in due season ought not to make the husbandman relax in his efforts, so the doctrine of predestination ought not to make the elect careless and sluggish. The effect of this argument on those who do not agree with Mr. Wilson in the use of it, must be rather to make them doubt its value altogether; or, at all events, to consider it wholly as a matter of individual fancy. The great Butler saw clearly how far we may go on this ground,—how necessary it is to reason on no peculiar views of doctrine,—but simply to touch those points which *all* admit. He shews, for example, how much *vicarious* suffering there is, in fact, in daily life, and hence justly argues, that the atonement, however mysterious, contains no principle which, on *reasonable* grounds, we ought to reject.

VOL. VI.—Oct. 1834.

*The Philosophy of the Evidences of Christianity.* By James Steele. Edinburgh: Whyte and Co. 1834. 8vo. pp. 298.

THE author's object is, without going into minute discussions of the separate portions of the evidences, to give an idea of the impression created by the unity of the whole, as he thinks that this is the view which the true believer takes of the subject. "He rather feels their cumulative force than their separate power. The various elements act together in such a way, that the energy of the whole in combination, rather than the identity (?) and separate force of each, is perceived, as tributary streams are overlooked in the grandeur of the river into which they empty themselves." Besides this, Mr. Steele thinks it only right to notice, that the great doctrines of Christianity augment the forces of the evidences, and he therefore takes them into account. Mr. Steele, in pursuance of this design, after a chapter to shew that man is accountable for his belief, dwells on the proofs of Messiahship given by our Lord himself, the evidence from the apostles as witnesses, and the internal evidences. Every part of the book shews great anxiety for the truth, and wish to promote it, as well as great diligence in the study. But there is a looseness in Mr. Steele's writing, and an ambition in his language, which prevent the reader from always ascertaining exactly at what he is aiming.

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*The Apostleship and Priesthood of Christ; being a Practical Exposition of St. Paul's Epistle to the Hebrews.* By Archdeacon Parry. London: Rivingtons. 1834. pp. 270. 12mo.

In a former Number some account of Archdeacon Parry's "Exposition to the Romans" was given. He is proceeding in the same useful course,—that, namely, of presenting a *connected* view of the subject of the Epistle on which he is commenting, and a practical exposition of the text. No service can be offered to readers of the epistles of greater moment than this, as these are the two great points, and the points most neglected. It is only due to Archdeacon Parry to say, that his work goes far to fulfil his intentions, being clear and well arranged, as well as of a size adapted to general readers.

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*Authentic Report of the Discussion on the Unitarian Controversy between the Rev. L. S. Porter and the Rev. D. Bagot, in the Presbyterian Meeting-house, Belfast.* Belfast: Simms and M'Intyre. 1834. 8vo. pp. 203.

PUBLIC discussions of difficult questions in theology before mixed audiences seem, to the reviewer, full of evil. Every temptation is afforded to the indulgence of evil passions, to a love of display, and to the struggling for victory at the expense of truth. If the arguments are really what they should be—*comprehensive*, the fruit of much labour and thought,—how can an ordinary and mixed audience comprehend them? Would not diligent inquirers do much better by considering *written* than spoken arguments? The present volume supplies no grounds for changing their opinions. There is a great deal of very strong personal attack, especially by the Unitarian champion. Both seem to have exerted themselves, so that the volume presents a tolerable conspectus of the common arguments on both sides. Not a single Socinian fallacy is omitted at all events.

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*The Mosaic and Christian Sabbath Contrasted and Explained.* By J. L. Chirol, A.M., one of his Majesty's Chaplains, and Minister of the Church called Le Quarré. London: E. Wilson. 1834.

MR. CHIROL has here stated, to the best of his ability, the arguments in favour of the Fourth Commandment relating only to the Jews. He is anxious that provisions should be sold on Sunday till nine or ten o'clock, and states his

belief, that the public evils complained of by many do not arise so much from the non-observance of the Sabbath as by its observance without reformation. He seems to be a very respectable man, and very zealous for good morals. It would, therefore, be painful to speak harshly of his book, which contains nothing that has not been said very often before, rather more strongly than by Mr. Chisolm.

*A Vision of Fair Spirits, and other Poems.* By John Graham, of Wadham College. London: T. and W. Boone. 1834. 8vo. pp. 123.

A VOLUME exhibiting considerable power and promise.

*The Natural Influence of Speech in raising Man above the Brute Creation.* London: Whittaker and Co. 1834. 12mo. pp. 223.

THIS writer states very truly, that, by means of speech, principles of virtue and religion are promoted, knowledge of arts and sciences spread, &c. &c.; but it is impossible to say with truth, that he is very clear in explaining *how* all this is effected, or that there is any very strong connexion between the parts of his argument. His language, too, is far too fine and flowery for a subject like this.

*Helps to Repentance; in Six Lectures.* By A. Westoby, A.M. London: Hatchards. 1834. 12mo. pp. 152.

THESE are very plain, well-intentioned, and unobjectionable discourses, urging common topics with earnestness.

*A Short Exposition of the Creed &c.* By John Woodward, Esq. London: Hatchards. 1834. 12mo. pp. 260.

NOTHING can be more creditable to a layman than to devote so much of his time, as Mr. Woodward has done, to the study of the most important of subjects, and nothing can be more gratifying than to find the gentlemen of the country shewing so strong and deep-rooted an attachment to our church. Mr. Woodward's work is intended to convey, in a plain form, the *substance* of the writings of the great commentators on the Creed.

*The Deity; a Poem, by Thomas Rugg; with an Introductory Essay, by Isaac Taylor.* London: Longmans. 1834. 12mo. pp. 330.

THIS poem is dedicated, by permission, to Mr. Montgomery, of Sheffield, and the names of Isaac Taylor and Montgomery would alone ensure attention for the work, which it well deserves. It is really a very extraordinary production,—the work of a mechanic without any advantage of education, for many years an unbeliever, and still a very young man. The versification is remarkable for its flow, strength, and harmony. The extraordinary range of thought and reflexion on difficult subjects, shews a vigorous and comprehensive mind; and the tone and temper demand great praise.

*Memoirs of the Life and Correspondence of Mrs. Hannah More.* By W. Roberts, Esq. London: Seeley and Burnside. 1834. 4 vols. foolscap 8vo.

THESE volumes will give great pleasure and amusement to various classes of readers. In the first place, Mrs. More was probably the last person who was in intimate connexion with the great literary circle once so famous,—Johnson, Reynolds, Langton, and the persons of fashion who cultivated their acquaintance. She, too, was intimate with the female wits,—Mrs. Carter, Mrs.



Chapone, Mrs. Montagu, &c. She was intimate with Lord Orford, and with many of the most distinguished prelates of that day. From all these persons we have many letters which bring back those times in a most lively manner. In spite of some great names, we cannot help being impressed with the notion that that was an inferior age as to literature. The letters of that day are filled with an elaborate trifling, and often with what must be called *twaddle*; they speak in raptures about the most common-place works,—are anxious to excess about some poetical elegy by Mr. A. or Lady B., on a dog's running away with a work-bag, or some other equally important matter; and, where they praise justly, they praise so strangely, that one can hardly get on the same ground of *feeling* with them. Bishop Porteus, for example, calls the "Cheap Repository" a "sublime and immortal work." The whole world was agitated about a poem by Mrs. More, called "Sir Eldred," of which this will probably be the first notice to most readers. And Mr. Pitt, we are told, was in *raptures* with Mr. Carlyle's "Arabic Translations," and could say most of them by heart. The expressions of adulation both to and from Mrs. More, are another of the peculiar features of that day. Angels could hardly be eulogized in such strains as these poor mortals use about one another. Still this part of the book is full of interest. It does not contain a word which can hurt morals or decency; while it contains a great deal of very amusing and original anecdote.

The religious world, too, as it is called, will be deeply interested in a work full of letters from Newton, Cecil, Porteus, Wilberforce, and many other eminent persons; while it is curious to find how little, in the *outset* of Mrs. More's course, was known of that party spirit which has since divided the church so much and so lamentably. Bishop Tomline and Mrs. Trimmer were among Mrs. More's friends and flatterers thirty or forty years ago, and she seems to have been very ardent in her admiration of them.

The thousands again who have read and benefited by Mrs. More's works, will naturally desire to know all that can be known of their excellent author; yet the reviewer cannot but express a doubt whether these volumes will add to Mrs. More's reputation. In some cases, as that of Cowper, the careless unpremeditated letter delights one more than the most laboured composition of the same author. But many of Mrs. More's early letters were too much in the style of the *laborious trifling* common in her day; and, afterwards, the *tighter* parts of them only occasionally rise above mediocrity, which is very remarkable in one whose wit and liveliness were obviously of a very high order. The serious part of her letters is uniformly the best; and in that part there is much well worth close attention, and much just and valuable reflexion on books and authors. But there is one thing which is not pleasant in these letters. Mrs. More seems to have kept up a close and unhesitating intercourse with persons perfectly antichristian, (Lord Orford, for example,) while she speaks of them and their future condemnation in her private journal, or in her letters, in the harshest and most unqualified terms. Indeed the hard and almost coarse words which she there uses of all whom she does not like, are surprising. "Jacobin and infidel" curates, *two bad clergymen, the worldly and Socinian clergy*, (iii. p. 149,) as a description of those who disagreed with her views about the schools; the *treachery* of the Editor of the Anti-jacobin; the *thick-headed Lord* — who writes her long-winded letters about doing good (p. 234); these "fiery polemics, (the high churchmen,) read only one side of the question, and if, through natural mildness, they should ever be disposed to relax, the monthly appearance of the Anti-jacobin new braces their *slackening bigotry*, and rekindles the smouldering embers of *immortal hate*." Enough has been here given to justify the remark, and the writer was unfeignedly surprised to find it called up to his mind by so many of these expressions coming from so eminent a Christian.

Mrs. More's character, as gathered from many of these letters, is very much

that described by herself, (vol. iii. p. 449,) when she says that "her temper is naturally gay, and that even time and sickness have not much impaired it." There is a constant—more than cheerfulness—gaiety at the tip of her tongue and her pen, and, as it would seem, this was one of the qualities which, in her very early life, enabled her to attract so many distinguished persons before her writings had fixed her in the good opinion of the thoughtful, and her life in the esteem of the religious. Her works called "Christian Morals" and "Practical Piety," are alone sufficient, by the great abilities which they display, and the temper which they exhibit, to demand for her the very highest respect and esteem; and her long and indefatigable exertions in the cause of charity, and of every thing which she believed to be to the glory of God and the good of man, confirm her claims. It would be vain for the writer to pretend that he could agree in all her opinions, or that he thinks all her works are entitled to the indiscriminate applause which they received. His judgment of her works, especially of *Cœlebs*, and of her opinions, coincides as nearly as possible with that of Bishop Jebb and Mr. Knox in his latter years. But it would be impossible not to feel with thankfulness how much good has been done by a large portion of her writings, and how much respect the talents and the Christian graces which they display must always command.

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*The Voluntary System.* By a Churchman. Part I. & II. London: Rivingtons, &c. THESE letters first appeared in the *Gloucestershire Chronicle* (a most excellent paper), and part of one of them was reprinted in this Magazine. The reviewer is sincerely sorry that the whole cannot be so reprinted, for these letters contain by far the best commentary on the Voluntary System which has yet appeared. It comes obviously from one who has known it *intimately*, and who appeals to irrefragable documents in proof of what he says. The spirit of the style, and the shrewdness of the observations, as well as the right temper of the writer, makes this work most valuable.

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*The Divine Commission of the Christian Ministry, and the Principle of Church Establishments, &c.* By the Rev. A. M'Caul. London: Wertheim. 1834. MR. M'CAUL has here handled the question of the commission of the clergy on a new and very ingenious ground,—the *higher glory* of the Christian than of the Jewish ministry,—which could never be allowed if it was a mere human appointment, while the Jewish ministry was divine. This topic is treated very clearly and powerfully; and the third sermon argues the duty of *all in power* to use that power for God's glory with great force and clearness. This little tract does Mr. M'Caul great credit, and should be generally known.

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*Illustrations of Modern Sculpture.* Part VI. London: Rolfe and Fletcher. THE first number of this work was noticed before. The present number completes the first volume; and it is only justice to say, that probably no work of the day combines such beauty of execution with such cheapness as this. It ought to be on the table of all interested in the progress of art in this country.

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## MISCELLANEA.

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### THE NEWSPAPERS.

MOST of the newspapers are, of a truth, the very worst teachers of morality imaginable: for, if they suggest nothing evil themselves, they repeat all the folly and wickedness of others without a remark. Ordinary readers thus become

accustomed to the lowest and most degraded tone of morals which can be conceived. As an instance, take the report of an inquest in a morning paper of August 23. The case was this :—The daughter of the late Clown at Drury Lane (who himself committed suicide six years ago!) committed suicide at eighteen years of age. She was the kept mistress of a chemist, who was sent to jail for a debt of 24s. He was released in a few hours by a medical student who was intimate with the party, but before he could get home she had destroyed herself. The student express his firm belief that the chemist *meant* to marry her, and could not conceive how he went to jail for such a sum, as his friends were in good circumstances. The report proceeds as follows :—“ Both Coroner and Jury commented in the strongest terms on the severe law of imprisonment for debt, when a man could be dragged from his home for a few shillings. It was high time the Legislature should put a stop to such things. The Coroner observed, there could be no doubt that the unfortunate young creature had sunk under the shock of her *intended* husband being dragged away to prison. From her tenderness of years, she magnified the horrors of it, which, in addition to her peculiar situation, *drove* her to the commission of the act.”

Here is a man settled as a tradesman, able to keep a mistress, and having friends in good circumstances, who yet cannot, or will not, pay a debt of 24s., which, however, is paid for him in a few hours—before the expiration of which, however, his mistress destroys herself! The only reflexion which this real tragedy draws from the Coroner and Jury\* is, that the law of imprisonment for debt is detestable, and must be altered. All the evil is attributable to that! No one else, and nothing else, was in fault! Had there been no such punishment, all would have been well; the running into debt, seducing a creature of seventeen, on the one hand, and the yielding to temptation, and giving up virtue, character, every thing, on the other,—all this had nothing to do with the matter! Defying every law of God and man leads to no mischief, and is not worth a remark from a Coroner and Jury; but if a law is somewhat sharp with rogues, *that* calls forth their vehement and virtuous indignation in a moment. Their logic is as good as their morals. If this virtuous chemist had been imprisoned for robbery on the highway, their logic would have been just as good against the law which imprisons highway robbers: for it was the villainous law which imprisoned him which did all the evil, while his acts were of no consequence; and if he were imprisoned, and his mistress committed suicide in consequence, the law, whatever it was, which caused such effects, ought to be repealed! How dare public men, in the face of Heaven, insult God, and injure man, by such monstrous proceedings?

Look too at this Coroner's language. While he and his Jury use the *strongest* terms against the law, he can only talk (if the report is to be believed) of the *peculiar* situation of the suicide, and say that she was *driven* to the act! Had this miserable woman been a wife, instead of a kept mistress, at eighteen,—had the more wretched survivor,—(more wretched, alike whether he has or has not any strong feeling)—had he been her husband, instead of her seducer,—had they been Christians, bound together in a holy tie for ever,—even supposing that it had pleased God to visit them with misfortune, and to make the husband the inmate of a prison,—would her body have now been cold in the grave—would her spirit have gone forth, uncalled, to stand before her Judge?

Where can we find a stronger comment on the words, that “Godliness hath the promise of the life which now is”? Of a truth, if newspapers, instead of being quite careless about such things, sincerely wished to uphold

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\* If the newspapers have misrepresented the Coroner and Jury, they should have set the matter right. It is not a thing to be overlooked. As the report is not contradicted, it must be taken as correct.

the cause of Christian morals, and promote the real happiness of man thereby, they might give us lesson after lesson to the same effect. A few days before this, was the history of an old man who left his wife, and gave her a miserable pittance,—lived with other women, by whom he had children,—and was, finally, poisoned by persons who wished to get his money. Would this have happened if he had been living in the fear of the law of God? Just at the same time was an account of the death of a woman at Dublin in a fight. Another woman had *sold her own daughter*, for a sum of money, to an officer at Dublin; the deceased had, or fancied she had, some claim to a share in this defiled and defiling money; they quarrelled, fought, and she was *killed*.

The last week gives us the history of a German who abandoned his wife and son, and took his servant to live with him as mistress. When distress from money matters came on the wretched and sinful man, without hesitation he killed the partner of his iniquity, four of their children, and himself! Will men refuse to believe these unbiassed testimonies that sorrow follows sin?

But to return for a moment to the history of the suicide. For *her* but one feeling can now be entertained—the deepest pity and commiseration; but for her sin, let not a word be said in extenuation of that. What a picture of society, —what lessons as to the tendencies of modes of life, does the whole history present! This poor creature was brought up, probably, in the precincts of a theatre,—a school and scene and nest of infamy, as things now are,—and the seed soon ripened to a fearful harvest. Before eighteen, she is living regularly as a kept mistress. Then a tradesman, one in that class of life to which decent habits at least would seem essential, starts in life with open profligacy; and a medical student, one of those who are to go forth into some country village, to have the ear and eye of respectable families, unblushingly confesses himself the regular associate and friend of this low and vicious household. At the *least*, probably the *first*, instance of adverse circumstances,—without a thought that she deserved to suffer,—without a struggle to bear her sufferings,—without a fear of what is to come,—in a few hours this miserable creature destroyed herself, in impatience, passion, and desperation! Such are the fruits of sin! Such is a picture of English manners! Alas, for England! It is bad enough when the higher classes are immoral,—but when things have gone on so far that their example has contaminated the middle ranks,—when open sin has become so common, that it can be had at a low price,—when, in short, vice has got hold of classes on whom it can get no hold except they can sin cheap and economically, the case is fearful indeed!

## STATE OF THE CHURCH NEAR FARNHAM.

### AN ADDITIONAL INSTANCE OF NONCONFORMISTS' LOVE OF TRUTH AND CHARITY.

“He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him.”—Prov. xviii. 17.

THIS verse has been called to my mind in reading an extract from a pamphlet entitled “A Plea for the Nonconformists,” printed at Chelmsford, in the present year. It has been still more forcibly impressed upon me since I have been able to compare the statements given in the “Plea” with those which, on inquiry, I find to be the truth.

The scene of the author's lucubrations is laid in the Keep, behind the Bishop's Castle, at Farnham. Thither the author invites one, whom he supposes to be a zealous churchman, to ascend; with what object is best known to himself. If elevation of place gives advantage, he certainly is there on the

vantage ground; but the position chosen brings to my mind the situation of one, who, on another eminence,

“ Even on the tree of life,  
The middle tree and highest there that grew,  
Sat like a cormorant; yet not true life  
Thereby regained, but sat devising death  
To those that lived.”

I write in sorrow and not in anger. It is indeed a saddening and a strange scene which the true churchman is called to contemplate in these latter days. The wild boar has not yet broken down the fences of his Zion, but he cannot help seeing with what a determined spirit of hostility he is gazing upon them. “He has heard the reproach of many; fear is on every side.”

For myself, I feel that one of the greatest dangers to which we are exposed, is the contagion of an uncharitable spirit. Like begets its like. Let the churchman beware lest the slander of the nonconformist produce a hostile and a slanderous spirit in him. Our best armour in these evil days is the armour of love. “To do, to suffer, and to love,” it has been beautifully said, “was the primitive taste.” Can we have a better model, a diviner law? Let us be the representatives of those, our Christian forefathers. As our church, blessed be God, is the ark and depository of their doctrines, so let our lives testify that we are the true representatives of their virtues—the heirs of their patience and love.

Whilst, however, we bear with a meek spirit all that is slanderously reported of us, we must not allow the walls of our Zion to be assailed without attempting to defend them. “Truth is great, and will ultimately prevail;”—but its advocates must exert themselves in her defence, or she may be suffered for ages to be trampled in the dust.

With these remarks let me introduce to the notice of your readers an extract from the pamphlet which I have alluded to, accompanied by a statement of the real facts of the case. This statement I am able to give on the *very best* authority, and I will simply ask the reader, when he shall have perused both the one and the other, to judge between us. Whether he be churchman or dissenter, I shall fearlessly await his decision. It is difficult to say whether the “Plea for the Nonconformists” be special or general. It may, perhaps, be more correctly termed an indictment against the church in the neighbourhood of Farnham, more especially directed against the excellent bishop who resides there, and containing several counts. These I will give separately, with their answers; that so, by juxta position, the contrast of truth and falsehood may be the better seen. The indictment is thus opened:—

“For instance, let him ascend the top of the keep of the ancient castle which stands at the back of the palace of the Bishop of Winchester, at Farnham, in Surrey. We will not leave him to imagination here, but will describe the reality.”

*Count 1.*—“Just beneath him he sees the parish church; he sees a large and beautiful parish, rich in corn-fields, fertile meadows, and the fine and far celebrated hop-gardens. He sees the rectorial tithes taken away by a lay-impropriator; he sees the vicarial tithes taken away by a non-resident vicar; he sees tithes to the amount of 2000*l.* per annum and upwards, taken away and spent by these two persons; and he sees a curate performing the duties of this enormously productive parish for 100*l.* per annum—(that is to say)—for about three times the wages of a middling labouring man who works in the hop-gardens, not twice the wages of a journeyman carpenter or bricklayer, not so much as the wages of a good journeyman locksmith in London; and this, observe, in the very finest parish, all taken together, in the whole kingdom.”

So much for the first count. Now let us see how far the statements of this

nonconformist *with the church* are those of a conformist *with truth*. I will give the facts as I have received them from authority.\*

Farnham—an endowed vicarage, value 448*l.* per annum. The great tithes belong to the archdeaconry of Surrey. The vicar is non-resident by *exemption*, being resident on his living of Ashington, Sussex. There are four curates, all resident, and with stipends amounting on the whole to 400*l.* The population is 5,858.

How wonderful a magician is Truth! She waves her wand, and at once the airy fictions of falsehood disappear, and leave not a wreck behind. The hop-gardener, the journeyman carpenter, the bricklayer, the London locksmith, “come like shadows, so depart.” Turn your eyes, courteous reader, from the “Plea” to the facts, and you will see that there is not a shadow of a foundation for the statement of the former. I beg the nonconformists’ pardon. The parish church *does* lie below the castle;—the parish *is* a large and a beautiful one: it *is* rich in corn-fields and fertile meadows, and its hop-gardens are fine and far celebrated. The churchman might have discovered all this without the aid of his friend, the airy-footed nonconformist. But the rectorial tithes are *not* taken away by a layman; the vicar is non-resident, but the law of the land allows of his absence, and no bishop could bring him back. The amount of rectorial tithes I have no means myself of ascertaining, and I challenge the writer of the “Plea” to give his authority for stating them to be 2,000*l.* per annum. Instead of seeing “*a curate*” performing all the duties of this immensely productive parish—the churchman, without wiping his glasses, or borrowing “buckram” from Sir John, sees four curates, all zealous and active men, whose joint salaries all but reach the amount of the vicar’s, and whose labours, unless the vicar be an anti-Homeric man,† must vastly exceed them. Wherein then, he may justly ask, is the church, or the parish, or the community injured, or the bishop to blame? Wherein is non-conformity defended or advanced by the first count in the indictment?

I confess, Sir, I was astonished when I first read the statement in the “Plea” relating to Farnham—astonished not at the things related, as though they could by possibility be true, but at the bold front which falsehood had put on. It had happened to me to be on a visit in the town of Farnham during the course of last year. My visit lasted three weeks, and during that time I had many opportunities of knowing the circumstances of the place, especially as it respected what I may call its ministerial wants and their supply. I found the church opened three times on a Sunday, and once on a week day, and each time thronged with an attentive audience, composed of every class of persons. It will not be easy for those who have seen it to forget that most interesting gallery of aged and of labouring men who sit directly facing the pulpit, occupying the very best position in the church. Placed close above the bishop’s pew, it could not but bring to the mind the apostolic injunction (James ii. 1–6.)—“The rich and the poor were met indeed together,” and the heart *felt* that the Lord was the maker of them all.

In reading the “Plea,” I found it stated that “*a curate*” was performing the duties of the parish for 100*l.* per annum. I knew that curates—there were four—and that one of them received 200*l.* per annum. I found it stated, as the reader will find hereafter, that not one clergyman in all the seven parishes, which the Pleader pretends to survey, could keep a servant of any description; and I knew, of my own knowledge, that servants of several descriptions were kept in the houses of three out of the four curates of Farnham alone.

\* See the Bishop of Winchester’s letter to the Rev. J. S. Dunn, published in the “Essex Standard” of July 24.

† ———— ὁ οὐ δύνῃ γ’ ἄνδρι φέρειεν  
Οἱ τοὶ νῦν βραβοὶ εἶσι.—IL. HOM. Y.

But I will proceed to the other counts of the indictment.

*Count 2.*—"Lifting his eye from this parish church, he looks over the hill on the other side of the valley, and there he sees the large agricultural parish of Frensham, yielding tithes to the amount of 500*l.* per annum, and he sees a miserable curate there, with a stipend of 40*l.*"

The curate may be miserable—I have not the honour of his acquaintance—but it is not because he has only forty pounds a year. The facts relating to Frensham are these:—It was anciently a chapelry belonging to Farnham, and is now a perpetual curacy. Its annual value is 106*l.* The great tithes form part of the corps of the archdeaconry. The population is 1,388. The reader will take notice that the perpetual curate is the *incumbent*. There are three titles of incumbents—viz., rectors, vicars, and perpetual curates. These titles depend not on ecclesiastical appointment, but on the nature of the *income*, or part income, which the avarice of the Roman catholic religious bodies *before* the Reformation, or the mercy or rapacity of our royal and noble reformers *at* the Reformation, left to the officiating clergyman. The Duke of Bedford could tell us something of this. The nonconformist would make the reader believe that the resident incumbent of Frensham is only a stipendiary curate—a *locum tenens* for another—whereas he is the parson, or *persona ecclesie*, enjoying all the income that has been left to the clergyman in that place. To proceed.

*Count 3.*—"Shocked at the sight, he turns his eyes a little to the left, but there they are met by the parish of Elstead, with tithes again amounting to 500*l.* per annum, and with a still more wretched curate, for he has only 20*l.* per annum."

Riches and happiness seem to be convertible terms with our observer, and if, with such a view of things, the curate of Elstead has made him the depository of his sorrows, I cannot envy him the counsel, however much I might value the sympathy which he has no doubt already received. I am happy, however, to be able to inform the observer, that the load of the wretched curate's imaginary misery is only one-fourth of that which he supposes, his income being 80*l.* per annum, and not 20*l.*, as stated in the "Plea."

The circumstances of the benefice are similar to those of Frensham. It was anciently a chapelry belonging to Farnham, and is now a perpetual curacy—annual value is 78*l.* The incumbent of Frensham is also incumbent of Elstead, with the title in both of perpetual curate; and the reader will not fail to observe, that he gives his curate 2*l.* more than he himself receives. If happiness, therefore, be a matter of pounds, shillings, and pence, the stipendiary curate is happier quoad Elstead by two pounds, than his principal, the perpetual curate of Frensham.

*Count 4.*—"This is too bad, exclaims the zealous churchman, and turning his eyes in disgust from the south, and looking to the west as it were towards Winchester, and silently beseeching the right reverend the bishop, the overseer of the shepherds, to bring them back to their abandoned flocks, there his eyes, the moment they pass the confines of Farnham, are met by the fine productive parish of Bentley, where he finds tithes amounting to 350*l.* per annum, and a curate living on 28*l.*"

Again, the observer's statements are as grossly at variance with truth as they well can be.

Bentley, like Elstead and Frensham, was anciently a chapelry belonging to Farnham. It is now a perpetual curacy. The incumbent, whom the observer styles the curate, as if he were the *locum tenens* of another, is the perpetual curate. His salary is again more than four times as great as that stated, being 116*l.* instead of 28*l.* The great tithes are as before—the population 728.

*Count 5.*—"Exclaiming O God of justice and mercy! he hastily turns to the east, and the first spot on which his eye lights are the parishes of Seale and Tongham, with 350*l.* per annum tithes, and a curate with 25*l.* between them."

Could we dare to adopt the irreverent language of the "Plea," we might substitute in his exclamation *truth* for "mercy" and turn, as we feel inclined to do, away at once disgusted with the mass of falsehoods which these four short lines contain. For, gentle reader, Seale and Tongham are not two parishes at all. Seale being only a hamlet, and the population in both parish and hamlet together amount only to 366 souls. Every one, indeed, that knows any thing of the parochial divisions of England, is aware that many parishes have their accompanying hamlets, and that to some there are three, four, or five attached, and that they are in fact nothing more than the names for the different little lots of houses into which the general parish considered in reference to the church is divided.

The Pleader is disgusted beyond measure to find that there is only one curate, and that he has only 25*l.* per annum. If this disgust is not pretended—if it is not "a cloak for maliciousness"—he will be glad to hear that the person he calls curate, as if he were only a deputy, is the incumbent, with the title of perpetual curate; that the number of souls he has to oversee is only 366, and that his benefice, instead of being 25*l.*, is 46*l.* per annum.

Seale cum Tongham (hamlet) was, like its predecessors, anciently a chapelry of Farnham, and has one church.

Count 6.—"Disgusted beyond measure, but still hoping to find in the north something to apologise for the south, and the west, and the east, he turns about, and again, on the confines of Farnham, the first parish he beholds is Aldershot. 'Thank God,' he says to himself, 'this is the church-loving county of Hants—the cathedral and the bishop's see will certainly secure something here for the cure of souls.'—Upon looking closer, he starts back and exclaims—'What!—tithes to the amount of 650*l.* per annum, and a miserable curate allowed 15*l.*—and the tithes carried away by a clerical corporation, of which the Earl of Guildford is the head—and while that Earl of Guildford has four livings, or the tithes of four parishes, in the same diocese of Winchester, over and above his large share of the tithes of the parish of Aldershot.' "

We have no need to ask for

"the wand revers'd,  
And backward mutterings of dis severing power,"

to disenchant the reader, if haply the Pleader's spell shall have taken effect upon him. Let him simply read, and he will find that the matters contained in the last paragraph, whether direct or obiter dictum—principal or accidit—is all untrue. The Earl of Guildford has *not* four livings, or the tithes of four parishes, but only *two*—viz., St. Mary's, Southampton, and Alresford, which latter includes the parochial chapelries of New Alresford and Minstead. The curate is the incumbent, being, as in the other cases, perpetual curate. The stipend is not 15*l.* but 64*l.* The tithes are not carried away by a clerical corporation, unless the poor old men that dwell at the hospital of St. Cross, to which the great tithes belong, be looked upon as monks and regulars, and so deserve the name;—and as for the misery of the "miserable curate," I cannot believe him to be so changed since I saw him in August last in his parsonage-house, pretty, though small, surrounded by a young and happy family, and delighting in the work to which his Master had called him.

*Summing up:—*

"After this survey of the *reality* (!!!), after this survey of seven (six) contiguous parishes, in which he sees not one resident rector or vicar—in which he sees no clergyman *able to keep a servant of any description* (!!!)—in which he sees seven men called parsons (the Pleader has only told us of six), each of them with no more influence than a journeyman carpenter or bricklayer—from which seven parishes he sees taken tithes to the amount of 5,000*l.* per annum—and in which he sees seven clergymen living upon 248*l.* per annum (!!!)—after contemplating this spectacle, he comes to the conclusion that it is impossible this church can stand; and he exclaims, in the bitterness



of his heart, in the language of the prophets, Zech. xi. 17, 'Woe to the idle shepherds,' &c. and Ezek. xxxiv. 8—10."

I am well nigh weary of pointing out the falsehood of the nonconformist Pleader's statements. I can, therefore, only call this last summing up a grand compound falsehood. I do not myself know the amount of the sum total of the tithes which are drawn from these parishes—but then neither does the Pleader—but of this I am well sure, that he has far over-stated their amount, and that for his own purposes. Even that which appears to be truth in this statement, is only apparently true—"specie verum, re falsum." There is not, I allow, "in the seven (six) contiguous parishes a resident rector or vicar." But why? Because clerical rectory there is none, and clerical vicarage there is but one, and the vicar is exempted from residence by the law of the land. The rest are all perpetual curacies, with *incumbents*, in every instance but one, performing themselves the duties of their respective benefices.

It is really most unpleasant to be called on to notice such statements as those I have brought forward. It is dangerous to one's own spirit of Christian charity, for it is scarcely possible to pass through so foul an atmosphere without being infected with its malaria. And, oh! how painful to see the great and blessed name, which is above every name, brought forward to give a point and a pathos to slander, or to clothe a lie with the reverence and the authority that belongs to truth.

I have tried to discover, if possible, any colourable pretext which the non-conformist Pleader might have for the statements he has made, but I am utterly unable to find any. He cannot have believed them himself, and yet he means and wishes his readers to do so. But though these statements have no colourable ground, they have a very intelligible *purpose*. They may sow discontent in the minds of the contented—they may make the happy think themselves miserable—they may mingle poison in the cup of blessing which God himself has blessed—they may alienate the minds of the uninformed from their superiors—they may make the laity dislike the clergy, and so place additional obstacles in the way of the Gospel—but what will be the result? Shall they that make such statements be the gainers? Shall any good arise to them whose motto has not been—"Build up, but overturn?" When the whirlwind is roused, shall they ride on it? Amid the desolations which they have wrought, shall they dwell quietly? Most certainly they shall not. Why will they be so deaf to the voice of experience, so blind to its page, as to think they shall?

VINDEX SINE VINDECTA.

### COLERIDGE'S LAST VERSES.

#### MY BAPTISMAL BIRTH-DAY.

God's child in Christ adopted,—Christ my all,—  
 What that earth boasts were not lost cheaply, rather  
 Than forfeit that blest name, by which I call  
 The Holy One, the Almighty God, my Father?  
 Father! in Christ we live, and Christ in Thee;  
 Eternal Thou, and everlasting we,—  
 The heir of heaven, henceforth I fear not death;  
 In Christ I live: In Christ I draw the breath  
 Of the true life:—Let then earth, sea, and sky  
 Make war against me! On my heart I shew  
 Their mighty Master's seal. In vain they try  
 To end my life, that can but end its woe.  
 Is that a death-bed where a Christian lies?  
 Yes! but not his—'tis Death itself there dies.

## CLERICAL LIBERALITY.

(1.)

From the Lampeter College Calendar, just published, it appears that the Bishop of Durham, notwithstanding the magnificent donations which he has bestowed, and is bestowing, on the new University of Durham, has given *five hundred pounds* to Lampeter, as a mark of the deep interest which, from having once been a Welch bishop, he feels in this institution, though not connected with his former diocese. In former ages, prelates did munificently, no doubt, and splendidly; but laymen then vied with them. Now, with reduced means, (in some cases reduced almost to nothing,) they are expected still to be munificent, but the necessity does not appear to be very strongly felt, that laymen of equal, or far greater fortune, should still vie with them.

(2.)

DIED, August 22, at Berkley-house, near Frome, in the 86th year of his age, the Rev. John Methuen Rogers, thirty years rector of that parish, and incumbent of Rodden. He was a munificent benefactor to the church, of which he had been a minister for sixty-three years; having given 6,000*l.* towards the building and endowment of the church at Rodden; 1,200*l.* to the district church at Frome; and a sum exceeding 1,000*l.* to the new church at North Bradley; and the building a house for the curate, and sums of smaller amount to many other churches, altogether exceeding 10,000*l.*—*Standard.*

## PROTESTANT MEETING IN IRELAND.

"THE principal performers on the occasion were, Lords Roden, Winchilsea, the Marquis of Downshire, and some *clerical agitators of the true Beresford blood*. The language used by many of the speakers was both sanguinary and seditious. The avowed object was to raise money, not for the relief of the clergy, but in support of tithe prosecutions. One reverend speaker said, 'The peers had done their duty; the Protestants of Ireland should be ready to support them, if necessary, with the *bayonet*.' This declaration was enthusiastically cheered. Another clergyman is reported to have said, 'We will get rid of the bloody popish rebels from among us.'"—*Patriot, Aug, 27.*

This comes from the *Patriot* of Aug. 27. On Aug. 26, Mr. Beresford's distinct disavowal of the language imputed to him is noticed in the London papers. This is the way in which the organ of the Dissenters treats the clergy.

## VOLUNTARY SYSTEM.—THE REV. W. J. FOX.

TO THE MEMBERS OF THE CONGREGATION ASSEMBLING IN SOUTH-PLACE, FINSBURY.

MY FRIENDS,—In vacating the engagement between us by giving the six months' notice which your laws require, it was not my purpose to allow that interval to elapse without some exposition of my motives and feelings on the occasion. There are reasons which induce me to postpone the fulfilment of this purpose; but it is desirable that I should at present submit a few words to you on our relative position.

My retirement is the result of no dissatisfaction with your conduct towards me, nor with the condition and prospects of the congregation as they were but a few weeks ago. In all these I then saw only reasons for gratitude and gratulation; and I supposed that we were unitedly cherishing the bright expectations expressed by your Committee in the Resolution passed by them on recording my resignation.

The approaching termination of our connexion is an event not less astonishing to me than it must be to most of you. I thought myself firmly fixed in your respect and affection. I believed my conduct, public and private, to be not unworthy of them; nor did I meditate in either any deviation from the career which I had deliberately adopted and consistently pursued.

All at once, however, I found myself subjected to an interference by certain members of the congregation in my domestic concerns, which, as it originated in ignorance and delusion, could only terminate in confusion and mischief.

Whatever may have been the trials of my domestic life, through many long years,—to whose, or to what fault (if fault there be) they are owing, are questions on which only continued and close intimacy can justify any one in forming an opinion. Assuredly they are not fit subjects for argument before congregational authorities,—still less for decision by a self-constituted and secret tribunal, however respectable its individual members. My self-appointed advisers having formed by *ex parte* statements their opinion of what had been my former, and should be my future conduct, proceeded to strengthen their injunctions by recommending that, unless I consented to follow their suggestions, I should resign the office of your minister. Having reminded them of the responsibility they incurred, I tendered my resignation on the ground of the dissatisfaction which they expressed, and sent a written demand of their allegations against me, and of the evidence in support of those allegations.

This resignation, dated July 12, was withheld by your treasurer, on his own responsibility, in the hope of inducing me to rescind it. I would have done so, if, on the one hand, I could have met with responsible accusers and specific charges wherewith to grapple; or if, on the other, the attempted interference had been abandoned, the implied insinuations disavowed, and the advice to resign retracted as formally as it had been tendered. Both were refused me; and I had therefore no alternative, especially as every day furnished some fresh instance of proceedings which tended to injure my character, and impair my usefulness.

*Selections, to an extent, and for purposes even yet unknown to me but by inference, were made from the private correspondence treasured under my own roof; letters and extracts were shewn, isolated from the occasions which called them forth, or the answers which they elicited; often, as I have reason to believe, with comments tending utterly to falsify their spirit; the accounts of my household expenditure, in an imperfect state, were subjected to analysis, with the production of results that were rendered worse than simply fallacious by the inferences which were deduced; the evils, without the advantages, if such there would be, of a domestic inquisition gathered around me; while the evil was not confined to myself, but, of the proverbial delicacy of female reputation, advantage was taken the most unjust and base.*

As far as the confinement of illness, during which these proceedings commenced, has allowed me to ascertain the impressions made on individuals, I can only find, amid a chaos of impertinence and distortions, traces of two or three imputations; which I have met with a distinct and unequivocal denial; and for which no accuser has yet been bold enough to render himself responsible.

Symptoms have indeed of late been manifested of a disposition to charge me with holding principles which disqualify me, not only for the office of your minister, but also for any mode of social usefulness. A somewhat curious charge to originate amongst those whose peculiar theology scarcely contains a doctrine that is not denounced as emanating from the depravity of the heart.

Conversational report is ever liable to misrepresentation and perversion, from which the press furnishes a happy exemption. What my opinions on the subjects in question really are, have been long before the public, and from the misconceptions and mis-statements of private conversations, I appeal to the three articles in the Monthly Repository for January, March, and April, 1833, entitled, "The Dissenting Marriage Question," "A Victim," and the "Letter to a Unitarian Minister," especially the last, as the most distinct and

ample. For these statements of my views, I hold myself responsible; and I have always been anxious that none of that responsibility should be reflected upon others. It is *by me*, not, therefore, necessarily *by you*, that they are deemed, true, Christian, and important to the best interests of society; but, if after the lapse of so many months, during which I have received the strongest expressions of your approval that have distinguished my entire ministry, you could now suddenly be induced to make my holding them the pretext of congregational condemnation, I should scarcely regret being its object.

I have felt this communication to be due both to you and to myself. Before the now limited period of our connexion expires, as soon as health and strength will permit, I shall attempt to pass before you, in a course of Sunday morning lectures, a rapid, but comprehensive review of the great religious, moral, and social objects of that ministry which I have endeavoured faithfully to discharge.

August 15, 1834.

W. J. Fox.

#### ADVERTISEMENTS AS TO CURACIES.

**TO THOSE IN WANT OF A TITLE FOR HOLY ORDERS.**—A beneficed Clergyman, who has a very superior parsonage-house, pleasure grounds, and several acres of pasture, in an *aristocratic neighbourhood*, and possessing unusual advantages, not far west of London, will give a **TITLE** and a **CURACY** for two years at first. Stipend, 110*l.* a year, furniture, &c. On nomination, 1,100*l.* down. No person without a good private income need apply. Address, post paid, Rev. A. B. C., care of Messrs. Rivington, St. Paul's Church-yard.—*Times*, August 21.

**TITLE AND CURACY TO BE GIVEN.**—Any gentleman going into orders may be appointed **CURATE** for two years certain, with a title, in a healthy, beautiful, and easily accessible part of the west, and an excellent parsonage-house, three sitting and five best bed-rooms, prolific gardens, choice wall-fruit, extensive pleasure-grounds, orchard, seven acres of pasture, coach-house, and stabling for four horses. Stipend 110*l.* The in-coming curate must pay down 1,100*l.* for the furniture, library of near 700 books (chiefly well-selected theology), carriage, wine, live stock, and effects generally. Should he wish to be prepared for the bishop's examination, he may, if B.A., be completed in six months preceding his engagement, by residing with the rector as above, who has been long used to theological tuition. Address, post paid, Rev. L. U. C., care of Mr. Fenny, bookseller, Sherborne. The advertiser, if preferred, would let the place furnished for two years, at 200*l.* a year clear, and give the above stipend.—*Times*, Aug. 26.

**CURACY AND LOAN.**—A respectable Clergyman, with excellent character and undeniable testimonials, may be appointed to a licensed **CURACY**, with a good house, and 120*l.* per annum stipend, provided he will advance 300*l.*, to be repaid by instalments, with interest, and secured upon funded property. Letters, post paid only, will receive immediate attention, addressed to Andrew Moreton, Esq., Peel's Coffee-house, Fleet-street.—*Standard*.

Interference in private concerns is always odious; but if persons, whose character is of the highest consequence to the country, chuse to bring their own concerns under notice in a way discreditable to their profession, they cannot complain if they are publicly noticed, and their conduct publicly reprobated. The two first of these advertisements come obviously from the same party, and although, by special pleading as to *furniture &c.*, he may deceive his own conscience, and attempt to deceive others, no one can read these advertisements and not see in them an attempt to carry on a traffic in titles as discreditable to the party, as it is injurious to the church, and hateful to every respectable member of the profession. It is hardly necessary to say, that persons so respectable as the Messrs. Rivingtons were most indignant at finding that the leave which they had given to have a reference made to them had connected their name with such an advertisement, and that they insisted on its being at once withdrawn. The third advertisement is just as bad as the first, and only differs from them in the way devised for giving a colour to a scandalous transaction.

## CHURCH RATES.

(1.)

THE *Christian Advocate* concludes a *pæan*\* upon the temporary victory gained over the Church by the irruption of an unqualified mob at Manchester, with the following notice:—

"A nearly similar course to that taken at Manchester has been pursued by the inhabitants of the populous parish of Clerkenwell, where, though a rate was not absolutely refused, they adjourned the making of the rate for the repair of the Church till next year. At this meeting the contest between the Dissenters and the Churchmen was very warm."

We have the pleasure to inform the *Christian Advocate* that its triumph is premature, in the case of Clerkenwell. A ballot was called for upon the vote of Wednesday; after three days' voting the ballot terminated at 3 o'clock yesterday, when the numbers were, for sustaining Wednesday's vote, postponing the rate, 385; for an immediate rate, 700; leaving the combined Dissenters and Infidels in a minority of 315.—*Standard*.

(2.)—TO THE EDITOR OF THE STANDARD.

*Coventry, Thursday, Sept. 11, four o'clock, p.m.*

SIR,—The Infidels and Dissenters of this city have to-day been signally defeated. A Church-rate of 6d. in the pound for the repairs of St. Michael's Church was proposed by the Churchwardens; this was opposed by the Dissenters (who had placarded the city, calling upon their friends to muster, and thus shew to the government their strength), who moved an adjournment for nine months. This was put from the chair, when an immense majority was found in favour of the rate; but the unbelievers and sectarians, not satisfied with this demonstration of feeling, demanded a poll, which left them in a most miserable minority. The spirited conduct of the Churchmen upon this occasion will deter the enemies of "Old Mother Church" from similar attacks.

For the rate.....	193
Against it .....	23
Majority .....	170

Yours, &amp;c., W.

## SAVINGS' BANKS.

ON the 20th of November, 1833 (to which period the latest official accounts are made up), there were, in London, Middlesex, and Surrey, forty-eight Savings' Banks, containing—

Depositors.	Increase or decrease since Nov. 1831.	Amount.	Average.
55,586 under £20 each ..	6,621 increase ..	£349,057 ..	£ 6
23,414 .. 50 ..	2,753 .. ..	724,349 ..	30
9,578 .. 100 ..	899 .. ..	663,310 ..	69
3,145 .. 150 ..	465 .. ..	377,552 ..	120
1,410 .. 200 ..	205 .. ..	244,591 ..	173
350 above 200 ..	58 decrease ..	90,086 ..	257
93,583 Total	Total..	£2,445,952	£ 26

The increase in the number of depositors in these counties, since November, 1831, is 10,882; and in the amount deposited, is 261,604l.—Extracted from a work preparing for publication by Mr. Tidd Pratt.—*Standard*.

\* The *Patriot* was still more indecent.—ED.

## BEER-HOUSE PROPERTY.

THE following is a statement of the property invested, and persons interested, in beer-houses, in Birmingham, Manchester, Wigan, Lynn, Ashton, Stayley Bridge, Worcester, Walsall, Stockport, Portsmouth, and Fareham. Total number of houses, 2,038; total amount of capital, 283,826*l.* 9*s.*; total amount of annual rental, 52,594*l.* 10*s.*; total number of persons dependent, 6,517. In London and the environs, the capital engaged is about 140,000*l.*; and the number of persons interested, about 1,100.—*Cambridge Chronicle.*

## PRESENT STATE OF THE LAW ON IRISH TITHE.

No demand for tithe composition can be made in the present year until after the first of November, by those who came in for relief under the Million Act. The former statutes relating to tithes made the composition payable half-yearly, in May and November; but the act passed in the session of 1833, and which received the royal assent on the 29th of August in that year, directed that, in future, the payment should be made yearly on the first of November. Those who came in for relief under the Million Act received the payments made to them in satisfaction not only of the tithes for 1831, 2, and 3, but also of all preceding arrears. The tithe-owners who received money from the government cannot, therefore, look to the lands for any arrears, nor for the composition of the present year, nor resort to any legal process until after the first of November next.

Tenants at will, and tenants from year to year, which latter class includes persons holding under proposals, (a very general mode of tenure in this country,) and whom the law considers in the light of tenants from year to year, are not liable, since the first of November last, to the payment of the composition to the tithe-owners. Tenants to whom lettings were made, either by lease or otherwise, since the 16th August, 1833, are also free from the payment of the composition. We have next to state a most important fact—"that where lands are occupied by persons not liable, the lands cannot be distrained, nor the goods of those persons taken for the composition!" The remedy of the tithe-owner in such cases is, to resort to the usual legal proceedings against those liable, as for the recovery of any ordinary debt. He has the further remedy of suing by civil bill to the extent of 20*l.* It is further provided that where there is a year and a half due, he may apply to a court of equity for a receiver over the lands. This last remedy cannot, however, be made available by those tithe-owners who received money from the government until after the 1st of November, 1835.—*Cork Reporter.*

**EDUCATION OF THE POOR.**—During the past and the present year 328 schools have been received into union with the National Society, carrying up the amount of schools in union to the number of 2937; and 6643*l.* have been voted in aid of the building school-rooms in 104 places, the total expense of the buildings being estimated at 20,000*l.* The Society has recently made a general inquiry into the state of education under the Established Church in all parts of the kingdom; and an account has been obtained concerning 8650 places, which were found to contain about 11,000 schools, with 678,356 children. It is calculated that there cannot be less in England and Wales than 710,000 children under the instruction of the clergy.

**PUBLIC PETITIONS.**—The 42nd Report of the Committee on Public Petitions has been printed, and was delivered on Saturday morning. It contains an account of the petitions presented on the 23rd and 25th of July; therefore several other reports have to be published before the record of the petitions presented to the House of Commons during the session will be completed.

The number of petitions on all subjects presented to the 25th of July inclusive, amounts to 8857. The petitions in the 42nd Report are principally in support of the Established Church. The numbers presented on this subject to the time of making the report were,—against the separation of Church and State, 309 petitions, with 40,261 signatures; in support of the Church of England, 1062, with 136,533 signatures; in support of the Irish Church, 198, to which 21,607 signatures were attached; and in support of the Established Church in Scotland, 50 petitions, with 18,927 signatures. The number of petitions presented by dissenters, praying for relief, was 1125, signed by 350,000 petitioners; and against their claim, 486 petitions, with 34,535 signatures.

**INCREASE OF PROTESTANTS IN IRELAND DURING THE LAST FORTY YEARS.**—“Since the Union above 600 churches, 800 glebe houses, and above one thousand working clergymen, have been added to the establishment in Ireland—and, in my own parish, to take one example, the Sunday congregation is six times as large as it was at the Union.”—*Rev. Dr. Martin.*\*

**IRISH CHURCH COMMISSION.**—The new and increased commission has issued, and is as follows:—Lord Brougham, Viscount Duncannon, Right Hon. E. J. Littleton, Sergeant D'Oyley, Thomas Henry Lister, William Henry Curran, George Barret Lennard, Edward Carleton Tuffnell, Daniel Maude, George Cornwall Lewis, W. Tighe Hamilton, Acheson Lyle, William Newport, Denis George Lube, John Fox Strangways, Neill O'Donnell Browne, Rowley Lascelles, Thomas P. Luscombe, John Gibson, Anthony Austin, William M'Dermott, James Moody, William Gibson Craig, and Anthony Wills, Esqrs.; Matthew Barrington, Secretary.

## DOCUMENTS.

### EXTRACTS FROM THE BISHOP OF LONDON'S CHARGE.

“THE other point to which I alluded is the non-residence of the clergy. — — The evil, however great, as we acknowledge it to be, is very much exaggerated in all the discussions which take place on this subject. People are apt to forget that the number of non-resident incumbents is no just measure of the non-residence of the clergy; and that some of the most important advantages which result from the presence of a clergyman are enjoyed by those parishes which have a resident curate. In many other cases, the incumbent, though not resident, according to the strict letter of the law, in their glebe-house, resides within the parish or upon the verge of it, and performs his own duties.

“In the whole of this diocese, exclusive of the City of London, which is under very peculiar circumstances, there are only sixty-four parishes without a resident clergyman, most of them containing a very small population, and all of them being under the care of incumbents or curates residing in adjoining parishes.”—pp. 24, 25.

“I cannot help observing, before I take leave of this subject, that the evils of pluralities and non-residence is in gradual progress of diminution under the existing law.

“If the Bill introduced into Parliament by the present Archbishop of Canterbury, and carried through the House of Lords, had passed into a law, with the amendments consented to after its first reading in the House of Commons, there would have been already a great reduction of pluralities, and in the course of a few years more, the number would have been diminished by more than one-half. Even as it is, the recorded opinion of one branch of the legis-

\* Dr. Lushington, who derides the *expansive* force of protestantism, should look to this statement.

lature, and the discussions which have taken place on the subject, have had a considerable effect in preventing conscientious persons, both patrons and clerks, from adding to the list of pluralists. With respect to residence, great additions have been made within the last few years to the number of parsonage houses; and many old and dilapidated buildings have been rendered fit for residence.

"In the single Archdeaconry of Essex, within the last eleven years, 48,000*l.* has been expended on the erection or improvement of parsonage houses. In the whole county of Essex there has been more than fifty new houses built within the last twenty-five years.

"That part of the City of London which is under my jurisdiction contains eighty-eight parishes and fifty-seven benefices, twenty of which have no residence house, and sixteen are returned as having unfit houses. Some of these have been rendered unfit by the use which has been made of them as shops and counting-houses. I expressed, in my former Charge, an anxious wish that steps should be taken by the clergy to restore them, when it might be possible, to their proper and legitimate use, as places of residence for themselves or their curates," &c., &c.—pp. 28, 29.

"In the diocese of London, there are 608 benefices, the gross annual income of which amounts to 267,137*l.*, and the *net* income to 254,971*l.*, giving an average of 399*l.* net income. The number of curates is 355, who receive, *in stipends*, 35,188*l.*, averaging 98*l.*

"It is not sufficiently remembered in discussions on this subject, that it is not merely the church's property which is employed in carrying on the church's work. A very considerable proportion of the smaller benefices are held by clergymen who have some income independent of their preferment; this is added to their clerical income, and the whole is spent for the benefit of the church. If the inducement of a certain legal maintenance were withdrawn, a very large amount of property, which is now employed in supporting the respectability and increasing the efficiency of the parochial clergy, would be diverted into other channels, and lost to the cause of religion."—Appendix G., pp. 58, 59.

#### THE BISHOP OF ST. ASAPH'S CHARGE.

For the following statement, contained in the Bishop of St. Asaph's Charge, we are indebted to a friend who was present when it was delivered, and took it down at the time. He pledges himself that it is perfectly accurate in point of substance, and he believes it to be nearly so in point of expression. We have much pleasure in giving it, for we think that all real friends of the Church will be gratified by the facts stated, and will agree in the conclusion to be drawn from them.—The Bishop having noticed the various questions agitated with regard to the Church, the attacks of its enemies and the concessions of its weak and injudicious friends, the mischievous and absurd innovations and alterations proposed in its discipline and its liturgy under the specious name of reform, and having dwelt with considerable force upon these and other matters, proceeded:—

"But I turn to a more pleasing subject—the state of my own diocese,—which, I am happy to say, furnishes little or no ground for just complaint. I do not mean by this to affirm that there is no room for improvement, but I assert fearlessly, that not only in this diocese, but throughout the kingdom, there never existed a more exemplary body of men than the clergy of the present day,—more faithful, zealous, and diligent in the discharge of their duties, less influenced by worldly considerations, or more alive to religious obligations and to the responsibility attached to their professional character. Nevertheless they are sometimes accused of neglecting their duty, of absenting themselves from their parishes, and of being deficient in attention to the spiritual wants of their parishioners. Now a simple statement of facts will shew, with regard



to this diocese, what little justice there is in the accusation, which is in general suggested by malignity, and supported by falsehood and fallacy. There are 124 parishes, in 26 of which there is no parsonage house, though several houses have been lately built, and consequently the number of non-resident incumbents has been diminished. There are now 94 incumbents resident in their parishes, and nine in adjoining parishes. In 22 parishes there are resident curates, and four curates reside in adjoining parishes, not being able to procure suitable residences in their own; 23 curates also are employed as assistants by resident incumbents. There are moreover 12 chapels in the diocese, in which divine service is regularly performed. In a word, there are 136 churches and chapels, the duties of which are performed by 162 ministers, resident either in their respective parishes or in the immediate neighbourhood. There is not then even the shadow of justice in the accusations which have been brought against the clergy of this diocese, and, we may venture to say, of any other diocese. That there have been some instances of impropriety of conduct and of neglect of duty, and even of gross delinquency, cannot be denied. Deeply indeed are such instances to be lamented and condemned. They are, however, rare, and surely the whole body of the clergy is not to be stigmatized for the faults of a few."—Our correspondent adds, that in another part of the Charge was introduced the following well-merited commendation of the Archbishop of Canterbury, "whose name," said the Bishop, "cannot be mentioned without exciting feelings of affection and veneration; so much have his high character and manly conduct, his Christian meekness and humility, yet undaunted firmness, his uncompromising honesty and integrity, his sound discretion and judgment at all times, but particularly upon some late occasions, endeared him to the clergy and to all the friends of the Church."—*Chester Courant*.

#### PROTESTANT AND ROMAN CATHOLIC CHARITIES.

##### MENDICITY SOCIETY FOR 1833.

Subscribers contributing	-	-	-	-	-	£4465	18	2
Roman Catholics	-	-	-	-	-	408	5	0
Contributed by Protestants	-	-	-	-	-	£4057	13	2
Number of Mendicants, 1833	-	-	-	-	1996			
Of which were Protestants	-	-	-	-	150			
Roman Catholics	-	-	-	-	1846			

##### FEVER HOSPITAL, CORK-STREET.

Subscription, 1833	-	-	-	-	-	£379	6	9
Roman Catholics	-	-	-	-	-	10	18	0
Contributed by Protestants	-	-	-	-	-	£368	8	9
Patients admitted, 3991. Protestants, 1 in 10.								

##### SICK POOR INSTITUTION, MEATH STREET.

Subscriptions for 1833	-	-	-	-	-	£186	18	1
Roman Catholics	-	-	-	-	-	10	1	0
Contributed by Protestants	-	-	-	-	-	£176	17	1
Protestants relieved, average 1 in 20.								

##### SCHOOL-STREET WEEKLY AND DAILY SCHOOLS.

Subscriptions, 1833	-	-	-	-	-	£163	18	0
One Roman Catholic Subscriber	-	-	-	-	-	1	1	0
Contributed by Protestants	-	-	-	-	-	£162	17	0
20 Roman Catholics to 1 Protestant taught in the Schools.								

## DIOCESE OF KILMORE.

PARISHES—DRUMLANE, TOMREGAN, AND KILLESHANDRA, COUNTY OF CAVAN.

*A Return of the Proportions in which the Landed Property is distributed amongst Proprietors of different Religious denominations, and of the Proportions in which Contributions to Public Charities are made within these Parishes.*

	LANDED PROPERTY.			COMPOSITION FOR TITHES.			PUBLIC CHARITIES.		
	Total Number of Acres, British statute measure, in the Parish.	Number of such Acres of which the chief landlord or lessor, having the fee simple or inheritance, is Protestant.	Number of such Acres of which the chief landlord or lessor is Roman Catholic, &c.	Total amount of Composition payable for Tithes in Parish.	Amount of said Composition levied where chief landlord is Protestant.	Amount of Composition levied on lands where chief landlord is Roman Catholic, &c.	Total amount of Contributions to Public Charities in the Parish, specifying amount to each.	Amount of such Contributions made by Protestants, specifying amount to each.	Amount contributed by Roman Catholics to each Charity.
PARISHES.									
Drumlane ...	16,605A.	16,605A.	none.	£500	£500 0 0	£0 0 0	£0 0 0	£0 0 0	£0 0 0
Tomregan ...	6,609A.	6,609A.	none.	£129	£129 0 0	£0 0 0	Dispensary } £56 0 6 }	£45 13 6	£8 7 0
Killeshandra	20,345A.	20,116A.	229A.	£660	£643 3 0	£6 17 0	Dispensary } £53 16 0 }	£30 6 0	£8 10 0

The above is, according to the best of our knowledge or belief, a correct Return.

Signed,

G. B. MOFFATT, Curate-Assistant in the said Parish of Drumlane.  
JOSEPH STORY, Rector of Tomregan.  
J. C. MARTIN, Rector and Vicar of Killeshandra.

## INCREASE OF CHURCHES AND CHAPELS.

*(From a Correspondent.)*

ON Sunday, the 14th September, Kennington Chapel, formerly an Independent meeting-house, was opened for Divine Service, under the authority of the license of the Bishop of Winchester. This is the fourth dissenting meeting-house which has been converted into a chapel of ease in this neighbourhood. The others are, Camden Chapel, Camberwell; St. John's, London Road, Southwark; and St. Paul's, Vauxhall; the two latter being added to the establishment in the past year. Previous to the Commission for Building New Churches came into operation, Lambeth possessed one church and five proprietary Chapels, one of the latter belonging to the Asylum for Female Orphans; Camberwell contained one church and two chapels of ease, and Newington one church. Lambeth now possesses one parish church, four district churches, two district chapels, and six proprietary chapels; Camberwell has two churches, two chapels of ease, and two proprietary chapels; Newington, one parish and two district churches: making an increase, in these three adjacent parishes, of twelve churches and chapels, in about the same number of years. All of them are commodious buildings, and afford church room to a far greater number of persons than the original church accommodation. This increase is worthy of record, as the dissenters decried the new churches as useless buildings, predicting that they would be without congregations; adding their usual boast that, nearly the whole population being dissenters, the scanty accommodation afforded by the parish churches was amply sufficient for those who remained in our communion. The falsehood of that assertion has been established by this increase, and the fallacy of their calculations on the effect of their voluntary system has been fully proved by the fact, that all the additional churches and chapels are without any further endowment than their individual pew rents. It is far from improbable that one or two other meetings in the same neighbourhood may be gained to the church; and, notwithstanding the great increase, a vast number of the population, with churchmen or dissenters, must remain without the possibility of attending Divine Service.

E. I. C.

## FOURTEENTH. ANNUAL REPORT OF HIS MAJESTY'S COMMISSIONERS FOR BUILDING NEW CHURCHES.

In their last Report, his Majesty's Commissioners stated, that 198 churches and chapels had been completed, in which accommodation had been provided for 266,238 persons, including 147,015 free seats, to be appropriated to the use of the poor.

They beg now to state, that 10 churches and chapels have since been completed. In these 10 churches and chapels, accommodation has been provided for 12,811 persons, including 6,553 free seats, to be appropriated to the use of the poor. Thus, on the whole, 208 churches and chapels have now been completed, and therein a total provision has been made for 279,049 persons, including 153,568 free seats, to be appropriated to the use of the poor, the number of sittings being estimated according to a scale laid down by his Majesty's Commissioners.

His Majesty's Commissioners beg leave further to report, that 5 churches and chapels are being built,—that plans for 2 other chapels have been approved of,—and that they have proposed to make grants in aid of building churches and chapels at 10 places, the plans for which have not yet been laid before the Board.

Since the last Report, the parish of St. Martin, Birmingham, has been again divided into two distinct and separate parishes, under the provisions of the 16th section of the Act of the 58th Geo. III. c. 45.

Ecclesiastical districts, under the 21st section of 56 Geo. III., have been formed out of the respective parishes of Great Budworth, Cheshire; St. Giles, in the city of Oxford; Kingston-upon-Thames, Surrey; and a district chapelry has been assigned, under the 16th section of 59 Geo. III., c. 134, to the new chapel at Enfield, Middlesex.

His Majesty's Commissioners have, since their last Report, and without any aid from the Parliamentary Funds, afforded, or expressed their willingness to afford, facilities for obtaining additional burial-grounds for 7 parishes; and also for obtaining sites for new churches and chapels at 10 places.

Several applications have been made to the Board by various persons having built, or proposed to build and endow chapels, under the Act of the 1st and 2nd Will. IV. c. 38; and in the following cases, being within the jurisdiction of the Board, his Majesty's Commissioners propose granting the perpetual patronage, with respect to chapels so built and endowed,—viz., at Bude, in the parish of Stratton, in the county of Cornwall; Fareham, in the county of Hants; Mineham, in the parish of Gnosall, in the county of Stafford; and Levens, in the parish of Heveraham, in the county of Westmoreland.

His Majesty's Commissioners have granted the perpetual patronage to the chapel built at Denford, in the parish of Kintbury, in the county of Bucks, to George Henry Cherry, Esquire, who built and endowed it.

The Exchequer Bills issued to this day amount to 1,500,000*l*.

## CHURCH MATTERS.

### EDUCATION IN THE WEST INDIES. — NORMAL SCHOOLS.

THE article on Education in the last Number must have roused all whose attention had not been turned to this momentous subject before, and must have convinced them that there is a regular plan in operation for wresting education out of the hands of the clergy. The Edinburgh Review, a few months ago, spoke very plainly on this subject, and the article contained a strong recommendation that *Normal schools* should be established everywhere. The following Letter contains some notice of a plan actually at work for bringing this about in the West Indies. It is very true, as will no doubt be observed, that the West Indies and England are not the same thing; but it is far from improbable that they who are looking to these schools in the West Indies, look also to the establishment of a precedent for England. The matter is of such importance that it is thought right to let other matter give way to this very interesting Letter, sent to the Magazine by one whose high character, knowledge, and ability give him strong claims to be heard.

*To the Editor of the British Magazine.*

SIR,—May I be permitted to solicit attention, through your valuable miscellany, to a small anonymous publication recently put forth under the following title—“*Hints respecting the Christian Education of the Negro Population in the British Colonies*”? The subject is evidently of great importance, especially at the present juncture, when a more than ordinary interest has been excited, very naturally and very

laudably, respecting the religious instruction of the negroes in our dependencies abroad. After conferring upon them the boon of emancipation,—which, however excellent in itself, and however capable of becoming, with the Divine blessing, the preparation for many and great benefits, is yet liable to much abuse,—it is the bounden duty of this country to use all reasonable precaution against the perversion of its benevolence and the frustration of its hopes, especially by connecting with the liberty so largely bestowed the constraint of Christian principles, to prevent it from degenerating into licentiousness. One cannot, therefore, but rejoice at the anxiety which is felt in many different quarters to promote, throughout the Colonies, the farther and more effectual diffusion of Christian views and sentiments.

In proportion, however, as this end is interesting and important, we must be the more solicitous that the means proposed for its accomplishment should be both unexceptionable in their own nature, and also adapted to the actual state of the Colonies, not overlooking, much less overthrowing, what has been already done. On this ground the “Hints” adverted to call for the most careful consideration, (before, at least, they are acted upon,) in regard both to the measures proposed, and likewise to the assumptions upon which their proposal proceeds.

The great object of the “Hints” is this:—to suggest the establishment and support, *out of the funds of the Mico Charity*, (now amounting to about 100,000*l.*) of a *liberal* system of instruction throughout the Colonies. This is to be done by the institution, in the first place, of a certain number of “*Normal schools*,” (eight is the number chosen,) as a model to all others, and in which masters and mistresses should be trained\* for other schools of a more common description. The Normal schools it is proposed to distribute thus:—in Jamaica, two (i.e., one at Spanish Town, and one at Montego Bay); and one at each of the following places—viz., Bridgetown, Barbadoes; St. John’s, Antigua; George Town, Demerara; Port-Louis, Mauritius; Cape Town, Cape of Good Hope; and Free Town, Sierra Leone. The mechanism of the schools is to be that of our national system; but the principles (as already intimated) widely different; or, rather, there is to be no religious principle at all enforced,—no “*peculiar creed*,” at least, admitted; and therefore, of course, no inculcation,† by the teachers, of Christian motives, nor any *explanation*† even of the Scriptures, when read. For it seems to be proposed, for the present,

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\* This practice of training “natives” to be teachers is already common in the Colonies, at least in the West Indies. Many schools—indeed, almost all—have been thus supplied—the best schools being used for the purpose; so that without the word Normal, the Colonies have already the thing; and of late, at least in Barbadoes, the subject has received especial attention, and the training of teachers been placed on a more effective system than ever.

† For, in so doing, the teachers would gradually insinuate their own views into the minds of their young confiding pupils. How, indeed, could it be otherwise, unless the teacher is to be a mere automaton? This, however, it is proposed to attempt to make him “by care in selecting for that office persons of *liberal* sentiments, as well as by the *liberal* nature of the instructions under which they should be bound to act.”

at least, that the Bible should be read; though the writer of the "Hints" has overlooked the fact, that in several of the Colonies a large proportion of the population is nominally attached to the Romish church; and that therefore, if the principle of compromise is to be acted upon throughout, it will be necessary to abandon the Bible also: nor can we say, if we go on compromising, how soon we shall have to give up everything Christian, and get into the cold regions of mere Deism. Already are there in the Colonies many Jews, several Mahometans, and, perhaps, some infidels, whose prejudices, surely, (by the rule of compromise,) it would be a shame to outrage by insisting that the national education should be even Christian! But respecting the compromising views, on which the pamphlet proceeds, of practically teaching children habitually to regard all differences between professing Christians as unimportant; of reducing the established church to the level of any sect, however erroneous; of relinquishing, in fact, the very principle of an establishment, and placing our public schools for the education of the poor (*first* in the Colonies, and *eventually* in England,) under the conduct, and therefore, of course, under the influence, not only, it may be, of Baptists, Quakers, or Socinians, but even of Jews or deists. On these intentions my limits forbid me to enlarge. The general question is already before the public, and has been often ably, if not fully, discussed.

My object is rather to draw attention to the *local* question,—that is to say, to the erroneous assumptions upon which the "Hints" proceed in regard to some at least of the Colonies, and probably in regard to all; but I shall speak only of those with which I am best acquainted.

The grand assumption, namely, that the established church has done nothing or almost nothing in the work of education; that it has, in short, neglected this part of its duty, and that the ground still remains unoccupied, to be built upon by others, without any previous overthrow or injury of existing institutions, is, as regards the *present* state of things, altogether a mistake—for anything else but a *mistake*, originating in partial or imperfect information, I am unwilling to suppose it. *Formerly*, that is, twenty or even ten years back, when the isolated churches in the West Indies (for instance) lay in an unconnected and comparatively neglected state, with no ecclesiastical authority at hand "to set in order the things that were wanting," or "to ordain elders" where required, or to "rebuke" the negligent; and when there was no common point of union, nor even an adequate protection to the clergy in the full discharge of their duties, little, comparatively, was done for the instruction of the negroes within the establishment, excepting by individual incumbents here and there, or by the missionaries of the Negro Conversion Society. With the latter, indeed, (for nearly forty years) the negroes have been especial objects of attention, and education one of the chief means of instructing them in the Christian faith: but it was not till the West Indian churches were, in 1824, united into dioceses, and placed under episcopal direction, and supplied with extended means of usefulness, that the regular instruction of the negro became generally an object of clerical attention. At that period a new

era commenced; and ever since, notwithstanding the disadvantages arising from previous neglect, it may be stated, without fear of contradiction, that the established church has taken the lead in the work of Christian education, and especially in the establishment of regular schools. I do not wish to disparage the labours of other denominations: far from it. Let them have their due praise, and pursue their own course unmolested: persecution is the last evil likely to befall *them* in these days. Active, I believe, many of them are, especially in regard to *Sunday* schools; though much of this activity, especially among the Moravians, is of recent origin, and has been occasioned by the increased attention paid to the work by the regular clergy, which has naturally "provoked them to jealousy," and sometimes, perhaps, even beyond the salutary bounds of Christian emulation.

It is but equitable that this difference between the state of the case in 1824 and in 1834 should be kept in mind; and it might, with justice to the question in hand, have been adverted to in the "Hints." It might, for instance, have been shewn, that the plan proposed to the trustees of the Mico Charity is at variance with that which has been extensively and successfully acted upon, under the sanction and with the support of the government, during the last nine or ten years; and that it would have to commence its operations by destroying the work of those years, and sweeping away many a thriving school already in existence.

In the diocese of Barbadoes, for instance, it is proposed to go to the *fresh expense* (observe) of establishing a Normal school (or rather two, one for boys and one for girls,) in Bridgetown, Barbadoes; and the same at St. John's, Antigua. Now it so happens, that in Bridgetown, (exclusively of the rest of the parish\*) besides three *Sunday*, three *Night*, and three *Infant* schools, there are seven on the *National* plan, two locally supported for the education of poor white children, and four for children of all complexions, supported mainly out of different funds at the bishop's disposal. At St. John's,† Antigua, there also

\* And, of course, of the other ten parishes in the island. In Barbadoes, altogether there appear to be, under clerical superintendence—

26 National schools

8 Infant schools

14 Evening schools

19 Sunday schools

92 Estate schools of different descriptions

} Of these, six schools for white children, one for coloured, and one (on the College property) for slaves, existed before 1825.

164 Schools altogether, giving instruction to between seven and eight thousand persons, chiefly children.

† In the whole Island of Antigua, containing six parishes, there are already, under the more immediate superintendence of the clergy, as appears by the most recent information—

4 National schools

11 Infant schools

1 Evening school

10 Sunday schools

5 Estate schools

} All but three established since 1825.

31 Giving instruction (always in reading) to between two and three thousand persons, chiefly children.

exist already two excellent schools on the national plan; besides a Sunday school and two infant schools. All of these (both in Barbadoes and Antigua) have been much improved, and all but two established since 1825. Here, then, excepting for the purpose of destroying what has been done, and beginning problematically anew, the Normal schools are not wanted. The present system is evidently working well. The church is extending its operations more and more every year; and the other denominations have been roused to greater exertions amongst their own people. This is as it should be; and it should seem to be more for the furtherance of "Christian education" to encourage what has been going on so successfully, than to begin quite *de novo* with the work, first of destruction, and then of experiment.

As to dissenting bodies, in *Barbadoes* there are none; unless we give that name to the Wesleyans, who have a chapel in Bridgetown and another in the country, of recent erection; or to the Moravians, who have two establishments in the country parts. In *Antigua*, both the Moravians and Wesleyans\* are more numerous; more so in proportion, I conceive, than in any other colony: but they have already, as also at Barbadoes, schools of their own; nor do they appear to complain of exclusion from the national schools, nor yet of any "vexatious interference" on the part of the clergy. On the contrary, both the Wesleyans and Moravians have, in former years, derived considerable assistance, in the education of their children, from the "*Church Missionary Society*," of which they still continue to reap the benefit; whilst, for the Moravians, we well know that sermons are frequently preached and collections made (whether consistently or not, I stop not to inquire,) in our churches in England, even to the neglect of very strong appeals which many laborious clergymen in the colonies are continually making for farther assistance.

It would be tedious, but it would not be difficult, to go through each colony, and to shew that, even in the smallest, there are daily schools on the national plan, in connexion with the church, and open to all complexions; in which religious instruction is given, and reading taught, with writing and arithmetic. For not only is this the case in Jamaica,† Guiana, Trinidad, St. Vincent's, Grenada, Tobago, St. Lucia, Dominica, St. Christopher's, Nevis, and others of the more important colonies, but even in such islands as Tortola, Carriacou, and Anguilla.

As to the "regulations for their schools, rigidly exclusive of all who differ," which the bishops are said to have "unfortunately adopted," and which are stated (most erroneously) to have "proved fatally‡ injurious to the best interests of the established church in that

\* But there are no dissenters in Antigua.

† By the last-published report, the number of schools of different descriptions in Jamaica is 58; of estates visited by catechists, 319; and this at a time of much irritation consequent upon the insurrection of December, 1831.

‡ To establish this charge (as groundless in fact as it is grievous), a comparison should have been given between the present state of the church and its state before there were bishops in the West Indies, and especially in regard to education.



quarter," it is true that the church catechism is taught, and that, as a general thing, attendance at church is required; though the latter is not enforced, where absence is known to proceed from a conscientious scruple, and not from mere neglect. How far, indeed, it might be practicable to admit a more definite rule, allowing children, at the especial request of their parents, to be exempted (or, rather, to be debarred) from attendance at church, and even from instruction in the catechism (*i. e.* from being made acquainted with the Apostles' Creed, the Ten Commandments, and the two Sacraments of our Lord!), I will not undertake to say; this, however, might be done without placing the schools under the conduct of any but members of the established church, or in any way making the instruction defective, in regard to the children of our own communion. More than this should seem to be an abandonment of the very principle of an establishment.

Respecting the "Mico Charity" and its management, I am more ignorant than perhaps I ought to be; nor do circumstances admit of inquiry before I close my remarks; but this I may, perhaps, be permitted to observe, that even if such an appropriation of the funds should be decided upon,—namely, to the education, instead of (as previously intended) to the emancipation\* of the Negroes, and it should also be determined that such an appropriation ought not to take place merely through the agency of the church,—there might still be an impartial distribution in aid of schools already established, whether in or out of the church, on the principle pursued in regard to parliamentary assistance; and that, too, with more satisfaction, perhaps, even to the dissenters themselves; certainly with less chance of dispute and confusion.

At the close of the "Hints" an appeal is made for "prompt and benevolent assistance" towards the erection of buildings for the common schools, which are to be placed in dependence upon the Normal schools; and which, after this first outlay, the payments of the children will, it is supposed, be sufficient to maintain.† Before, however, the public, and especially the Church-of-England public, which is still much the more numerous, and altogether the more wealthy and liberal proportion, responds to such an appeal, as if it were the cry of destitution in a case utterly devoid of all other help, they will, it is hoped, at least *inquire* into its grounds, as well as into the nature and probable effects of the scheme, for the sake of which the appeal is made. They will then find that, though the good which has been done needs to be, as it admits of being, almost indefinitely extended, still much more than is even contemplated in the "Hints" has been already accomplished in the colonies, and that on a plan much more satisfactory, perhaps, to all who are engaged in the work, and certainly to the members of the church of England, whose feelings and interests surely deserve at least a proportionate share of con-

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\* Even now, the remainder of slavery (*i. e.* the apprenticeship) might be bought up, and given to deserving individuals.

† This would, probably, prove a disappointment.

sideration : they will also find, that the progress of existing efforts has of late years been rapid, and is likely now to become more so than ever ; and that any violent change would have the effect of making "lost labour" of the work of years, as well as of substituting an experimental and avowedly defective scheme for a more complete system, which has already been tried with the most encouraging success. I leave it to your readers to decide how far such an end, at such a sacrifice of existing usefulness, as well as at such a fresh outlay of expense, is desirable ; and, above all, how far it is an end, to the accomplishment of which they, as members of the church of England, shall step forward with their "prompt and benevolent assistance."

I am, Sir, your obedient servant, AUTOPTES.

Sept. 22, 1834.

# ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of St. David's, St. David's College, Lampeter .....	Sept. 8.
Bishop of Lincoln, Buckden .....	Sept. 21.

### DEACONS.

<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Bishop, J. Rees.....	B.A.	Jesus	Oxford	St. David's
Coltman, George .....	B.A.	Brasenose	Oxford	Lincoln
Devereux, Robert.....	M.A.	Downing	Camb.	St. David's
Earnshaw, Samuel.....	M.A.	St. John's	Camb.	{ Lincoln, by let. dim. from Bp. of Ely
Gale, William .....	B.A.	St. Peter's	Camb.	Lincoln
Hanson, Edward .....	B.A.	Emmanuel	Camb.	Lincoln
Harries, W. Bowen ...		St. David's, Lampeter		St. David's
Hughes, John.....		St. David's, Lampeter		St. David's
Jones, David .....		St. David's, Lampeter		St. David's
Jones, John Davies ...		St. David's, Lampeter		St. David's
Low, Henry .....	B.A.	St. John's	Camb.	Lincoln
Ludlam, Thomas .....	B.A.	St. Peter's	Camb.	Lincoln
Myers, Frederick .....	B.A.	Clare Hall	Camb.	Lincoln
Pearce, Prosser .....	B.A.	Queen's	Camb.	St. David's
Pugh, Enoch .....		St. David's, Lampeter		St. David's
Ratcliffe, Thomas .....	B.A.	St. John's	Camb.	{ Lincoln, by let. dim. from Bp. of Ely
Reay, C. Lucas .....	B.A.	Queen's	Oxford	Lincoln
Skrimshire, H. F. ....	B.A.	Catharine Hall	Camb.	Lincoln
Storer, John .....	B.A.	Trinity Hall	Camb.	Lincoln
Stuart, J. Burnett.....	M.D.	Queen's	Camb.	Lincoln
Thompson, Edward ...	B.A.	Trinity	Camb.	Lincoln
Watkins, F.....	M.A.	Emmanuel	Camb.	St. David's
Williams, William.....		St. David's, Lampeter		St. David's
Wyche, J. P. T.....	M.A.	Queen's	Camb.	Lincoln
Young, H. T.....	B.A.	Balliol	Oxford	Lincoln

### PRIESTS.

Atkinson, Richard.....	B.A.	Trinity	Dublin	Lincoln
Betton, Joseph .....	B.A.	Christ's	Camb.	Lincoln
Bingham, C. Hippuff..		Caius	Camb.	Lincoln
Bowen, Charles .....	B.A.			St. David'
Champneys, T. P. A. .	B.A.	Merton	Oxford	Lincoln

<i>Name.</i>	<i>Degret.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Cookson, F.....	B.A.	Corpus Christi	Camb.	Lincoln
Gardner, R. M.....	B.A.	St. John's	Camb.	Lincoln
Hopkins, Thomas .....				St. David's
Hughes, William .....	B.A.			St. David's
Hutton, H. F. ....	B.A.	Trinity	Oxford	Lincoln
Jones, John.....	B.A.			St. David's
Lloyd, H. R. ....				St. David's
Meares, S. Owen .....				St. David's
Phipps, Hon. A. F. ...	M.A.	Trinity	Camb.	Lincoln
Prichard, Howell .....				St. David's
Rashdall, John .....	B.A.	Corpus Christi	Camb.	Lincoln
Stockdale, J. W.....	B.A.	Trinity	Camb.	Lincoln
Ward, E. Langton.....	M.A.	Wadham	Oxford	Lincoln
White, W. Spranger ...	B.A.	Trinity	Camb.	Lincoln
Williams, Morgan.....				St. David's
Williams, Rees .....				St. David's
Wimberley, C. M.....	B.A.	St. John's	Camb.	Lincoln

The Lord Bishop of Exeter intends holding an Ordination in Exeter Cathedral, on Sunday, the 26th of October.

In consequence of the infirmities of the Bishop of Norwich, his Lordship will be unable to hold his Ordination as usual in October; but the Lord Bishop of Rochester has kindly consented to receive the Candidates at his Ordination, to be holden in London in the course of that month. The examination will be at Norwich on Wednesday, the 1st of October.

The Lord Bishop of St. Asaph intends holding an Ordination, in St. Asaph Cathedral, on Sunday, November 2nd.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Sunday, the 21st of December. Candidates are required to send their papers thither to his Lordship before the 10th of November.

#### CLERICAL APPOINTMENTS.

Biddulph, T. S.....	Prebendary of Llanelwedd, in the Collegiate Church of Brecon.
Blew, W. J.....	Domestic Chaplain to the Earl of Amherst.
Butler, Daniel .....	Second Master of Hackney Grammar School.
Hill, Arthur .....	Minister of the New Episcopal Chapel at the Hamlet of Slad, in the parish of Woolstone, Gloucester.
Hine, G. H. ....	Sunday Evening Lecturer of St. Anne's, Westminster.
Hughes, John, Vicar of Llanbadarn Vawr	A Surrogate for the Diocese of St. David's.
Millar, F. R., Vicar of Kington	
Moore, William .....	Prebendary of Lincoln Cathedral.
Wheeler, Charles ....	A Surrogate for the Diocese of Oxford.
Whitworth, W. H....	Head Master of Kensington Proprietary School, in union with King's College, London.

#### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Adecock, James ....	Skillington V.	Lincoln	Lincoln	D. & C. of Lincoln
Bates, John.....	Crowland R.	Lincoln	Lincoln	Marquis of Exeter
Beresford, F. C...	Layston St. Margaret, w. the Chapel of St. Nicholas P. C.	Suffolk	Norwich	The Master and Four Wardens of the Haberdashers' Company, London
Birley, J. S. ....	All Saints P.C., Little Bolton			
Blencowe, W. M.	Shawell R.	Leicester	Lincoln	T. Tipping, Esq. Lord Chancellor

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocess.</i>	<i>Patron.</i>
Blomfield, G. B...	Stevenage R.	Hertford	Lincoln	W. R. Baker, Esq.
Browne, J. Grizet	Hawley R.	Somerset		
Drake, C. D. M...	Huntsbam R.	Devon	Exon	Wm. Troyte, Esq.
Edwards, David...	Spytty Cenfyn P.C.	Cardigan	St. David's	Inhabitants of the Chapelry
Gratrix, James ...	St. James's P. C., Halifax	W. York	York	Rev. C. Musgrave, V. of Halifax
Hall, Peter.....	Milston cum Brig-minster R.	Wilts	Sarum	P. Templeman, Esq.
Harrison, J. N....	Llangharne V. and Llansadurnen R.	Carmarth.	St. David's	D. & C. of Winton
Hutton, Rufus ....	St. Nicholas V.	Devon	Exon	C. Codner, Esq., true Patron for this turn
Hutton, H. F. ...	Gate Burton R.	Lincoln	Lincoln	W. Hutton, Esq.
Jones, John.....	Llansadwrn R. and Llanwsda C.	Carmarth.	St. David's	Bp. of St. David's
Lyne, Charles.....	Rosch R.	Cornwall	Exon	Rev. J. King, C. Simeon, & T. Bull, Esqrs., Trustees under the will of the late J. Thornton, Esq.
Marsh, E. G.....	Waltham R.	Lincoln	Lincoln	Chap. of Southwell
Moore, W. G.....	Whaplode-drove Chapel,	Lincoln	Lincoln	Feoffees & Trustees
Newman, Richard	Coryton R.	Devon	Exon	R. W. Newman & T. Newman, Esq.
Nicholls, W. T....	Llanfychangel Aber-bythych P.C.	Carmarth.	St. David's	Earl Cawdor and Viscount Emlyn
Oldfield, W. H....	Barnby Moor and Fangfoss C.	York	York	Rev. C. Hawkins
Pridham, John ...	Orby V.	Lincoln	Lincoln	Bishop of Lincoln
Ready, T. M.....	Kennington Chapel	Surrey		
Smith, G. N.....	New Church of the Holy Trinity, Louth	Lincoln	Lincoln	The Trustees
Snow, R.....	St. Dunstan's, Temple Bar, V., Fleet-st.	Middlesex	London	Rev. C. Simeon & Society for Purchasing Livings
Stafford, T.....	All Saints & St Johns R.	Hunts	Lincoln	Lord Chancellor
Taylor, J. ....	St. John's P. C., New-castle-upon-Tyne	Northum.	Durham	Vic. of Newcastle
Tate, Francis .....	Charing V.	Kent	Canterb.	D. & C. of St. Paul's
Tomblin, Charles .	Langtoft V.	Lincoln	Lincoln	Sir G. Heathcote, Bt.
Trollope, William,	Great Wigston V.	Leicester	Lincoln	Govs. of Christ's Hospital, London
Turner, Edward...	Wigginholt R. and Greatham C.	Sussex	Chichester	Rev. E. Turner
Vincent, J. V.....	Llanfairfechan R.	Carn.	Bangor	Bishop of Bangor
Wayet, West .....	Pinchbeck V.	Lincoln	Lincoln	Rev. John Wayet
Whitefoord, G. ...	Whitton & Thurlton R. & Westerfield R.	Suffolk	Norwich	Bishop of Ely
Williams, W.....	Llyswen R.	Brecon	St. David's	Mr. M. Maenamara
Woodruff, John ...	Upchurch V.	Kent	Canterb.	All Souls' College, Oxon
Wright, Charles...	St. Peter's V.	Derby	L. & Cov.	Lord Chancellor

CLERGYMEN DECEASED.

Bampfylde, R. W.	Poltimore R.	Devon	Exon	Sir G. W. Bampfylde, Bart.
Bewsher, William,	Caversham	Oxon		

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Brewer, J. ....	Kimcote	Leicester		
Briscoe, W. L. ...	Ashton Keynes V.	Wilts	Salum	R. Clack, Esq., &c.
Bulmer, P. ....	Orby V.	Lincoln	Lincoln	Bishop of Lincoln
Caparn, John .....	South Leverton R.	Lincoln	Lincoln	F. R. Reynolds, Esq.
Cleaver, John.....	Edwinstowe & South Leverton V., & P. C. of the Chapelries of Carburton, Cottam, Ollerton, and Pales- thorpe	Notts	York	D. & C. of Lincoln
Charles, David ...	Carmarthen			
Cory, John James	Aylesham V.	Norfolk	Norwich	Earl of Oxford
Denison, William	Cublington R.	Bucks	Lincoln	Lincoln Coll., Oxon
Dew, J. W. ....	St. James's C., Halifax	W. York	York	
Foley, T. O. ....	Llansadwrn R. and Llanwsda C.	Carmarth.	St. David's	Bp. of St. David's
Harrop, R. ....	Altrincham		Chester	
Jackson, Benjamin	Alston V. and Kirkhaugh R.	Cumberl.	Durham	Greenwich Hosp. two turns & W. Jackson one turn Miss Wilkinson
Jackson, George...	Wallsend			
Lowthrop, Samuel	Clapham, Surrey			
Robinson, John	Norbury Booths, Cheshire			
Robinson, Henry..	Otley V.	W. York	York	Lord Chancellor
Rogers, J. Methuen	Brockley House, near	Frome	Somerset	
Tatham, Wm. ....	Great Oakley R.	Essex	London	St. John's College, Cambridge
Thonger, Thomas	Edgbaston			
Thomas, T. ....	Llanfairfechan R.	Carnar.	Bangor	Bishop of Bangor
Toms, Samuel Say	Framlingham, Suffolk			
Walker, Thos. ....	Eastwood C.	Essex		
Williams, Henry..	Mauldon V.	Surrey	Wint.	Merton Coll., Oxon
Yates, Richard ...	Ashen R.	Essex	London	Chan. of D. of Lan.

### EPISCOPAL CHURCH OF SCOTLAND.

On Tuesday, August 12th, the episcopal chapel erected in Fochabers by the Duke and Duchess of Gordon, was opened for divine service.

### SCOTTISH KIRK.

#### PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Hastie, George.....	Kirkpatrick Fleming...	Annan.....	Sir P. Maxwell
Neabit, —.....	New-st. Chapel, Edin.	Edinburgh.	Congregation.
M'Calman, Hugh..	South Knapdale.....	Inverary ...	The King

On Thursday, August 14th, the Rev. Mr. Ceandlish was ordained Minister of St. George's, Edinburgh.

#### DEATHS.

Rev. James Brown, Minister of Kilrenny.  
Rev. James Denoon, Minister of Rothsay.  
Rev. Charles Stewart, Minister of Auchterarder.

*University of Glasgow.*—Sir Daniel K. Sandford has signified his intention of resuming his duties as Professor of Greek.

The King has been pleased to appoint William Cumin, M.D., to be Regius Professor of Midwifery.

## IRELAND.

## PREFERMENTS, ETC.

The Rev. Mr. Griffith, Curate at Rathkeale, to the Prebend of Dysart, vacant by the death of the Rev. W. Massy, of Tipperary.

The Rev. William J. Hackett, to the Curacy of St. Nicholas, Cork.

Rev. N. Greene, to the Rectory of Ballyclog, Tyrone.

Rev. J. Hill, to the Curacy of Ballyporeen, Cork.

Rev. T. White, to be Master of the Diocesan School of Ferns.

Rev. D. Edwards, to the Perpetual Curacy of Spytall, Censyn.

Rev. John Delmege, of Gort, Prebendary of Draughta and Island Eddy, and Domestic Chaplain to the Lord Bishop of Killaloe and Clonfert, to the valuable Living of Kilconnell, in the diocese of Clonfert; Patron, the Bishop of Killaloe.

Rev. Robert Hill, Curate of Ballinderry, to the Vicarages of the United Parishes of Aghalee, Aughagallon, and Magheramesk; Patron, the Marquis of Hertford.

Rev. W. Thompson, late Curate of Aghalee, Aughagallon, and Magheramesk, to the Curacy of Ballinderry, vacant by the promotion of the Rev. Robert Hill.

Rev. Lloyd Apjohn, to the Curacy of Drumkeen, Limerick.

Rev. Dawson Massy, to the Curacy of Kilmurphy, Limerick.

Rev. W. R. Beechey, to the Living of Kilgefin, near Roscommon.

Rev. R. Graham, to the Curacy of Meigh, diocese of Armagh.

Rev. W. R. Nash, to the Vicarage of Kilbolane, Cork.

Rev. E. Moore, to the Living of Bannon, Wexford.

## DEATHS.

Rev. W. Smith, Rector of Ballyclog, Tyrone.

Aged 45, the Rev. Francis Fox, Rector of Castleterra, county of Cavan, and nephew of the late Earl of Farnham.

Hon. and Rev. Mr. Butler, Rector of Drumahaire.

## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The lady of the Rev. Charles Day, Longhope v.; of the Rev. Sir Henry Rivers, Bart.; of Rev. Charles Rose, North Ferriby, Yorkshire; of Rev. C. Forster, Ash v.; of Rev. W. Bennett, Upper Norton-street, London; of Rev. J. A. Park, Elwick Hall, Durham; of Rev. R. Willis, Downing College, Cambridge; of Rev. F. Reade, Buckden; of Rev. H. Middleton, Wanborough v., North Wilts; of Rev. J. Lee, Bridgewater, Somerset; of Rev. W. D. Willis, Bristol; of Rev. J. Bateman, Mickleover v. Derby; of Rev. P. Spencer, Folkstone, Kent; of Rev. N. H. Arthy, Broad Oak, Kent; of Rev. G. B. Blyth, Beverley, Yorkshire; of Rev. W. Jones, Llandeilo House, Brecon; of Rev. G. H. Evans, Haverfordwest.

*Of Daughters*—The lady of the Rev. C. Alderson, Gannow House, Derbyshire; of Rev. R. H. Fielden, Ashley r., Wilts; of Rev. W. Harrison, Warmington r.; of Rev. J. Birch, High Hoyland r., Wakefield; of Rev. J. N. Palmer, Horshamden r., Kent; of Rev. W. Newland, West Square; of Rev. J. R. Brown, Presteign; of Rev. Dr. Scobell, Turville, Bucks; of Rev. J. B. Byers, Lamphey v.; of Rev. S. Middleton, Priory Street, Bath; of Rev. G. F. Cooper, Yetminster v.; of Rev. B. L. Cubitt, Ipswich; of Rev. C. J. Burton, Littlebourn; of Rev. F. Laurent, Alford.

## MARRIAGES.

Rev. W. B. Stavelly, Incumbent of Trinity Church, Over Darwen, Lancashire, to Eleanor, younger d. of Mr. R. Elwin, of Islington; Rev. E. Butler, of Hatford, Wilts, to Miss A. E. Woodville, of Cheltenham; Rev. E. L. Stuart, r. of Houghton, to Elizabeth, second d. of Rev. J. L. Jackson, r. of Knowle, Dorset; Rev. R. L. de Burgh, to Julia, d. of W. Vavasour, Esq., of Crossfield; Rev. E. Johnson, youngest son of the late Rev. E. C. Johnson, r. of Wilmalaw, Cheshire, to Mary, only d. of the late Rev. T. Scott, of Clapham House, Sussex; Rev. J. Atkins, v. of Patcham, Sussex, to Clarinda, d. of the late J. Knowles, Esq.; Rev. T. P. Mitchell, to Miss A. E. Wyld; Rev. J. E. Newell, A.M., v. of Bromley, Kent, to Anne Catharine, third d. of W. H. Rawson, Esq., of Mill house, near Halifax; Rev. A. C. Bishop, B.A., of Queen's College, to Lucy, only d. of Sir J. and Lady F. Wedderburne; Rev. E. Wilson, jun., Chapel Allerton, to Miss C. Denton, of Headingley; Rev. J. May, of Trinity College, Cambridge, to Anne, second d. of W. C. Daman, Esq.; Rev. C. H. Jenner, of Trinity Hall, Cambridge, second son of Sir H. Jenner, his Majesty's Advocate General, to Fanny, second d. of J. Hales, Esq., of Norwich; Rev. W. A. Weguelin, of Emmanuel College Cambridge, and r. of South Stoke, Sussex, to Emma, d. of T. Hanker, Esq., of Portland Place; Rev. J. Day, of Glaunleim,

to Elinor, d. of Sir J. Godfrey, Bart.; Rev. J. Clark, of Guildborough, to Miss Aspinall, late of Liverpool; Rev. W. R. Wyatt, second son of E. Wyatt, Esq., of the Mount, near St. Asaph, to Penelope, only d. of the late W. Stead, Esq.; Rev. J. Parker, B.A., of Catharine Hall, Cambridge, to Elizabeth, only d. of the Rev. S. Grundy, Incumbent of Chapel-en-le-Frith; Rev. R. Evan, c. of Llanfair, to Gwen, youngest d. of the Rev. D. Evans, r. of Llanbedr and Llandanwg, Merionethshire; Rev. J. Heyworth, of Greenanook, to Mary, eldest d. of O. Heyworth, Esq., Everton; Rev. R. Dixon, M.A., Vice Principal of King William's College, Isle of Man, to Eliza, eldest d. of the late T. Willmott, of Sherborne, Dorset; Rev. A. Hadfield, M.A., Incumbent of Tri-

nity Church, Bolton, to Martha, youngest d. of T. Howell, Esq., of Rose Hill, in Bolton; Rev. H. M. Astley, r. of Foulsham, Norfolk, to Dulcibella, d. of Colonel W. Gooch; Rev. T. H. W. Lichfield, to Christina, d. of the Rev. R. Thomson, Esq. of Camphill; Rev. G. Bewsher, B.A., c. of Audlem, and Head Master of the Free Grammar School there, to Ann, second d. of J. Nickson, Esq., of Buttery Hayes, near Audlem; Rev. W. Streetfield, M.A., late v. of Eastham, Essex, to Harriet Jane, eldest d. of the Rev. T. Streetfield, of Chart's Edge, Westerham; Rev. E. L. Stuart, M.A., of Exeter College, and r. of Houghton, to Elizabeth, d. of the Rev. J. L. Jackson, Incumbent of Knowle.

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## EVENTS OF THE MONTH.

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The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BEDFORDSHIRE.

We are authorized to amend two paragraphs which have lately appeared in our paper relative to the dismissal of the Clerk at Elstow. The clerk was dismissed by the minister for contumacious disobedience of orders, agreeably with the urgent request of the gentry, churchwardens, overseers, and all the chief rate-payers of the parish. There was no disturbance in the church the Sunday after his dismissal, and, on the Sunday following that, at the close of the prayers, a few persons only, of the dismissed clerk's party, left the church; but there were only two or three amongst those who did leave who are in the habit of attending a place of worship. The voices of the congregation will amply compensate the secession of the choir.—*Cambridge Chronicle*.

### CAMBRIDGESHIRE.

At a vestry meeting of Trinity parish, Ely, held on Friday, the 15th of September, an almost unprecedented fact was announced when the overseers applied for a new rate, there not being a single ratepayer in arrear. The parishioners highly complimented Messrs. M. Scott and T. Smith, the overseers, for their praiseworthy exertions towards the interests of the parish.—*Ibid*.

### CHESHIRE.

*Monument to a Clergyman.*—It was determined soon after the death of the late Rev. Edward Stanley, M.A., rector of Workington and of Plumland, to

erect a monument to his memory, by public subscription, in the parish church of Workington, where it has elicited universal admiration. The monument is from the chisel of Mr. Dunbar, and is a work of great beauty and talent, and well calculated to evince the high degree of estimation in which he was held whose worth and virtues it is intended to commemorate. The monument consists, besides other appropriate ornaments, of two emblematical statues in alto-relievo, representing Religion and Justice, two figures possessing great chasteness of design and truth of expression, and indicative of the clerical and magisterial offices filled by the deceased, between which is placed the tablet, containing a suitable inscription.—*Newcastle Journal*.

*Charitable Bequests.*—The late Thomas Boden, Esq., one of the aldermen of the borough of Macclesfield, has bequeathed the following sums to the institutions of that town and neighbourhood:—To the Macclesfield Dispensary, 500*l*.; to be invested for the benefit of the choir of the Old Church, 350*l*.; in aid of any subscription for a new burial ground for the same church, 400*l*.; trustees of St. George's church, Sattom, 100*l*.; the National School, Macclesfield, 100*l*.; the Macclesfield Sunday School, 100*l*.; to be invested for the schools at Lower Withington, 480*l*.—*Manchester Courier*.

*Runcorn Bazaar.*—A bazaar was held at Runcorn on the 28th of August, in aid of the funds for the erection of a school for

the education of children on the national system. Notwithstanding the unfavourable state of the weather, which prevented the attendance of several families from a distance, the receipts amounted to 400*l*. A purse, presented by her Majesty, was allotted for by subscribers of 5*s*. each, and realized the handsome sum of 18*l*. 10*s*.—*Ibid*.

## DERBYSHIRE.

A great addition has been made to the church-yard at Edensor, by order of the Duke of Devonshire, which was consecrated by the Bishop of Lichfield and Coventry on Friday, the 12th of September.—*Derbyshire Courier*.

*Derby*.—At a general meeting of the parishioners of the parish of St. Alkmund, in this borough, held on Thursday, the 11th of September, a half-rate was granted for the necessary support and repairs of the parish church without any opposition.—*Ibid*.

At a highly respectable meeting of the rate-payers of Chesterfield, held in the vestry of the parish church, on Thursday, 11th of September, a rate of 2*d*. in the pound was granted without a dissentient voice.—*Ibid*.

## DEVONSHIRE.

The Right Rev. the Lord Bishop of Exeter consecrated the newly built parish church of Ide, on Friday, the 19th of September. There was a very numerous attendance. The sacred structure presents a very pleasing object, and will long remain a lasting credit to the respected vicar, the Rev. James H. Erle, through whose active and indefatigable exertions the whole expense of this chaste building has been completed, without any additional rate or burthen on the parish, with the advantage also of a considerable additional accommodation to the parishioners, and a large number of free sittings for the poor.—*Exeter Gazette*.

The anniversary of those excellent institutions, the Devon and Exeter Diocesan Societies for the Promotion of Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, was held on Thursday, the 18th of September; and the interest excited on the occasion was far greater than we have ever before witnessed.—*Ibid*.

## DORSETSHIRE.

A highly respectable meeting of the friends of the church was held at the Town Hall, Poole, on Tuesday evening, the 2nd of September, to confer on the best means to be adopted to establish a

daily free-school for the education of the children of the poor in the principles of the established church, and in connexion with the national school; the Worshipful the Mayor in the chair. Several gentlemen addressed the meeting, and Resolutions were unanimously adopted, and a committee appointed to raise funds, and get the work carried into effect. This beneficial plan was first suggested by our excellent diocesan, by whose kind recommendation the Lords of the Treasury and the National School Society have promised assistance to the amount of 250*l*. About 100*l*. was immediately subscribed by a few gentlemen present.—*Salisbury Herald*.

The Rev. J. H. Stafford, on leaving the curacy of Lytchett Minster, near Poole, had a "well-filled purse" presented to him by the congregation, and another purse from the congregation of another church where he had occasionally officiated.—*Oxford Paper*.

The visitation of the Very Rev. Dr. England, Archdeacon of Dorset, was held on the 11th of September, at St. Peter's church, Dorchester, and was attended by a considerable number of the clergy of the diocese.—*Salisbury Herald*.

## DURHAM.

The anniversary of the Society of the Sons of the Clergy was held at Durham on Thursday, the 4th of September, and was very numerous attended. The Bishop of Durham and Sir James Allan Park were both present; and after the service partook of dinner with the Society at the Waterloo Inn.—*Durham Advertiser*.

*Munificence of the Bishop of Durham*.—On Saturday, the 13th of September, his Lordship finally confirmed the augmentations to the livings of Lanchester, Stockton, Etherley, Satley, Esb, &c., free of expense to the different incumbents. The whole of them are now comfortable livings. His Lordship has also given the handsome sum of 220*l*. towards the building of a parsonage at Satley, and 200*l*. towards one at Etherley, both of which are going on rapidly; the former will soon be completed. To the lay holders of church patronage we say, "Go and do likewise."—*Newcastle Journal*.

The new church, just completed at South Shields, was consecrated by the Right Rev. the Lord Bishop of Chester on Thursday, the 18th of September. The church was crowded, and an attentive audience contributed liberally to the collection made.—*Ibid*.

*New Church at Shildon*.—This elegant



structure is now completed, and was consecrated by the Lord Bishop of Durham on Tuesday the 9th of September, in the presence of a numerous congregation. A sermon was preached by the Rev. James Maniasty, the incumbent. The site for the erection of this church, as well as a suitable portion of burial-ground, have been liberally supplied by Josiah Smithson, Esq., of Heighington; and the Lord Bishop of Durham not only subscribed towards the building fund, but, with a munificence that cannot be too highly extolled, has endowed the church with a suitable stipend for the incumbent.—*Ibid.*

On the 1st of September, the Rev. John Hayton, after having been curate of the parish of Sunderland upwards of thirty-one years, resigned the curacy. On the 3rd of September, a number of the Rev. gentleman's friends, at the solicitation of the rector, the Rev. R. Gray, A.M., met in the vestry, and unanimously agreed to present him with a piece of plate in token of their respect for his long and useful services in that populous parish. A subscription for that purpose was immediately set on foot, which, on the 10th of the same month, amounted to upwards of 114*l.*—*Durham Advertiser.*

#### ESSEX.

A very handsome tablet has been placed in the parish church of Steeple Bumpstead by the voluntary subscription of the parishioners, to the memory of the Rev. Henry Stuart, M.A., their late respected and lamented vicar. It bears an inscription expressive of their regard and veneration for his character, and their grateful recollection of his labours for a period of nearly forty years.—*Essex Standard.*

*Bocking Church-rate.*—(From a *Correspondent.*)—There has been a poll as to the church-rate at Bocking. A scrutiny was demanded by the church party. The scrutineers have disagreed, and a double return has been made, which remains for decision. The dissenters feel bitter mortification, as they conceived their power to be boundless at Bocking; and, even if they succeed, it has been only by desperate efforts, and, if report speaks true, by bringing in as voters persons who receive parish relief.

#### GLOUCESTERSHIRE.

On Friday, the 29th of August, the Lord Bishop of Gloucester confirmed at the churches of Leigh and Deerhurst, completing his circuit of confirmations through the western part of his diocese. During the last fortnight his lordship has held

confirmations at fifteen places; nine of which, it is believed, had never before been visited by a bishop for that purpose. The effect of this arrangement has been, that no young persons have been obliged to go farther than from a contiguous parish to receive this rite, and that the numbers in each place have not been greater than the respective churches could conveniently contain.

*Stroud.*—On Tuesday, the 26th of August, the Bishop of Gloucester, accompanied by his chaplain, the Rev. Mr. Thorp, held a confirmation at Stroud, when nearly 400 persons were confirmed. His lordship arrived a little before eleven o'clock, and was met, at his entrance to the church, by a very numerous body of the clergy, and an unusually large assembly of the gentry, tradespeople, and inhabitants, whose cordial greeting evidently affected his lordship. The church had, by the assiduous attentions of Messrs. Chambers and Barter, the churchwardens, been repaired and handsomely decorated for the solemn occasion. The remarkably pious demeanour of the young persons, and of the full congregation assembled, was such as to persuade all who beheld them, that the confirmation was regarded by them in its full sanctity, and we are not without hopes that the affectionate and impressive addresses of the bishop must have produced the happiest effects. After service a great number of the inhabitants occupied the bishop's short interval before his departure for Bisley in paying their respects to him, to whom his expressions of thanks for their particular attentions must have been highly gratifying. At Bisley, 230 persons were presented at three o'clock; there, we are happy to say, the same attentions were paid, and the same impressive demeanour remarkable in the young persons confirmed. We are the more particular in giving this statement, as affording evidence of the good, not to say strong, feeling which exists in Stroud towards the church, and of the respect for her ordinances. A handsome donation of 10*l.* was sent from the bishop to the funds of the Dispensary. The day, indeed, was one to which all must refer with unmingled feelings of delight, and we rejoiced to see the important borough of Stroud taking such a prominent stand in the exhibition of attachment to the prelacy and rites of the church.—*Gloucester Chronicle.*

The Lord Bishop of Bath and Wells, officiating for the Lord Bishop of Bristol, who, we regret to mention, continues seriously indisposed, early in September held confirmations at the cathedral, Clif-

ton; St. Mary, Redcliff; St. James's, Almondsbury; Henbury, and Frenchay churches. The number who received the solemn rite was 149.—*Ibid.*

A numerous meeting of the parishioners was held at Clifton, early in the month, for the purpose of granting a church-rate for the ensuing year. The sum of three-halfpence in the pound was proposed by the churchwardens and seconded: an amendment for adjournment to that day twelvemonth was then moved and seconded; but a middle course, substituting a penny in the pound, being proposed, the churchwarden withdrew his proposition, and the penny rate was carried by a very large majority, not more than half a dozen persons voting for the adjournment.—*Ibid.*

*Munificent Bequest of the late Mrs. Hannah More.*—The funds of the new church of St. Philip, Bristol, will be benefited by the amount of 3300*l.*, 3 per cent consols, that sum (being the residue of Mrs. More's estate, after paying the numerous charitable legacies, &c.) having just been invested in the funds by her executors for that purpose, as directed by her will. Part of this sum is directed to be applied for ornamenting and beautifying the church, and the remainder in payment of the minister.—*Northampton Her.*

*Bristol.*—A society has been very long established here, called the "Society of the Clergy and Sons of the Clergy," having for its object the relief of widows and children of deceased clergymen who shall have died in indigent circumstances. The Society is supported by subscriptions and donations, and a fund has been raised, from which a great number of persons annually receive a certain stipend. The members meet annually, and attend Divine worship; after which they dine together at the White Lion. It is to the credit of the inhabitants of this city and neighbourhood, that, although the funds are appropriated to those only whose deceased relatives were members of the church of England, yet a vast number of highly respectable dissenters, from truly Christian and charitable motives, rank among the subscribers. The annual meeting took place yesterday, when a most excellent sermon was preached by the Rev. Mr. Lloyd, who selected for the occasion one of the most appropriate texts—the 1st chapter of St. James, and the 2nd verse,—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." A collection was made at the church doors, when the money received

amounted to 98*l.* 12*s.* 6½*d.* About 5 o'clock 140 members of the Society sat down to dinner at the White Lion, which was served up in excellent style. William Miles, Esq., M.P. for the eastern division of Somerset, presided, and was supported by the mayor and sheriffs of the city of Bristol, and several most influential men and clergymen of the counties of Gloucester and Somerset. The subscriptions of the day were announced to amount to 468*l.* 14*s.* 0½*d.*

The Bishop of Bristol has, in compliance with the powers of an Act, 1 and 2 Will. IV., assigned the whole of the tithing of Parkstone, as an ecclesiastical district, to the new church of St. Peter's, Parkstone, except the small part included within the walls of the church-yard belonging to the chapel-of-ease, at Longfleet. In consequence of the increase of the congregation, and more particularly the Sunday-school—now having ninety children—a contract has been made with an architect for enlarging the church, and for raising the tower.—*Salisbury Herald.*

#### HAMPSHIRE.

A very handsome silver salver has been presented to the Rev. Benjamin Donne, curate of Romsey, by the inhabitants of Shaftesbury, bearing the following inscription:—"Viro admodum Reverendo Benjamin Donne, M.A., per Quatuordecim Annos apud Shastonienses sacris ministranti patinam hanc, in testimonium pietatis erga Deum, comitatis in amicis, beniginitatis erga agenos, dum apud eos commoratus est amicus Shastoniensis, D.D., A.D. MDCCCXXXIV."—*Record.*

A meeting of the friends of the Society for the Propagation of the Gospel in Foreign Parts was held recently at the town-hall, Alton, at which the Lord Bishop of Winchester presided. The resolutions were severally proposed and seconded by J. W. Scott, Esq., M.P. for the northern division of the county of Hants; Edward Knight, Esq.; Venerable Archdeacon Hoare; Hon. and Rev. Gerard Noel, and other gentry and clergy of the neighbourhood. A collection was afterwards made at the doors, in aid of the funds of the Society, which amounted to 45*l.*—*Salisbury Herald.*

The Worshipful the Chancellor of Winchester, Dr. Dealtry, held his visitation in the month of September. The charge, which was most elaborate, had for its object the refutation of the arguments brought forward by the dissenters against the utility of Ecclesiastical Establishments.

At the last annual meeting of the

charitable institution for the relief of the distressed families of clergymen in the county of Southampton, the receipts of the previous year were reported as 489*l.* 14*s.* 8*d.*, and the disbursements as 419*l.* 4*s.* 4*d.*; thirteen cases of distress having been relieved.

#### HEREFORDSHIRE.

*Hereford Triennial Festival.*—The assemblage of the three choirs of Hereford, Gloucester, and Worcester, commenced on Tuesday, the 16th of September, being the hundred-and-eleventh meeting for the benefit of the widows and orphans of deceased clergymen. The first performance took place in the cathedral, and the stewards having made every preparation for the reception of the company, the spacious nave was nearly filled with respectable company. After the sermon, an anthem by Dr. Boyce, "Lord, thou hast been our refuge," verse and chorus, was delivered in a very masterly manner by the several performers. The audience were the most numerous ever witnessed on the first day of the meeting, and the judicious arrangements gave the utmost satisfaction. The collection for the benefit of the charity after the service amounted to 180*l.*, being 17*l.* 9*s.* 6*d.* less than the first day of the last meeting, and 8*l.* 19*s.* 6*d.* more than the first day in 1828. The attendance of the company comprised—raised seats, 211; floor, 167; aisle, 225; total, 603. The meeting was also exceedingly well attended by company both on Wednesday and Thursday. The whole sum contributed to the charity was 672*l.* This is 40*l.* more than was collected at the festival in 1831, and which, doubtless, will be still further increased by donations from many charitable individuals whom circumstances prevented attending. The receipts for tickets, &c. it is also hoped, will not only prove adequate to meet the expenses of the meeting, but afford some surplus for the institution. —*Oxford Paper.*

#### KENT.

*Laying the Foundation Stone of the National Schools.*—Thursday, August 28th, being the day appointed by the Archbishop of Canterbury for the confirmation at Bexley, was also selected by Lord Bexley, the vicar, and committee, as an appropriate day to lay the foundation-stone of the new schools now building at Bexley, and which his Grace had very kindly promised to do after the confirmation. A body composed of the most respectable neighbouring gentry, Lord Bexley, the

excellent and active vicar of the parish, the churchwardens (Hugh Johnson, Esq., and William Jones, Esq.), the treasurer of the charity (Charles Lambert, Esq.), and many others, with white wands, were in waiting, ready to receive his Grace. At a signal, the stone was lowered, and properly adjusted in its place; the usual ceremony followed, and concluded by the archbishop pronouncing a blessing on the undertaking and assemblage. His Grace then retired, accompanied back to his carriage by the procession. —*Greenwich Gazette.*

#### LANCASHIRE.

*Manchester Church Rate.*—The town of Manchester has been in a state of excitement since the 26th ult., on the proposal of a church rate, which was carried in the negative by a show of hands. A poll, however, having been demanded, both parties exerted themselves with all the warmth of a vigorously-contested election. The churchmen in favour of the rate, and the dissenters and radicals in opposing it. On Tuesday evening, the 2nd instant, there was a majority of 739 in favour of the rate; but at its final close, on Wednesday, the numbers were,—for the rate, 5897, against, 7019—majority against the rate, 1122.

The "Manchester Courier" says, "The enemies of the church, in Manchester, have gained a temporary triumph, having succeeded in obtaining a majority of votes on the last day of the poll. We call it a temporary triumph, because we know, and they know, that the majority of legal votes is in favour of the rate; and we have not the least doubt that the result of the scrutiny which has been instituted, and which we hope soon to announce, will be a majority of at least FIVE HUNDRED VOTES in favour of the rate."

The means by which the anti-church faction obtained their majority are disgraceful. We know that hundreds of dissenters participate in the feelings of scorn and indignation which those disgraceful proceedings could not fail to produce upon all well-constituted minds. We scarcely know in what terms to express the feelings which the conduct of the Salford overseers has excited, not among churchmen only, but among honourable men of all sects and of all parties. But though to the disgraceful conduct of the Salford overseers is mainly to be attributed that position upon the poll which the enemies of the church attained on the two last days of the contest, there were practices resorted to by other parties, which surpass, in dishonesty

and wickedness, any thing we remember in the annals of party contests. Not only is it notorious that many of the rabble, who, by the excitement of drink, and the temptation of a coach conveyance, were induced to join the ranks of dissent, *voted twice*; that many received qualifications who had paid only part of their rates; that others *voted* who are not rate-payers at all; but that the most fraudulent means were employed to get qualifications to vote. For example, and we mention the circumstance after making the proper inquiries respecting its truth, certificates of persons having paid the rates, and bearing the signatures of the collector of Denton, were given to any one who would use them in opposing the rate; and a gentleman of this town, who was supposed to be opposed to the rate, was actually presented with *fifteen* by a shopkeeper from Denton, who had *thirty* of them in his possession, for the purpose of distribution. How far the overseers of Denton are implicated in this transaction, or whether they are cognizant of it or not, we are unable to state; but that this nefarious trick was resorted to and acted upon, for the purpose of obtaining votes, is a fact which we can positively assert.—*Cambridge Chronicle*.

The scrutiny is proceeding under the active superintendence of Mr. William Broome, accountant; but the Salford worthies still withhold their books, in the full conviction, that the production of those documents would afford evidence for the annihilation of a host of nominal votes "at one fell swoop." There is, at present, every reason to believe, that the opinion hazarded in a late number of the *Standard* will be realized; viz., that "the church" will triumph by a majority of little less than a thousand!—*Liverpool Standard*.

The "*Manchester Courier*" says, "The scurrilous abuse of the church, by several of the speakers at the vestry meeting on Wednesday, has produced an effect in some quarters which they never intended. We will give one specimen of it:—A labouring man called at our office soon after the meeting, and, taking a sovereign from his pocket, threw it on the counter, with the exclamation, 'There's a sovereign for the church; I am but a poor man, but I don't like to see the church abused in this way; and if every churchman, according to his means, would do as much as I've done, the church would triumph still, in spite of the blackguards.' At the request of this worthy champion of the church, the sovereign has been handed over to one of the chaplains of the Collegiate Church, and will be added to the collection for the

Sunday schools to be made in that church to-morrow. The name of the individual who has set this noble example, and we record it to his honour, is James Marshall; he resides in Miller-street."

At a numerous parish meeting, held at Middleton, near Manchester (containing a population of 15,000), on Friday, August 22, the Rev. C. J. Way, Rector, in the chair, the churchwardens' accounts for the last year were passed unanimously, and the whole amount of the rate required by the churchwardens for the current year was also granted unanimously; the only question that arose at the meeting having been as to whether it might not be desirable to grant a much larger rate than that asked for by the churchwardens, in order to pay off a debt incurred some years ago by the purchase of a burial-ground. When it is remembered that the same rate of threepence in the pound, now granted unanimously, was only obtained last year by a poll throughout the parish, and collected after an action in the Ecclesiastical Court, this may well be set down among the many other improved signs of the times in regard to the support afforded to our established church.—*Standard*.

The congregation of St. George's church, Preston, have purchased a splendid silver salver, a coffee-pot, tea-pot, sugar basin, and cream jug, for presentation to their minister, the Rev. R. Harris, B.D., as a testimony of their approbation of his conduct during an incumbency of thirty-six years.—*Manchester Courier*.

*Lytham*.—The Rev. E. Hinchliffe, on Sunday last, preached his farewell sermon in the school-room. The building was crowded to excess, and great numbers, anxious to testify their dutiful respect for his unwearied exertions among them, were unfortunately precluded the sorrowful satisfaction of hearing his last advice to them. On their final separation, by his leaving them yesterday, we understand that he was greeted, as for his parting blessing, at almost every cottage and dwelling which he passed, the inmates remaining at their doors to have the last glimpse of his person. This is a tribute of inestimable value, and may the object to whom it has been offered feel all its worth, wherever the providence of God may place him. The new church at Lytham, it is said, will be opened in November. The Rev. R. Barton Robinson, M.A., son of Dr. Robinson, formerly of this town, has received the presentation. This gentleman has so estimable a character, that we feel assured a very short acquaintance with him will recommend him to the affections of his

congregation in Lytham; and we doubt not that his active exertions will often forcibly remind them of their late beloved pastor.—*Preston Pilot*.

#### LINCOLNSHIRE.

On Friday, Aug. 22, the Bishop of Lincoln held a confirmation and visitation in the parish church of Boston, at which a large number of the clergy attended. Soon after two o'clock the bishop commenced his admirable Charge, which, we are happy to learn, will be published. About five hundred, chiefly females, were confirmed.—*Boston Herald*.

On Friday morning, August 22nd, a splendid public breakfast was given to the Lord Bishop of Lincoln by T. Broughton, Esq., Mayor of Boston, to which about 150 gentlemen sat down, nearly every clergyman within the call being present. The whole of the arrangements were such as to reflect great credit on the worthy mayor.—*Ibid*.

On Tuesday, August 26th, the Lord Bishop of Lincoln held a confirmation at Spalding, at which 455 young persons (237 females, and 218 males) were admitted to the rite. In the afternoon of the same day his Lordship held another confirmation at Holbeach, for the convenience of those residing in distant parishes, who formerly had to attend at Spalding. On Wednesday the visitation took place at Spalding. Prayers were read by the Rev. Dr. Moore, after which a sermon, that did honour equally to the talents and the piety of the preacher, was delivered by the Rev. James Morton, of Holbeach. His Lordship then delivered an admirable Charge to his clergy, in presence of a numerous and respectable audience. The bishop and his clergy dined together in the afternoon, and in the evening his lordship left Spalding.—*Lincolnshire Chronicle*.

A very handsome marble tablet has just been placed in Grantham church, to the memory of the Rev. W. P. Thackray, for many years the much-respected lecturer of that parish. The tablet is erected by the subscriptions of a few of his numerous friends, as a small token of their respect and esteem for one who, during life, made it his constant study to acquire the good will of all, and who, as a minister of the gospel, endeavoured to discharge his duty to his flock as well by his example as by precept.—*Ibid*.

#### MIDDLESEX.

The Rev. Jas. Sugden, who died lately, has left by will the following charitable legacies, all directed to be paid six months

after his decease, free of legacy duty, viz.:—To the Bath United Hospital, 500*l*.; Bath General Hospital, 500*l*.; Birmingham Hospital, 100*l*.; Birmingham Dispensary, 100*l*.; Birmingham Blue Coat School, 100*l*.—*Cambridge Chronicle*.

A splendid silver inkstand has been presented, by members of the congregation of St. John's Chapel, Hampstead, to the Rev. R. Rede Rede, rector of St. Leonard's, Colchester, as a testimony of their sincere regard, and of their gratitude to him for officiating in their chapel, at a time when his assistance was peculiarly needed. The inkstand, which was accompanied by the most flattering letter, had upon it the following inscription:—"Presented to the Rev. R. Rede Rede, rector of St. Leonard's, Colchester, and late minister of St. John's Chapel, Hampstead, on his retiring from the duties of officiating at the chapel, Sept. 1834, as a testimonial of the acknowledgments of the members of the congregation, who with gratitude bear witness to his zealous efforts for their religious instruction, and as a mark of respect and regard."—*Record*.

#### NOTTINGHAMSHIRE.

On Friday, August 29th, a vestry meeting of the inhabitants of the parish of St. Nicholas, Nottingham, was called for the purpose of obtaining a church-rate of one shilling in the pound. An amendment for an adjournment for twelve months, after a polling for two-hours-and-a-half, was carried by a majority of 29, there being 107 for the adjournment, and 78 for the rate. There has been no rate granted in this parish during the last three years.—*Nottingham Journal*.

On Thursday, the 11th of September, the Archbishop of York held a confirmation in the parish church of East Retford, when 559 females, and 547 males, received that rite at his hands. On the following day, his Grace confirmed nearly 500 children in the parish church of Mansfield; and on the Saturday, at Worksop church, 308 boys, and 470 girls, were admitted into communion, and received the benediction.—*Ibid*.

#### OXFORDSHIRE.

On Monday, August the 25th, the Hon. and Right Rev. the Lord Bishop of this diocese held his triennial visitation at Deddington; on Tuesday at Bicester; on Wednesday, at Woodstock; on Thursday, at Oxford, and on Saturday at Henley.

At the visitation in the church of St. Mary, in this city, the bishop commenced his charge by lamenting the long but cus-

tomy interval which elapsed between the meetings of the diocesan and his clergy, as it would have been a consolation to him to have the advice and assistance of the many experienced persons composing that body during the eventful period since his last visitation. His lordship then proposed to take a view of the Acts of Parliament which had been introduced or passed affecting the interests of the church; and after referring to what he might be allowed to call the statistics of the diocese, collected from the answers to the queries sent to the officiating clergy, and the probable results of the attempts which were being made to invade the rights and privileges of the establishment, the bishop strongly recommended the improvement of small livings by the establishment of societies, to enable incumbents to avail themselves of augmentations by Queen Anne's bounty, similar to that established in this diocese, which had been joined by the laity as well as the clergy. The returns exhibited an improvement in the accommodation of church room, which, however, was still defective, particularly in the manufacturing districts. It also appeared, from the same source of information, that the aggregate number of communicants at the holy sacrament bore a lamentably small ratio to the population of the diocese.—*Oxford Journal*.

#### SHROPSHIRE.

The Rev. Henry Morrall, M.A., and the Rev. J. Morrall, M.A., have been presented, by 200 inhabitants of Whitchurch, with a beautifully chased silver tea-pot, coffee-pot, sugar-basin, and cream-jug each, on relinquishing the curacies of that parish.—*Hereford Journal*.

#### SOMERSETSHIRE.

A congratulatory address, signed by the minister, churchwardens, and principal inhabitants of Banwell, was presented to the Bishop of Bath and Wells, on the 13th of September, in commemoration of his lordship's birth-day, when he completed his seventy-third year.—*Bath Her.*

*Church Rates*.—On Friday, the 5th of September, a vestry, which had been convened by the usual public notice, was held in Frome, for the purpose of granting church rates for the year, for this parish; when the number of inhabitants which assembled at the vestry-room was so great, that the meeting was adjourned to the national school-room. On a motion being made there, that four church-rates should be granted, the Rev. S. Curwen moved as an amendment, that the meeting should

adjourn till that day six months, which, after a long and stormy discussion, was carried in the affirmative by a show of hands; but a poll having been demanded by T. B. Sheppard, Esq., one of the churchwardens, during which the rate payers entered their names in a book, as they voted on either side of the question, the result was that the original resolution was carried by a very great majority, and the four rates were granted.—*Bristol Journal*.

*Melksham Church Rate*.—A meeting was held at Melksham, on the 15th Sept. for the purpose of granting a church rate. Mr. Awdry submitted a series of resolutions in support of the church, and concluded with moving a church rate of 2d. in the pound. Mr. Pollard moved as an amendment, "that the rate just proposed should be postponed for six months, and that the meeting do now adjourn." A poll was demanded, at the close of which the numbers were:—

For the church rate .....	219
For the amendment .....	161

Majority for the rate ..... 58  
—*Standard*.

#### SUFFOLK.

On Monday, September 8th, a dinner was given at the Half Moon Inn, Clare, by the parishioners of Belchamp Otten, in Essex, to the Rev. John Cox, their rector, on the occasion of his leaving the parish, when a piece of plate was presented to that gentleman as a testimony of the high sense which his parishioners entertained of his unwearied exertions to promote their welfare during a residence amongst them of fourteen years.—*Chelmsford Chronicle*.

#### SURREY.

(*From a Correspondent*).—At Carshalton, a Subdeanery Local Committee of the Societies for Promoting Christian Knowledge, and for Propagating the Gospel have been instituted. It serves to bring into operation the designs of the former by means of a domestic or parochial association, drawing all classes into active exertion for the purpose of circulating the society's books through the medium of the lending library, and giving to subscribers of a sum so small as one shilling annually an interest in the success equal to that of the larger contributors. These societies were hardly known to exist before, and now, with the contributions of eighty associated members and upwards, about 30l. per annum are collected; and in the summer time the library has had 150

readers. Of the Saturday Magazine there are 58 in continued circulation, and such is the demand that the number must be increased. If this plan were pursued in every village containing 500 souls, the society would increase in interest and power from the increase of its pecuniary resources.

#### SUSSEX.

On Wednesday last the Lord Bishop of Chichester gave his first public entertainment, when about 45 of the clergy and gentry of this city were much gratified by the hospitality displayed by the noble host. Among the company was the Rev. John Fullagar, the Unitarian minister of Chichester, who attended in consequence of a special invitation received by him from his lordship.—*Sussex Advertiser*.

At a meeting of the congregation belonging to the Unitarian Chapel, in Baffin's Lane, Chichester, the Rev. John Fullagar in the chair, it was stated that a distress warrant had been executed against the property of one of the members of the congregation, because that gentleman had refused to pay a certain rate levied in the parish of St. Bartholomew for the defrayment of expenses incurred in erecting a new church in the same parish, to which rate Mr. L. had objected on the general ground that dissenters should not be compelled to contribute to the support of parochial churches, and on other special grounds. After a great deal of discussion of the subject by the Rev. Chairman and others, it was resolved,—"That the thanks of this society are eminently due, and are hereby given, to Mr. Lacy, for the stand he has made against the levying of the rate in question; and that therefore it is absolutely necessary for the protection of the rights of the dissenters in this city and neighbourhood, and for watching parliamentary proceedings in which they may be interested, that an association should be formed, and a fund raised for the defraying expenses which may be necessarily incurred thereby, and that it is highly desirable to invite the dissenters of every denomination to join in this important object."

The inhabitants of Beckley, Sussex, have presented to the Rev. J. Collins, LL.D., curate of that parish for upwards of 11 years, a splendid piece of plate, as a token of their affection and esteem.—*Bucks Herald*.

The new church which is to be erected in the parish of Subdeanry, Sussex, is to be commenced building about the beginning of the ensuing spring.

On Tuesday the 16th inst., the Bishop of Chichester held a Visitation in the cathedral. In the evening the bishop, dean, and archdeacon dined with upwards of twenty of the clergy at the Swan Hotel.—*Hampshire Telegraph*.

#### WARWICKSHIRE.

A handsome sum, raised by voluntary contributions, assisted by donations from the worthy vicar, and his personal friends, has been appropriated to the execution of a new east window, in Trinity Church, Coventry. It is now completed, and for beauty of design, and for splendid colouring, is scarcely to be surpassed by any work of a like nature in the kingdom.—*Coventry Mercury*.

The Rev. Frederick Darwell has resigned his situation as Under-Master of the Free Grammar School in this town; and we hear that the Rev. Rann Kennedy, the Second Master, intends shortly to retire from this establishment.—*Birmingham Advertiser*.

A Roman Catholic chapel, capable of containing nearly 500 persons, has been erected at Sutton Coldfield, and is rapidly approaching completion. There is not, we are informed, at present, six persons in the town who are professors of this religion.—*Ibid*.

#### WILTSHIRE.

*Salisbury*.—On Monday, Sept. 8th, a small, but respectable and very interesting meeting was held in the Council Chamber of this city, the Very Rev. the Dean in the chair; when an association was formed in connexion with the Prayer-Book and Homily Society. The Lord Bishop of the Diocese has kindly consented to be the patron, and the Very Rev. the Dean of Salisbury the president, of the said association. The movers and seconders of the resolutions were—G. Atkinson, Esq. and Mr. Seaward (from London); Rev. C. J. Grainger and John Smart, Esq.; Rev. N. Smart, and Rev. J. Emra; Rev. S. Capel and Rev. C. J. Goodhart. A liberal collection was made at the close of the meeting.—*Record*.

It is truly gratifying to find that notwithstanding the bold and determined attacks which are daily making on the established church, we are constantly presented with fresh evidences of the increase and steadfastness of her members. The parish of St. Thomas, in this city, contains a population of 2364, and no less than 1110 sittings now occupied in the church; while the churchwardens have been com-

pelled to refuse upwards of seventy applications for sittings. They have, in consequence, adopted measures for enlarging the accommodations of the building; and at a vestry meeting, held in Thursday last, it was unanimously agreed to erect a new gallery, and several additional pews in the aisle.—*Salisbury Herald*.

The Lord Bishop of Salisbury, on Aug. 28th, administered the sacred rite of confirmation to upwards of 400 persons of both sexes at the Abbey Church, Malmesbury.

#### WORCESTERSHIRE.

The Bishop of Exeter, who had been passing a few days with one of his sons, an active incumbent of a populous parish in the neighbourhood of Worcester, attended Divine Service in the cathedral of that city, on Monday the 18th ult.—having preached the preceding day in his son's church. After the service, his lordship, accompanied by the two prebendaries in residence, Archdeacon Singleton and the Rev. Dr. Faussett, visited every part of the sacred edifice, and subsequently partook of luncheon at the archdeacon's house, where the excellent bishop of the diocese and his family, together with the mayor and several of the city magistrates, were invited to meet him. After the repast, the bishop never having seen the Guildhall, and other civic buildings, was conducted there by the mayor and several of his brother magistrates and members of the corporation. His Worship having pointed out to him everything worthy of notice, and having apologised to him for the scant courtesies which the short notice he had received of the honour intended him enabled him to shew, begged his lordship's acceptance of a copy of Green's History of Worcester, elegantly bound, in a blank leaf of which was written the following inscription:—

“TO THE RIGHT REV. HENRY LORD BISHOP OF EXETER.

“This volume, containing the History of Worcester, is presented to his lordship on the occasion of his visiting this city, as a slight token of gratitude for his steadfast and distinguished defence of the Established Church of these realms, and its connection with the State; and for his able advocacy of the rights of the poor; by his Lordship's admiring and obedient servant,  
“WILLIAM DENT, Mayor.

“*Guildhall, Worcester, Monday,  
August 18, 1834.*”

This unexpected mark of respect drew forth from the bishop a very feeling and appropriate return of thanks, in which he ex-

pressed himself highly gratified by the compliment thus paid to him for the exertions he had felt it his duty to make in defence of the religion he professed in common with those around him, and in particular of the rights of the clergy of Ireland, whom he described as of the most exemplary character and conduct, under the trying situation in which they were placed by the reiterated attacks which were made upon their persons and property. He alluded also to the invidious commissions which it was the fashion of the day to issue, for interloping inquiries into every public institution, and congratulated the mayor and corporation on the unblemished reputation which they had sustained in the ordeal to which their corporate rights had been subject.—*Camb. Chron.*

#### YORKSHIRE.

The annual meeting of the governors of that excellent institution, the West Riding Charity, for the relief of the indigent clergy of this archdeaconry, and their widows and orphans, was held in this town on Thursday last, Aug. 28th. The attendance was numerous and respectable. The sum of 830*l.* was distributed amongst forty-one families; 625*l.* being voted to widows and orphans, and 205*l.* to clergymen rendered incapable of officiating, by their age or infirmities.—*Leeds Intelligencer*.

We hear that the Lord Chancellor has presented the Rev. Ayacough Fawkes, brother of F. H. Fawkes, Esq., of Farnley Hall, and incumbent of Farnley, to the vicarage of Otley, vacant by the demise of the Rev. Henry Robinson. It was expected, from what the Lord Chancellor said in the House of Lords, about all livings under 200*l.* per annum being in future at the disposal of the bishop of the diocese, that the living of Otley would have been placed in the gift of the Archbishop of York; but his lordship, when reminded of it by a deputation who waited upon him at Bolton, said, “Oh, it was only conditional.”—*Ibid.*

On Monday, Aug. 25th, his Grace the Archbishop of York held a confirmation at Thirsk, when 1178 young persons,—viz., 650 girls, and 528 boys were admitted to that sacred rite. The ceremony was conducted in the most orderly manner: great praise is due to the exertions of the Rev. S. Coates, M. A., the incumbent of Thirsk.—*York Herald*.

THE ROBERSON MEMORIAL.—On Friday, Aug. 15th, a number of clergymen dined at Mrs. Mitchell's, the Yew Tree Inn, Liversedge, for the purpose of presenting



the Rev. Hammond Roberson, M.A., with a Bible, Common Prayer, and Book of Homilies, as a small token of respect and esteem for his character. The volumes were in royal folio, sumptuously bound in crimson velvet, adorned with silver clasps, corner pieces, and centre plates, bearing the inscription inserted below. Their cost amounted to 60*l.*; and the whole were inclosed in an oaken box lined with velvet. The subscribers were principally composed of the neighbouring clergy. The Rev. Mr. Atkinson presided. The Rev. Mr. Stuart officiated as chaplain. *Inscrip-tion*:—"To the Rev. HAMMOND ROB-ERSON, A.M., incumbent of Liversedge, and prebendary of York.—We, the under-signed clergy of the West Riding of the county of York, beg leave to offer to you this small token of the esteem and admi-ration with which we regard your pious and unwearied labours, through the long period of *fifty years*, in promoting the glory of God, the stability of the national church, and the best interests of our fellow-subjects in general. But more especially do we desire, at this time, to record the deep impression we entertain of the value of those exertions which have so greatly tended to unite the clergy in defence of the apostolic church established in these realms, and to create in them a deep-rooted attachment to her incom-parable ritual; thus evincing your devotion to the great cause of loyalty and religion, no less clearly than by the erection of that church which will long continue, we trust, to be both a blessing and an ornament to the township of Liversedge."—*Leeds Intel-ligencer*.

**MORLEY DISTRICT PARISH CHURCH RATE.**—The annual meeting of the rate-payers of this district for the laying of a church rate, was held in the National School, on Thursday the 11th ult. The dissenters had been excited to action by a paragraph in last week's *Mercury*, and the meeting was divided by their leaders upon every item, even the most insignificant and trifling; the result, however, proved that they had miscalculated their strength, and that the church had been, during the last year, making considerable progress in the village. We congratulate our friends on the result of this meeting. Not in England was there a more sectarian village when Morley church was erected, four years ago. Is it not, then, a convincing proof of the soundness of church principles, when a sectarian population can in so short a time be brought to forget the "voluntary principle," and to tax them-selves for the support of the established

religion, which affords instruction and comfort equally to every member of so-ciety? We say, yea.—*Ibid*.

**WAKEFIELD CHURCH RATE.**—This town has, during the last few days, been the scene of a severe contest between the friends and supporters of the church, and the hostile party, who have met with a most signal defeat. The poll, at the final close, was as follows:—

For the 9*d.* rate . . . . . 864

For the 5*d.* rate . . . . . 694

Leaving a majority of 170 in favour of the church.—*Morning Post*.

**DEWSBURY.**—The poll upon the church-rate at Dewsbury has terminated in a ma-jority of 54 against it; the number being for the adjournment, 405; for the rate, 351. This result, under all the circum-stances, may be justly regarded as a tri-umph to the friends of the church. With the supineness which usually characterizes churchmen, numbers could not bring themselves to believe there was any se-rious danger; and if they even did at last give their votes, they would not take the trouble to make them valid by seeing that no part of their poor rate remained unpaid. In this way many votes were lost. And how wide spread was this sluggish feeling as evinced by the fact, that two of the churchwardens, gentlemen of considerable property, lost every one of their votes from this cause. When this is contrasted with the energy, the activity, the well-com-pacted organization, and the unmitigable hate of the church of the opposite party, their plausibility, the speciousness of the grounds upon which they professed to re-sist the rate, carefully avoiding the slight-est hint at what no man can doubt to be their real object, the downfall of the church, the unsparring use of the most unblushing falsehoods, in every possible shape, in the newspaper, in placards, in conversation, aye, even by the mouth of the bellman, the issue of the contest cannot be matter of wonder. The marvel is that the radi-cal majority was not much greater. The property of the parish was almost entirely on the side of the church, as perhaps may be shewn in a future paper. The opposi-tion was headed by the gentlemen who some time ago got up a meeting at Dew-sbury, and passed resolutions denouncing the unscriptural union of church and state, Messrs. Todd, Clarkson, T. S. Brooke, and Co.—*Leeds Intelligencer*.

#### WALES.

The Rev. D. Williams, D.C.L., Head Master of St. Mary's College, and Prebend

of Winchester Cathedral, has resigned his stall in Brecon Collegiate Church.

Professor Rees, of St. David's College, has forwarded ten pounds to the secretary of the New Church in this town, to be added to the Building Fund, being the amount of the premium awarded to the rev. gentleman, by the Cardiff Eisteddfod, for "the best Essay on the Primitive Christians by whom the Welch Church was founded."—*Cardiff Journal*.

Mr. William James, of Lampeter College, has lately been ordained by the Lord Bishop of Llandaff; and by the appointment of the rev. gentleman, as Assistant Curate of Merthyr, we now have three performances of Divine Service every Sunday instead of two. We understand that the parish is indebted for this important advantage to the munificence of the most Noble the Marquis of Bute, patron of the living, aided by our venerable and truly exemplary diocesan.—*Glamorgan Guardian*.

The parishioners of Hawarden, Flintshire, have presented to the late rector of that parish, the Hon. and Rev. George Neville Grenville, a massive *Tripes Candelabrum*, which cost nearly 300*l.* as a tribute of respect for the fidelity with which he has promoted the spiritual and temporal welfare of his flock, during a period of twenty years.—*Salopian Journal*.

#### SCOTLAND.

The Town Council of Aberdeen have granted 1000 guineas towards the rebuilding of Marischal College, at that place.

#### IRELAND.

*The Irish Church Bill.*—We have the gratification of announcing, says the *Dublin Evening Mail*, that the Marquis of Downshire has nobly followed up his adhesion to the Conservative Society of Ireland, by directing the agents of his extensive estates in the county of Down to communicate to the clergy of the Established Church his desire of undertaking in future the payment of tithe composition to which they may be entitled from the lands held under his Lordship in their respective parishes. This most seasonable and judicious arrangement on the part of Lord Downshire, must be acknowledged with gratitude by the clergy and all friends of the United Church of England and Ireland. By this proceeding his Lordship takes a position in which every Protestant proprietor ought to be found who regards the interests of religion or the peace and welfare of his country. He thereby relieves the clergy from collision with the people; he acknowledges the tithe claim to be an original

lien on his estate, and takes charge of the application to its destined purposes. Such an example, generally followed, as we trust it will be, must effectually baffle the designs of the agitator, and protect the stability of landed property in Ireland. In joining the Conservative Society, Lord Downshire publicly appears in that elevated station so zealously maintained by his ancestors, the firm and munificent patrons of true religion. He will thereby secure the confidence, and reanimate the moral courage, of 100,000 brave Northerners, who bid defiance to the machinations of their enemies, and who stand

With hearts and hands alike prepared  
The blessings that are left to guard.

*Presbyterians of Ireland.*—An address has been presented to his Excellency the Marquis Wellesley, Lord Lieutenant of Ireland, on behalf of the Synod of Munster, the Remonstrant Synod of Ulster, and the Presbytery of Antrim, in which they express themselves attached to the Marquis and the King's government; and particularly advert, with cordial and grateful approbation, to the new system of national education introduced into Ireland. To this document the London Courier triumphantly alludes, as evincing the opinions of the Presbyterians of this country. Never was there a more groundless inference deduced from such premises. The total number of Irish Presbyterians amounts to about 700,000. Now, the individuals comprised in the various congregations connected with the three Unitarian bodies, viz., the Synod of Munster, the Remonstrant Synod, and the Presbytery of Antrim, do not, we believe, much exceed 20,000 in number, as appears on an inspection of a statement which we have received from a gentleman who is, we apprehend, very conversant with the subject in question.—*Belfast Guardian*.

"It is this day our painful duty to announce the decease of the Honourable Richard Jebb, one of his Majesty's Justices of the Court of King's Bench. He had been residing with his family, for some days past, at Roostrevor. On Saturday and Sunday last he was, it appears, indisposed, but neglected, we fear, to have recourse to medical advice. On Monday night, whilst retiring to rest, he was attacked with cholera, of a type so virulent, as to set at defiance all human interposition; and, at four o'clock on Wednesday morning, to the inexpressible grief of his family and friends, he expired. In Judge Jebb, society has lost a valuable member—the bench, an ornament—and our country,

at a critical period, a firm, though humane and impartial judge. It is not for us to speak of the many shining qualities which, in private life, adorned this great and truly good man; some dear and intimate friend will, we doubt not, if it were but for the sake of example, do justice to his rare and exalted character. Suffice it at present to observe, that during his residence at Rosetrevor, he was beloved, respected, almost venerated, by all classes. What adds to the poignancy of the general sorrow for his decease is, the belief that he caught the pestilential and fatal disease in visiting and ministering to the wants of a poor family, the head of which had but recently fallen a victim to it. The earthly remains of Judge Jebb were removed, at midnight on Wednesday, from his late residence, for interment at Drogheda, his native place. He had survived his excellent brother, the late Bishop of Limerick, but a very short time."—*Newry Telegraph*.

The subscription for the monument to the memory of Dr. Jebb, the late Bishop of Limerick, amounts to nearly nine hundred pounds.

The Archbishop of Dublin has just concluded a tour of confirmations in the united dioceses of Dublin and Glandalough. Confirmations were held in nineteen churches, selected with a view to general convenience. The number confirmed amounted to 2586. During this tour his Grace consecrated four churches. Other churches not completely finished remain still to be consecrated.

The Earl of Winchelsea, during his recent visit to Ireland, recommended that a subscription should be set on foot for the relief of the distressed clergymen of that country, and desired that his own name might be put down for 500*l*. The intended mode of relief is by commencing civil

actions for the recovery of tithes.—*New Courant*.

The Worshipful Company of Grocers of London, have given notice to the Dean of Derry, that they will in future pay the tithes of that portion of their estates lying in the parish of Faughanvale; and to the Rev. John Hayden, that they will pay the tithes of their estate in the parish of Lower Cumber.

The following are some of the resolutions unanimously adopted at a meeting of the Protestant clergy of the diocese of Limerick:—

Resolved—It is our conviction that we are supported by the great majority of that portion of his Majesty's subjects who possess the education, rank, and property of this country, and that we duly appreciate the expression of that feeling so powerfully and unequivocally exhibited in the resolutions passed by the great Protestant meeting lately held in Dublin, and we pledge ourselves to the approbation of the principles therein embodied, and to promote them by every means in our power.—That in the present crisis we feel it to be our bounden duty to call upon the laity as well as the clergy, to come forward and disprove any misrepresentation of their sentiments, by publicly expressing to the King and both Houses of the Imperial Parliament, their anxiety to preserve the United Church of England and Ireland, unimpaired in its essential character and constitution.—That we pledge ourselves to act henceforward as a body under the best attainable advice, in all matters connected with the well being of our church, not only with regard to its property, but also its general interests; and that the Committee before appointed to receive petitions, be considered permanently established to refer to.—*Standard*.

## NEW BOOKS.

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## IN THE PRESS.

Mr. Sharon Turner is preparing a second volume of his Sacred History of the World, which will be published about Christmas.

A new volume of Poems by Mr. Wordsworth.

The forthcoming volume of Heath's Picturesque Annual will illustrate the Tales, Romances, and Poetical Works of Sir Walter Scott, from drawings by George Cattermole, Esq.

Mr. Klauser Klattowsky has the following works in the press:—The German Prose Reader, No. I. containing "Undine."—The German Dramatic Reader, No. I., containing Kotzebue's comedy, "Die deutschen Kleinstädter."—The German Dramatic Reader, No. II., containing Werner's Tragedy, "Der 24ste Februar."—The German Poetic Reader, No. I., containing "Lyrics." With Explanatory Notes, and a translation of the most difficult words and phrases.

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## NOTICES TO CORRESPONDENTS.

"B. R. B." must excuse the Editor for not quite agreeing with him. If the public newspapers mention that bodies of parishioners have offered tributes of respect to Clergy, the Clergy are not to be blamed, nor is there any reason why such accounts should be suppressed. "B. R. B." asks what would be thought of members of other professions who allowed these things to be noticed. Surely, if a physician, surgeon, barrister, or attorney, received a piece of plate, as a token of gratitude and of esteem, from patients or clients, and this was publicly presented, a notice of the fact would be in every paper, without the slightest reflexion on the parties. That occasionally a vain or pushing man may try to bring himself into notice by promoting indirectly the offer of a tribute to himself may be true; but it is only the ordinary lot of human things, that evil or contemptible persons pervert what in itself is highly valuable.

"W." would do a great service by giving some biographical sketches of our great divines but there would be obvious objections to a sketch which, in the facts, is simply an abridgment of a biography by a living author.

"M. N.'s" Letter will be given in the next Number. His kind offer, as to the Lists of the Ordinations at York, is thankfully accepted.

Communications from Lochiel will always be acceptable.

The Editor is sorry to differ from his excellent friend, "R. B." and a "Warwickshire Curate," who combine in recommending the Clergy to explain the new Poor Law Act in *Lectures* to the people, in church. He is sorry, but not surprised, to hear that it is misunderstood. But all which the Clergy can do on this point is, in their *private* intercourse with the people, to explain it, as incidental matter of conversation, and recommend obedience to it. The public teacher must convey praise or blame on the point on which he is speaking: yet publicly to blame a Law (and there is certainly much in this which few Clergy will approve) would be very disagreeable.

"T. S.'s" Notes on Antiquities will be used in the next Number, as will "R. F.'s" Letter.

"St. R.'s" kindness ought to have been noticed before; but every month it has been hoped that other papers would have been sent, and that a general acknowledgement might have been made. The whole clerical charities of the county of Suffolk had been sent before and printed in the first general list.

A letter on the "Marriages of unbaptized Persons" has been received, and will be inserted in the next Number.

"Orthodox," "G.," "A. B.," "Moses," "H—n," and the papers on "Confirmation," from Lincoln, are received.

"R.M., B.D.'s" letter is in type, and shall be used in next Number.

The letter respecting "Mr. Wesley's feeling to the Church" will be given in the next Number. There was no room for it in this. If the gentleman who wrote it is not satisfied, it is requested that he will do whatever he pleases. Threats, or rather hints conveying threats, are not necessary, and will never produce any effect.

The volume of "Sacred Classics" containing Isaac Watts's Sacred Lyrics has a most interesting Life of that excellent man by Mr. Southey. There is just published a very cheap and pretty edition of George Herbert's Poems, by Mr. Washbourne.

THE  
BRITISH MAGAZINE.

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NOVEMBER 1, 1834.

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ORIGINAL PAPERS.

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ON BISHOP DOUGLAS'S QUOTATIONS FROM J. ACOSTA,  
RESPECTING THE MIRACLES ASCRIBED TO ST. FRANCIS XAVIER;  
WITH DR. MILNER'S REMARKS ON THE AUTHOR OF THE "CRITERION."

BISHOP DOUGLAS, in his *Criterion*, having unanswerably proved that the miracles ascribed to Ignatius Loyola were forged, long after he was dead, by the writers of his order, with the obvious intention of extending their own power, by exalting the reputation of their founder, proceeds to examine the miracles reported of St. Francis Xavier, and produces what he calls conclusive evidence that they had not been heard of till long after his death.

"The evidence I shall allege," he says, "is that of Acosta, who himself had been a missionary among the Indians. His work, *De Procuranda Indorum Salute*, was printed in the year 1589,\* that is, above thirty-seven years after the death of Xavier, and in it we find an express acknowledgement that no miracles had ever been performed by missionaries among the Indians. For he assigneth it as one reason why the Gospel was not propagated by them with the same success as it was by the Apostles—'That the power of working miracles did not subsist among the missionaries, who, not being able to excite the admiration or fear of the barbarians by the majesty of any such works, were, consequently, despised, by reason of their mean appearance.† Now is it to be imagined that Acosta would have reasoned in this manner if, at the time he wrote his book, the miracles related by Tursellinus had been ascribed to Xavier? Had such accounts been

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\* The *Inprimatur* is dated *Compluti, Decimotertio Kalendas Februarii, Anno 1584*.

† "Altera causa in nobis est, cur Apostolica prædicatio institui omnino non possit Apostolice, quod *Miraculorum* nulla facultas sit:—nostri nunc temporis cum talium operum majestate sese Barbaris admirandos et timendos non præbeant, nihil restat nisi ut reliqua vitæ inopia et impotentia penitus contemnatur."—B. ii. c. 8.

public, Acosta could not but have heard of them, as he himself was a Jesuit; and, therefore, from his silence, we may infer unexceptionably, that between thirty and forty years had elapsed before Xavier's miracles were thought of; or, which is equally subversive of their credibility, if they were heard of within this period, that they met with no credit from one who cannot be supposed deficient either in opportunities of information, or in readiness of believing them."\*

It is a dangerous practice to quote from works without reading them. It should seem that Bishop Douglas had looked only in the most cursory manner into this excellent tract of Acosta's; for, within nine pages of the passage above quoted from it, occurs the most explicit evidence that Acosta had heard of the miracles of Xavier, and undoubtingly believed them. Quoting, as Bishop Douglas did, from the eighth chapter of the second book of Acosta's work, it is remarkable that the titles of the two next chapters should not have induced him to read them. The title of the ninth chapter is as follows—*Cur miracula in conversione gentium non fiant nunc, ut olim, a Christi prædicatoribus*; of the tenth, *Quod etiam exiguo merito prædicatorum signorum parcitas aliqua ex parte attribuenda sit*; and in that chapter we find the following passage—"What wonder if those rare and admirable testimonies have vanished, if, as the Psalmist says, 'We see not our signs, and there is no more any prophet,' where faith is small, and charity is cold, and there are few who take as much care for their souls as for their bodies, and he is honoured as a saint who has taken any pains to renounce the allurements of the flesh, and the vanities of the world? For myself, I nothing doubt but that, if the primitive faith, piety, and fervour of spirit were restored, we should again witness the miracles by which the primitive ages were distinguished. Let us look to a man of our own times, the blessed father Francis, a man of apostolical life, concerning whom so many and so great miracles are reported by numerous, and those competent, witnesses, that scarcely more or greater are recorded of any, except the Apostles."†

Had Bishop Douglas read this passage, he would hardly have asserted that the miracles of Xavier had not been heard of by Acosta, or were deemed by him unworthy of credit. But whilst

\* Criterion, pp. 77, 78, 1st Edit.

† "Quid ergo mirum si rara illa et admiranda testimonia aufugerint, 'si signa nostra,' ut est in Psalmo, 'non videamus, neque sit Propheta in terra,' ubi fides exigua est, ubi charitas refrigescit, rarusque omnino est, qui parem animi cum corpore curam gerat, et celebretur ille pro sancto, qui paulo studiosius puerilis carnis illecebras, et sæculi vanitates ab se abdicavit? Equidem non dubito si illa priorum prisca fides, si pietas, spiritusque fervor ille rediret, quin prisca etiam opera spectaturi essemus. Convertamus oculos in nostri sæculi hominem B. Magistrum Franciscum, virum Apostolicæ vitæ, cujus tot, et tam magna signa referuntur per plurimos, eosque idoneos testes, ut vix de alio exceptis Apostolis plura, aut majora legantur."—L. ii. c. 10. pp. 225, 226.

I make this remark for the purpose of shewing how unsafe it is to quote at random, or to trust to second-hand quotations, I ought also to observe, that this reference of Acosta's to the reported miracles of Xavier in no degree weakens the force of Bishop Douglas's main argument. For the mission of Acosta was to the Indians of South America ; that of Xavier to the extremity of the East, in the Portuguese settlement of Goa, the Molucca Islands, Japan, and China. Acosta, therefore, had never witnessed the miracles of Xavier ; had never visited the countries in which they were said to have been wrought ; and, for all that appears from his own narrative, had not even conversed with those who had themselves been eye-witnesses of them. All that he relates is nothing but hearsay, collected, after the lapse of many years, from persons who, he says, were *idonei testes*, competent witnesses, but whom he had, probably, never met with till after his own return to Spain. Try, then, the evidence of Acosta's witnesses (for it is not *his*) by the three rules which Bishop Douglas has proposed, and you will find that it labours under almost every defect which could warrant us in disbelieving the facts attested.

"First," says the bishop, "we suspect the accounts [of miracles] to be false when they are not published to the world till long after the time when they are said to have been performed.

"Secondly, we suspect them to be false when they are not published in the place where it is pretended the facts are wrought, but are propagated only at a great distance from the supposed scene of action.

"Thirdly, supposing the accounts to have the two foregoing qualifications, we still may suspect them to be false, if in the time when, and the place where, they took their rise, they might be suffered to pass without examination."\*

The author of the *Criterion* had, therefore, not the slightest reason for suppressing (had he been acquainted with the fact) Acosta's mention of his belief in the miracles ascribed to Xavier ; but he has justly laid himself open to Dr. Milner's severe rebuke for applying to Xavier, in Japan, what Acosta asserts of himself and his brother missionaries in Peru, and bringing this author forward as an unexceptionable evidence, that "between thirty and forty years had elapsed before Xavier's miracles were thought of."

Having thus exemplified, in that acute writer Bishop Douglas, the danger of men's quoting detached sentences from works which they have only partially looked into, permit me now to point out some faults of a different character in the remarks of his antagonist, the late Roman-catholic Bishop, Dr. John Milner, in the above mis-statement.

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\* *Criterion*, p. 52.



In the twenty-fourth Letter of his *End of Religious Controversy*, Dr. Milner has the boldness to affirm, that "Acosta barely says, that there was not *the same faculty* or *facility* of working miracles among the missionaries which there was among the Apostles."\* The *Italics* are his own; and this he gives as a close literal translation of Acosta's words, "*Altera causa in nobis est cur Apostolica prædicatio institui omnino non possit Apostolice, quod miraculorum nulla facultas sit, quæ Apostoli plurima perpetrarunt.*" He then adds, "What will the admirers of this *Detector* say, if this same Acosta, in the very work which Dr. Douglas quotes, expressly asserts that *signs and miracles*, too numerous to be related, accompanied the preaching of the Gospel both in the East and West Indies, *in his own time*?" Acosta unquestionably says so; and, to persons who have not read his book, the assertion must appear to impart a strong confirmation to Dr. Milner's argument, and, at the same time, to be strangely at variance with his own explicit and repeated declarations, that he and his fellow missionaries had no power at all of working miracles. But Acosta is perfectly consistent. He is not speaking of miracles performed by the missionaries among the Indians, but simply of dreams, or visions, which he regarded as miraculous. Two of these he has, fortunately, related, by means of which, in one instance, a native Indian woman had been converted to Christianity, and, in another, a native Christian had been admitted to a knowledge of the secrets of the future state. Though the passage is rather long, yet, as Acosta's work is probably not in many hands, I will extract it at length, commencing with the very words quoted by Dr. Milner:—

"It were tedious to enumerate the gifts of the Spirit, the signs and miracles, which have been manifested in the preaching of the Gospel, both in the East and West Indies, even in these days, when charity is grown so cold. The events that have taken place in Japan, in the vast empire of China, and in Mexico, have been published to the world; and I myself have been an eye-witness of some remarkable occurrences in the West Indian islands. In the accounts which have been written of the discovery of the New World, many things are related, not more marvellous than true, of which credible witnesses survive to this day.

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\* End of Controversy, Letter XXIV. Dr. Milner, who could translate "*nulla facultas*" by "not the *same facility*," would, of course, have had no difficulty in translating, after a similar fashion, the no less explicit declaration of Acosta's in the same chapter, "*Signorum vis nostris temporibus deest*;" or that in the commencement of the following: (entitled, *Cur miracula in conversione Gentium non fiant nunc, ut olim, a Christi predicatoribus.*) "*Multos inter hæc illud querere et admirari non temere solere animadverti, quid sit, quod nostra ætate in prædicatione Evangelii apud novas gentes miraculorum illa vis non cernatur, quam Christus suis promisit, quæque ad confirmanda superhumana dogmata singulariter efficax est.*"

Two incidents of this kind, of recent occurrence, I will set before the reader by way of example :—

“A certain woman who had always obstinately adhered to the errors of paganism, and addicted herself to its pestilent superstition, though all the other members of her family were Christians, when she was lying on her death-bed, earnestly requested a priest to come and visit her, for that she could not bear to die unbaptized. The priest, on his arrival, finding the old woman at the point of death, and passionately solicitous of baptism, inquired of her why she had so long put it off. She told him, that through the whole course of her life she had never once thought of becoming a Christian, and had hated the very name; but that, during her present sickness, she had seen a fair youth, who stood by her side, reproaching her with the offences of her past life, and urging her with all haste to embrace the Christian religion; whilst, on the other hand, a foul negro pressed her to continue in the superstition of her country;—that, after long and anxious doubt, the arguments of the Christian youth prevailed; and that, from that moment, she had felt so strong a desire to be baptized, that there was nothing which she so deeply lamented as that she had not been made a Christian in her youth. In fine, after having replied to the customary inquiries concerning her faith, and having expressed her deep repentance, she expired immediately after she had received the sacrament of baptism, to the no small astonishment of the priest and the bystanders. This story was related to me by the priest himself, who had taken care to transmit a report of the fact, properly attested, to his bishop.

“There was also a married man, who lived in the valley of Humai, and is still living amongst us, with the character of a sincere and serious Christian. This man, after a severe illness, lay dead, as it appeared to his wife, who watched his corpse for the space of three whole days; at the end of which time he began to move, and, calling to him his astonished and terrified wife, assured her that every thing which the Fathers had told them respecting the future life was true; for that he had been carried to a place where he had seen many and marvellous things. When the priest, who well knew the man's ignorance, had heard him, with surprise, speaking clearly on these spiritual and mysterious subjects, he sent him, as soon as he was sufficiently recovered, to be examined by the archbishop; by whose advice he was likewise strictly interrogated by the brethren of our order, and by many other persons. To all inquiries he constantly replied, with deep emotion and many tears, that all these things were revealed to him whilst he lay in a miraculous trance, and that he could not otherwise have known them. The innocency of his ensuing life clearly established the truth of his declarations; and to this very day, Dominic (for that is his name) continues to relate many things

concerning the world to come, to such persons as he thinks capable of hearing him with profit."\*

Such is the passage to which Dr. Milner refers for a proof that numberless miracles were performed by the missionaries amongst the Indians in Acosta's own time! T. H. L.

Chantry, Exeter, 10th March, 1834.

#### ANOTHER PAGE FROM LAMARTINE AND VICTOR HUGO.

IN former papers on the poetry of these eminent individuals, I promised to return to the subject when any composition from their pens, of sufficient merit, happened to meet my attention. The reader will, it is hoped, consider the following specimens, imperfectly as they explain the originals, not unworthy of this distinction. The *Chant of Death* is one of the most beautiful efforts of the author of the "Harmonies Poétiques et Religieuses;" with the fancy and picturesque imagery, it possesses also much of the fervour and intensity of our own sacred poetry.

##### THE CHAUNT OF DEATH BY THE BED OF THE CHRISTIAN.

THOU art journeying to the living springs  
Where no wintry tempest bloweth;  
Ocean of Time, whence night and day;  
In one deep stream for ever floweth.  
The star thine eye of wonder sees,  
Before no stormy shadow flees,—  
It heraldeth no morn of sorrow;  
Unlike the star of this sad earth,  
That addeth to our present mirth  
Only by stealing from the morrow.

Remember not this lower world,  
Remember not thy early prison,  
For now thy glad unclouded eye  
Into a purer sky hath risen.  
Look upward—upward—and behold  
Those azure arches that unfold  
The portals of the heavenly land;  
For soon that purple mist shall be  
No more, blest traveller, to thee,  
Than to the eagle's wing a grain of sand!

Thou art going among the radiant quires,  
The Sanctities that roll  
For ever, to the chaunt of lyres,  
Around the starry pole.  
And those pure suns, whose balmy light  
Afar-off beameth on thy sight,

Shall shine into thy charmed eyes;  
And each bright spirit, with a tone  
Of melody to earth unknown,  
Shall hail the pilgrim of the skies!

And thou shalt see what beings dwell  
Within that crystal palace fair,  
Playing amid the pearly clouds,  
Creatures of sunshine, or of air:  
Troops singing to the sacred lyre—  
Mirrors of unclouded fire—  
Wings shading the eternal throne:  
Thrice happy region, where the song  
Of praise for ever rolls along—  
Hosanna to the Almighty ONE!

Into this radiant sea of life,  
With holy gladness running o'er,  
Death plungeth thee; then farewell strife,  
And pains that haunted thee before—  
Upon the golden surges borne,  
Thou floatest to the bower of morn,  
The clime of blessed day!  
So, on the waste of waters wide,  
To some green shore a wave doth glide,  
Then melts in glittering foam away.

\* L. ii. c. 8. pp. 141, 142, 143. The edition of Acosta to which I have referred is one printed at Cologne in 1596. It contains the two Tracts, *De Natura Novi Orbis*, and that, *De Promulgatione Evangelii apud Barbaros*, sive *De Procuranda Indorum Salute*. Dr. Milner quotes from the same edition.

O dost thou weep when calumny  
Darkens about the hero's tomb?  
Or when Ambition's eager wings  
Against the bars have dash'd their bloom?  
Or did'st thou mourn when Philomel  
By the fowler's cunning fell,  
Her young beneath her folded wing?  
The fading hue of summer rose,  
Or fainting voice, like music's close,  
Of virgin dying in her spring?

Rejoice, then, banished spirit!  
Thou art going to a better shore,  
Where the red rose never withers,  
And the weeper weeps no more.

How many tears thine eyes have shed,  
Forced on this alien world to roam!  
How oft thy pining heart hath bled,  
Poor stranger, for thy home!  
There wandered all thy youthful dreams,  
And there, beside the flowery streams,  
Thy friends long parted greet thine eye;  
Stretching to thee in each full hand

Fruit gathered from th' Elysian land,  
The fruit of Immortality!

See'st thou not the silvery light  
Kindling the shadows of the room?  
Hear'st thou not the rustling sound  
Of thy guardian angel's plume?  
Soon, along the orient way,  
The rays of never-dying day  
Upon thy glowing face will shine:  
As when the wat'ry vapour through  
The sunlight pours its gorgeous hue,  
Painting it with beams divine.

Another hour of pain and sorrow,  
Another sad farewell,—  
Then close thy weary eyes—to open  
In the Groves of Asphodel!  
Led by the stars, unto the gale  
The pilot spreads the snowy sail,  
Gliding toward the unseen strand;  
The fountain murmurs in his sleep,  
And waking on the peaceful deep,  
He gazes on the promised Land!

The concluding image is very beautiful.

We have seen in Lamartine the delightful spectacle of a refined and cultivated intellect employing all its energies in the cause of piety and virtue; one who, "smit with the love of sacred song," wanders, with reverent meekness, by the flowery brooks that wash the "hallowed feet" of Sion, and whose most eloquent discourse is upon things "invisible to mortal sight." Victor Hugo is a poet of a totally different character; his ardent and undisciplined imagination has not yet learnt to submit itself to the yoke of Christian humility. With him, religion is not the animating principle of poetry; his reflexions upon the vanities of human life seem rather the effect of accident than of design, and, unlike his excellent contemporary, it cannot be said of him that he has written no line that, dying, he would wish to blot. But, as it was remarked of the poets of England during the Elizabethan age, that amid all their luxurious abandonment, and, if the term be not even too severe, their depravity of genius, strains of beautiful devotion and praise to the Father of All occasionally rose from their lips; so, from the poems of Victor Hugo, may be gathered many flowers not unworthy a place in the garland of sacred song.

The following lines form a portion of a longer poem, entitled, *La Prière pour tous*,—"Prayer for all,"—in which the beauty of infant supplication before the Throne of Divine Grace is dwelt on with great feeling.

TO A CHILD SLEEPING.

Oh! far away from care and strife,  
Be thy pleasant path of life,  
Ever walking in the sun  
Of peace, until thy course be run.  
Infant, keep thy bosom's brightness;  
Pillow, keep thy snowy whiteness.

Upon thy lowly spirit be  
Love, and sweet humility!  
What are riches, power, or might?  
Shadows fleeing with the night!  
Thou requirest no defence,  
Thy strong shield is innocence.

The Almighty often flings  
To the earth the towers of kings ;  
But upon the mossy nest,  
Where the field bird loveth best  
To pour its low and thankfulsong—  
There His eye doth linger long.

Far from the city's tumults gleam  
Many a crystal lake and stream,  
On whose tideless bosom rest  
The verdant Islands of the Blest ;  
And sunshine dwelleth in the bowers,  
The everlasting May of flowers !

Never from that flow'ry wall  
Doth a leaf of Autumn fall ;  
No voice is heard of festal riot,  
But one unbroken Sabbath quiet

Charmeth all—and every eye  
Shines serenely as the sky.

Along that pure untroubled heaven  
No gloomy mist is ever driven ;  
No shadow of a cloud to break  
The bright stillness of the lake.  
The wanderers in that garden fair  
See Heaven alone reflected there !

Thou, like some pure lucid stream,  
To thy father's eyes dost seem ;  
The world is but a bitter sea,—  
Why should its waters mix with thee,  
Troubling thee with storm and billow ?  
Sleep, beloved, on thy pillow !

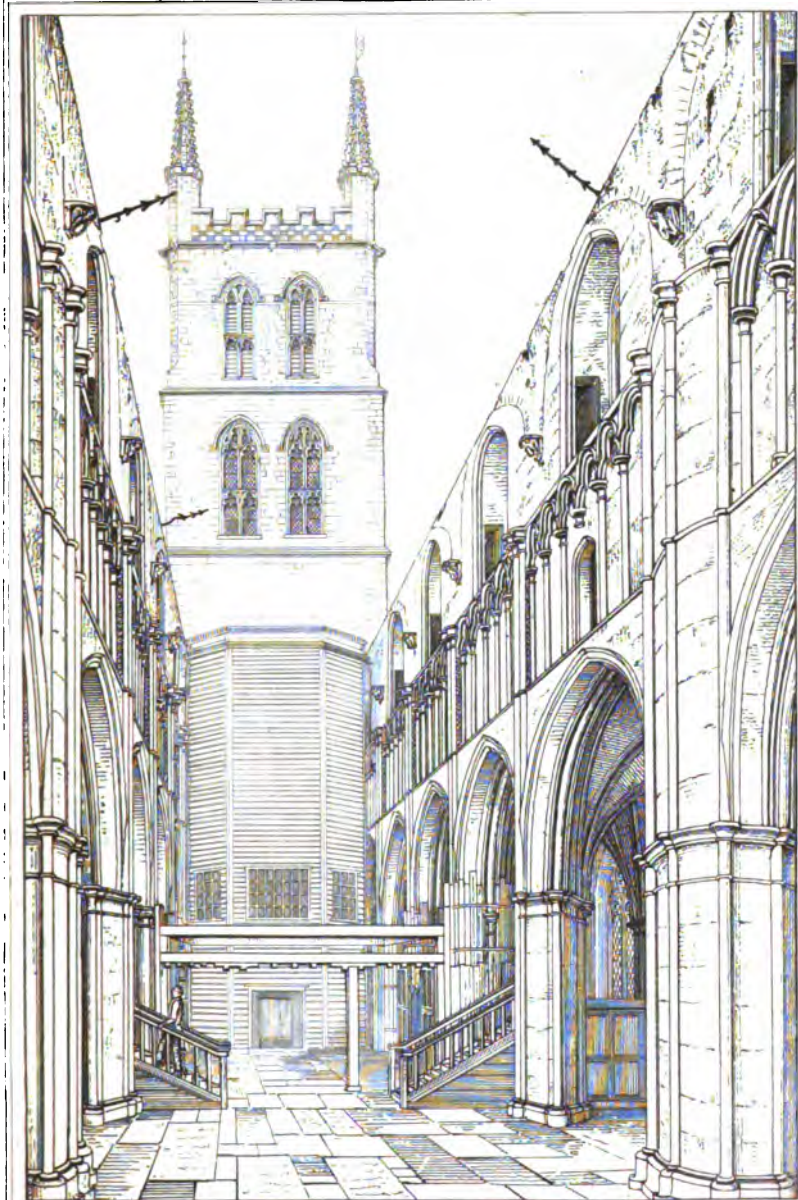
### ST. SAVIOUR'S CHURCH, SOUTHWARK.

[With a Plate.]

[THIS remarkable building has attracted so much notice by the recent contests concerning it, and the repairs of the Lady Chapel, that probably the following very accurate description of its architecture, and account of its history, will be acceptable to very many readers, although somewhat different from the usual style of the articles on Parish Churches.—ED.]

The splendid and extensive ecclesiastical edifice, possessing the air and almost the dimensions of a cathedral, which now attracts the gaze of every passer by in the southern approach to the New London Bridge, was, a few years since, nearly obscured by adjacent buildings ; the only portion which shewed itself above the surrounding incumbrances was the lofty square tower, rendered an object of interest from its being the spot selected by Hollar, as a station from whence to take his excellent and valuable views of the former metropolis, of which the elevated platform afforded a fine and extensive view. From various circumstances attending its history, this church has always been viewed with great attention ; and the interest excited by the restoration of a great portion of the edifice having, in our own day, drawn to it a great degree of public notice, a brief survey of the structure in an historical and archæological point of view will, it is hoped, prove interesting to the readers of the *British Magazine*.

History is silent as to the state of the site of the church previous to the foundation of the monastic establishment, but the constant discovery of the remains of the Roman period of our history shews that it was occupied by some buildings, the work of the conquerors of the world. Southward of the church, a considerable but rudely-constructed tessellated pavement is repeatedly encountered in the sinking of graves ; and in the build-



*Drawn and Engraved by Robert Willmott Bellenger*

SAINT SAVIDOUR'S CHURCH—SOUTHWARK—VIEW OF THE NAVE, 1834



ing itself, the existence of masonry below the floor of the church, and the finding of Roman pottery, evinces the prior occupancy of the ground by some extensive edifice or range of buildings. As discoveries of a similar nature about the sites of ancient churches in the metropolis are constantly made, it is not unfair to conclude that, owing to some predilection, the early Christians preferred to build their churches on the sites of Roman buildings. Could it be proved that such pre-existing edifices were actually temples, it would be a pleasing contemplation to witness the sacred cross planted on the ruins of the polluted fanes of heathen polytheism. Tradition hints at the existence of a religious edifice prior to the present church, and though confused with fiction, may not be altogether devoid of a foundation in truth.

Stow relates, on the authority of Linsted, the last prior, that the church was of "old time before the conquest an house of sisters, founded by a mayden named Mary," and endowed with the profits of a ferry across the Thames. This nunnery was subsequently converted into a college of priests by Swithin, and notwithstanding that the historian styles this individual a "noble lady," it is much more probable that the alteration was effected by the Saxon Bishop of Winchester, the well-known St. Swithin. In this tradition alone can we discover the origin of the name by which the church was known until the Reformation; namely, St. Mary Overy, "the church at the ferry," which would be naturally given to it on account of its proximity to, and the intimate connexion with, the ferry over the adjacent river; and in the connexion of it with the name of Swithin may be traced the origin of the patronage bestowed on the church by successive Bishops of Winchester in after times, and which ceased only with the dissolution.\*

The more regular history of the present church may be considered to commence in the beginning of the twelfth century, from which period the history proceeds regularly, and is corroborated by the evidence afforded by the architecture. In 1106 (7th Henry I.) the monastic establishment of canons regular of the order of St. Augustine was founded by William Pont de l'Arche and William Dauncy, Norman knights, who were assisted by the Bishop of Winchester, William Gifford, who in the same year built, or began to build, the body of the church. As the present essay is confined to the consideration of this struc-

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\* The name of Swithen was otherwise connected with the parish. In 35 Hen. VIII., a private act of parliament was passed, intituled, "An Act concerning an exchange between the Lord Admiral and the Bishop of Rochester, for the house of St. Swithen, in Southwark, and the Bishop's house at Cheswick; which house of St. Swithen the King gave to the Lord Admiral." This house is considered to have stood in Rochester-street, close to the church of St. Saviour.



ture, it is purposed to notice the periods at which alterations took place, with a view to ascertain the dates of the several portions of the existing edifice. A church of the Norman architecture, then prevalent, was erected at this period, and which might have reached our days, but for the introduction of the pointed style; for scarcely had the building been completed, when Bishop de Rupibus (1205 to 1238), in consequence of an injury which the church sustained by fire, proceeded to rebuild the whole structure in the then newly-introduced pointed style. In the words of an old chronicle—"John Anno X<sup>o</sup> (1208) Seynt Marie Overie was that yere begonne."\* The architecture will be noticed in a subsequent page, but with the works of this prelate the greater part of the church was completed. He also built St. Mary Magdalene's chapel, which afterwards became the church of the parish of that name, and so continued until the Reformation, when it again sank into a chapel, and was finally taken down about ten years since. The church was not wholly completed by this prelate; and we find that, in this and the succeeding century, up to the reign of Henry IV., the works were proceeding. In the latter reign the church is said to have been rebuilt, which expression must be qualified to mean only that the rebuilding of it was then completed.† The last recorded alteration was the reconstruction of the roof of the nave in 1469, after the fall of the preceding one.

On the 27th October, 1539, and 31st Henry VIII., the priory was surrendered into the hands of Henry VIII.; and the land and wealth of the monks, after the allowance of the usual scanty pensions, were secured by the rapacious courtiers of this tyrannical monarch. The house of Russell, enriched with the wealth of so many monasteries, does not appear to have profited by the revenues of the present establishment, which were granted by the king to an equally rapacious favourite, Sir Anthony Brown, Knight, from whose family title, Viscount Montague, the priory close received the name of Montague-close, which it still retains.

The church was, about the Christmas following the surrender, purchased of the king by the inhabitants of the Borough. "Doctor Stephen Gardiner, Bishop of Winchester, putting to his helping hand."‡ Whatever may have been the faults of this individual, he at least deserves praise for his exertions in preserving this noble church from destruction, and handing down to

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\* A Chronicle of London from 1069 to 1483, first printed in 1827, by E. Tyrrell, Esq., the present Remembrancer of London.

† Among the benefactors to the church are Walter Gifford, Archbishop of York in 1273, and Gower the poet. The Northern Metropolitan was probably of the same family as Bishop Gifford, of Winchester, which will account for his patronage of a church so far removed from his sphere of action.

‡ Stow.

posterity so noble a monument of the piety and skill of our ancestors.

By an act of parliament passed in the 32nd Henry VIII. (1540), the parishes of St. Margaret and St. Mary Magdalene were consolidated, and a new parish created by the name of St. Saviour, to which the priory church was appropriated. In the reign of Mary the church was threatened with destruction from the effect of "seven great pieces of ordnance, culverings, and demi-cannons," which the Lieutenant of the Tower bent against the two steeples of St. Olave's and St. Mary Overy's, to silence the rash attack on the city made by Sir Thomas Wyatt.

The latest events of historical importance connected with this church was, the share which it bore in the persecutions in the reign of Mary; since then, years and years have rolled over, persecutions for religious opinions have ceased throughout the world, and history may now be allowed to draw a veil over transactions which, by whatever sect or person they were committed, reflected disgrace on the perpetrators.

#### DESCRIPTION OF THE CHURCH.

The church, as it now exists, consists of a nave with its aisles, north and south transept, a choir and aisles, a Lady Chapel, a central tower, and a spacious vestry, once probably the sacristy of the priory. Until the repairs of the choir, there existed two spacious chapels, one of which, situated on the south side of the choir, was the old church of St. Mary Magdalene, and the other (from the circumstance of its containing the tomb of Bishop Andrews called the Bishop's Chapel) was the extreme eastern portion of the structure. In the ancient arrangement of the church there were other chapels, dedicated to St. John and St. Peter, the sites of which are not known.

The part now used for Divine service consists of the choir and transept, and these, with the Lady Chapel and tower, have been effectually restored since the year 1822. These portions are the work of Bishop de Rupibus; and the architectural antiquary is gratified by witnessing a pure specimen of the architecture of the commencement of the thirteenth century; a period when, according to the opinions of the best judges, the pointed style flourished in its greatest purity. The windows are lancet-shaped, the buttresses large and massive, united to the choir by segments of arches; the pinnacles which finish the buttresses are the only additions of a more recent period; they so closely resemble the corresponding works of Wykeham, at Winchester, as to leave little doubt of their being contemporaneous specimens. The eastern gable of the choir, a design by Mr. Gwilt, wants loftiness; but the flanking pinnacles, the windows, and the foliated cross on the apex, are deserving of great attention. The cross was the last stone of the repairs of the choir, and was set up on the 17th of September, 1824. The Lady Chapel, forming the eastern extremity of the pile, possesses the singularity of four gables, which has a very beautiful effect. The nave is a composition of which some portions exhibit the earliest specimens of pointed architecture, and others the brick work of the last century. The tower, rising in two lofty stories above the roof, appears externally to be not older than the sixteenth century; it is finished with an embattled parapet, and pinnacles at the angles. The western front is an early portion of the structure; the wall is faced with cut flints, and the frontispiece is flanked by octagon towers, the northern one possessing

some curious masonry; but the introduction of a doorway, and one large and two small windows, in the sixteenth century, has greatly altered the character of the original design of the frontispiece.

The only relic of the church built in the reign of Henry I. existing in the present structure, is a circular Norman doorway on the north side of the nave, which communicated between the church and the cloister. From a comparison of its rich decorations with similar ornamented door-cases at other churches, it may be considered to have been the priors' entrance. The jambs have attached columns; the soffit of the arch is ornamented with receding mouldings and richly carved flowers; when perfect it must have rivalled the noble entrance to the Temple church.\*

Towards the west end of the nave are to be seen some specimens of pointed arches, which must have been constructed as early as the close of the twelfth century, and are therefore valuable, as early examples of the style. The most important of these remains is the original grand entrance to the church,† an arched porch of the pointed form on the south side, having an entrance under two trefoil arches divided by a pillar; in its exterior features this porch was once exceedingly beautiful, the arch was deeply recessed, and surrounded by mouldings springing from a double row of slender columns, one range in advance of the other; above the entrance is a series of niches, the central one having a bracket, on which stood originally the image of the blessed Virgin, and is so described in the will of Joan Lady Cobham, A.D. 1369.‡ A similar series of niches to those still remaining is shewn in Hollar's view of the exterior of the church, on a gable, which, with these niches, has disappeared. In the interior of the aisle, near this doorway, an interesting discovery has recently been made by the sexton, Mr. Drewett. An indication of arched work having been seen in the wall, he cleared away the plaster, and brought to light two series of three niches, in the south and west walls, of a very early character; the mouldings are exceedingly bold and deeply undercut, the arches acutely pointed, and the columns have capitals somewhat resembling the Corinthian order. A reference to another ancient structure will help to fix the date of this part of the nave. In the circular church of the Temple, built 1185, are to be found arches nearly similar in their form and detail to the present, with the exception that certain Norman ornaments are used which are not found here; at the same time, the specimens under review so much resemble the pointed work at the Temple, that there can be little doubt of their being but a very few years posterior; it is therefore fair to conclude that the arches just discovered, as well as the greater part of the nave, is the work of the twelfth century. It is on this account highly interesting, as an early example of the pointed style. The entire nave, however, as it is now seen, is by no means the work of one period; its architecture takes in a range of more than three centuries: on the circular doorway we see the original work of Bishop Gifford, and upon the casing of one of the main pillars, now an octagon, being removed, a circular Norman column, of the same prelate's work, shewed itself in the inside; so that, almost as soon as this benefactor had completed his work, some unknown hand commenced an extensive alter-

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\* In rebuilding several portions of the church, remains of the capitals of piers and other mouldings, possessing a Norman character, were found to be worked up as rubble stones. One, in particular, had formed a step in the staircase of the Lady Chapel. Some of these fragments are still preserved in the church.

† It may be inquired, why this porch is made the principal entrance in preference to the west end. The reason for the preference will appear from the fact, that a dock and buildings approach very near the west front, which would prevent the arrangement of a procession; and no such objection applies to the porch in question, and which is also more highly decorated than the western doorway.

‡ Taylor's Annals of St. Mary Overy, p. 25.

ation: the original round arches were made to give place to pointed ones, and the circular columns, being built round with masonry, assumed an octagonal form. The work of alteration was evidently performed progressively; the triforium and clerestory shewing, in some parts, works as late as the time of Edward the First; and the main pillars, after their first alteration in the twelfth century, have again, at a subsequent period, been altered in their capitals to that degree, that the original leaved cap is only seen at the west end; and, to crown the whole, nearly all the windows were altered, into the form they bear at present, at a period not earlier than the reign of Richard II., in all probability through the agency of the poet Gower. The nave, therefore, is a singular mixture of different periods, yet the whole harmonizes together with a good effect.\*

The vaults were stone; those of the aisles remain, and are very ancient. The central vault over the nave, from the want of flying buttresses to the exterior, which were either never constructed or removed when the windows were altered, pressed the walls outward, and in consequence destroyed itself; it was replaced in the fifteenth century by a groined ceiling of wood, which was removed, it is greatly to be regretted, in consequence of a rash resolution of the vestry, in the year 1831.

The nave is, therefore, at present a ruin, and its deplorable condition may be best conceived from the accompanying engraving. The mean structure of boards seen below the tower alone parts the nave from the portion used as the church, and this fragile screen is all that protects from the weather the noble organ, which is said to be one of the finest in England. How lamentable it is to see so large a portion of a parochial church in so neglected a state; how feelingly does it appeal to the heart of every well-wisher of the establishment! Justly may he deplore the apathy which allowed its destruction, and shudder when he thinks that, perhaps this may not be the only one of our noble churches which, on some pretence or other, may be doomed to ruin and destruction.

The bosses which formerly ornamented the ceiling are preserved in the south aisle; they are constructed in oak, and the principal of them deserve notice for their elegant and elaborate carving. It is lamentable to be forced to describe this fine ceiling as a work now no more; and the more so, when no adequate reason could be urged for its destruction. Attached to the piers, between the clerestory windows, are stone corbels, carved with angels and other figures; from them sprung clusters of ribs, which diverged in different directions, and spread over the soffit of the ceiling, which was, in its section, an obtusely pointed arch. At all the intersections were carved bosses, many of which are graceful knots of foliage; those which are distinguished for design are, in the first place, the heraldic subjects, which are in number eight, and four of which are curious as shewing several changes effected by varying or multiplying one description of ornament; for instance, 1. a cross, in the first quarter a rose or septfoil; 2. the cross is engrailed, in the first quarter a rose; 3. the same cross between four roses; 4. the same cross quartered, with leaves on the first and fourth quarters, and cinquefoils on the second and third; another shield shews a plain chevron; and a sixth the same chevron between five cinquefoils, two and three; the seventh shield bears a chief charged with four lozenges, the outer ones dimidiated; another shield is charged with a purse beneath two quatrefoils, either the mark of an individual not authorized by rank to bear arms, or it may be the badge of some official. A rebus appears on another, being three burrs growing from a tun, supported by two

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\* The church was originally paved throughout with coloured tiles; none appear about the building at present, but when the discovery of the niches was made, the original floor of the church, with its rich pavement of tiles, appeared at the plinths of the uncovered arches.

harts. The same rebus is on another, without the supporters; and on a third the burrs only. This is a rebus of the name of Prior Henry de Burton, who held that office in 1469, in which year the old roof fell down. The falcon appears as the badge of the sovereign, Edward IV.; and on another is the pelican, which would lead to the idea that Bishop Fox had some concern in the restoration, if it was not known that he had not entered on public life at the time. The residue are merely ornamental, and the design of some is grotesque: one shows a human face with a singular radiated beard; a second, a huge face gorging a human form, and two have dragons or serpents entwined into elegant forms; and, lastly, two have inscriptions, and a third a monogram of the name of the blessed Virgin "*Maria*."

The choir, from its perfect and finished appearance, is, next to the Lady Chapel, the most striking portion of the structure. The architecture is that which is known as the "Lancet" variety; the narrow pointed arch, from which it takes its appellation, is preserved throughout the whole design. The architecture shews a manifest improvement upon the nave; there is a greater regularity in the design, and more harmony and uniformity in the parts; the massy piers are alternately circular and octagonal, and the arches which they sustain elaborately moulded. The relief produced by successive hollows and rounds gives a fine effect to the archivolt. The triforium differs from the generality of works of the same kind, in being closed towards the loft over the aisles, and approached by doors in each division. The clerestory of single lancet windows, with triple screens internally, follows clearly the original design of the same portion of the nave. The vault is simple, and the cross springers, or ribs, which are formed on the edges of the groined arches, unite, in a boss, in the crown of the arch; but there are none of the ramifications and intersections which embellish and set off the works of a later period. The south aisle, judging from the fact that the smaller columns, which, on the north side, are engaged with the pier, are here corbelled, was probably separated from the nave by a screen; and this would be the more needed, as the aisle communicated with the Magdalen Chapel.

The Lady Chapel is, in fact, a continuation of the design, the aisles of the choir being continued into it without interruption. The plan of this chapel shews four aisles in breadth, and three in a direction parallel with the church. The six slender columns which sustain the vaults, and the uniform character of the groining have a fine effect, and produce several points of view in which the design is exhibited to great advantage. The architecture, in common with the choir, is lancet formed, with the exception of one window, which occupies an entire arch, and is divided into three arches, with the like number of circles above. These windows are also applied to the aisles of the nave, and are the earliest examples of the tracery which, at a subsequent period, became so beautiful an ornament to our ancient churches. These windows were styled, by an eminent antiquary, "The Architectural Three in One," and were supposed to allude to the sacred Trinity. There is no question of these windows being portions of the original design, and they were, in common with many such specimens, evidences of the progressive state of improvement in which the pointed style was constantly proceeding, from its discovery until its destruction. A window at the north east angle of the chapel, of a very beautiful and scientific design, is a still later introduction; but the mouldings and ornaments shew that it is not long posterior to the other parts of the design. Beneath the sill is a low mass of masonry resembling a tomb, and attached to one of its jambs is some elegant carved panelling, and a small statue, which in the late restoration was made a bishop; it had originally more the appearance of a female with flowing hair, and was, most probably, a statue of Mary Magdalene. The design of this ornamental portion of the Chapel is not certain; if a conjecture may be offered, its destination may be discovered by the assistance of a capital preserved in the church, and

having an inscription, of which the following can only be read distinctly:—  
 “*Reliquie . . . jac.*” It is probable that this inscription referred to the existence of the remains of several saints, and it may not be amiss to conjecture that this carved work in the Lady Chapel is the remains of a shrine which enclosed the relics referred to in the inscription. The wood-work of the Spiritual Court occupied this angle of the Chapel, and it is far from improbable, taking the style of the ornamental portions of a canopy which remained over the seat of the judge, that this very wood-work actually formed part of the court at which Gardiner presided. The transept has been hitherto passed over, but as the architecture has been noticed chronologically, it was left to its proper place. The northern branch, though sadly mutilated, shewed, in its windows, a very early species of tracery, being a simple mullion, diverging at the head, and forming two arches; it was but a few years posterior to the choir, except the ceiling, which was a portion of the same design as the nave. The ceiling is now made uniform with the choir, and a very appropriate window introduced in the north wall, the original of which may be found in Westminster Abbey. The south transept is still later. The side windows are exceedingly beautiful, the tracery being of the elegant description which was confined to the reign of Edward III. The principal window having been destroyed, a new design, formed on the model of an exquisite circular window remaining at that time in the ruins of the hall of the adjacent episcopal palace, was introduced; but, beautiful as it is, it is to be regretted that the architect did not adhere to the design shewn in Hollar's print, which would have better harmonized with those in the side walls. The intersection of the nave and transept produces four arches for the support of the tower, of a character so bold and so pleasing in their forms and details, that no church perhaps in the country can shew fairer specimens; yet these arches are not all of an age; those towards the east and west are as old as the accompanying architecture: the others, with the north transept, were formed about the reign of Edward I., as their appearance indicates.\* That the tower was in progress at that time is evident from an ancient return to a writ in the 32nd year of that monarch's reign, in which the convent states that they were building the campanile of their church.

Ascending the tower, it will be seen that a great portion of its elevation was open to the church as a lantern, before the present painted ceiling, with its trap, was set up. Even with this modern ceiling is an open gallery, the arches agreeing with the above date. The upper works are still more recent, and, as before observed, are not anterior to the sixteenth century.

It appears that several chapels existed in this church, the sites of which cannot be exactly ascertained, nor, with certainty, the number. Besides the Lady Chapel already described, there were those dedicated to St. Mary Magdalene, St. John, and St. Peter. The first of these structures existed until the restoration of the choir; it was divided into a nave and aisles, and communicated with the south aisle of the church by means of three large arches cut through the wall. The original entrance was at the west end from the south transept, the exterior mode of communication being through a small doorway beneath the great window, which, with its porch, is shewn in Hollar's view. This chapel was about the age of the tower; it had been rebuilt at some period which is not recorded, and no trace of Bishop de Rupibus's work remained. The east window was neat, and is now in the possession of G. Allen, Esq., architect, of Southwark. Beneath the sill was a piscina, and the remains of the altar. St. John's Chapel was a chantry founded by Gower, which was, in all probability, little more than an altar between the two pillars opposite his monument, where some of the panelling

\* The northern pillars have higher plinths than the other side, a variation caused by a screen which was used to part off the north transept.

and traces of inscriptions still exist. The vestry has generally been represented as this chapel, but there is no evidence of its ever having been a chapel. The indications of a screen afforded by the columns of the northern pier of the tower, point out the existence of a chapel there, which may have been St. Peter's. The south transept contained the font, which was situated near the pillar on which the arms of Cardinal Beaufort are sculptured.\* The extreme eastern chapel, now destroyed, which bore the modern name of the Bishop's Chapel, was, doubtless, dedicated to some saint whose name has perished. The architecture of this structure was highly curious, although it was much damaged by a fire in the 17th century, and very badly restored; the windows shewed some handsome tracery of the reign of Edward III., or perhaps earlier; they possessed this singularity, that the head of the arch was formed by straight instead of curved lines. There were evidently more than one altar in the Lady Chapel: traces of two remained at the extremity of the two outer aisles; the piscina of one was discovered and restored, and fragments of the other were found in taking down the walls. The restorations which have taken place in this church have been very extensive. In 1818 and 1820, the pinnacles and battlements of the tower were rebuilt, and the entire structure secured with iron ties, and otherwise substantially repaired. The choir and aisles were restored in 1822—4, under the able superintendence of George Gwilt, Esq., and the transept was completely repaired in 1830 and 1831, by R. Wallace, Esq., architect, at the expense of 3920*l.*, all these works being performed at the charge of the parish, unaided by public subscription. The Lady Chapel has been faithfully and correctly restored by Mr. Gwilt; the first stone being laid on the 28th of July, 1832, the expense of which was 2500*l.* The spirited and animated contest carried on for the preservation of this chapel are fresh in the recollection of our readers, and no praise can be sufficient to do justice to the merits and the exertions of T. Saunders, Esq., F.S.A., who so mainly contributed to the consummation of the great object of restoration. The great expense incurred by the Committee in resisting the attempt made to destroy the chapel, and to obtain the opening by which the church is now seen to so much advantage, still remains unliquidated, and the Committee still look to the public to enable them to fulfil to the utmost their engagements.

The altar screen is a fine composition, in the richest style of Tudor architecture, although there is no historical account by whom it was erected; the badge of the pelican, so often repeated, points out Bishop Fox as the donor of this splendid termination to the choir; it is, in point of arrangement and design, a close imitation of the same prelate's screen at Winchester, although the details are somewhat different. Immediately behind the altar screen in the Lady Chapel may be seen some blank tracery of a very handsome description, which, being of a date posterior to the chapel, is supposed to have been used for filling up, in the manner of a window, the arches constructed in the wall which separates the choir from the Lady Chapel. If this is so, it makes the present altar screen the third which must have been erected since the original construction of the choir, as the tracery alluded to is not older than the reign of Edward the Second at the earliest.

The monuments are numerous, but only a few can be noticed; in the south transept is an oak effigy of an armed knight, in an hauberk and hood of mail, with a surcoat, in the act of drawing a sword; the legs are crossed. It is by some assigned to one of the Warrens, Earls of Surrey, but there is a question whether it may not be the effigy of one of the founders of the priory—De l'Arch or Dauncy. Beneath this statue now lies another, representing an emaciated corpse, which was removed from the Lady Chapel; this is not

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\* N. Charles' *Heraldic Collections*, Lansdown MSS., British Museum.

appropriated, but was probably one of the late priors; it has attached to it the usual idle tradition of the person represented having starved himself to death in an act of penance.

The monument of Gower, removed to the south transept, and restored by the present Duke of Sutherland, is the most interesting in the church; the serious countenance, and long dark robe of the effigy, the chaplet of roses with its motto "*MCCCC Jhu merci*," the collar of S.S., the pillow for the head, so appropriately formed of the three famous works of the author, and the curious animal at the feet, inexplicable even to heralds, are highly deserving of attention. At the back of the monument there were formerly three paintings of "young virgins," bearing scrolls inscribed with verses, in old French, supplicatory of mercy for the soul of the deceased. These effigies had been renewed on canvas by some very inferior artist, and were entirely destroyed at the last restoration; the inscriptions were then painted on the wall. It is to be regretted that the nobleman who patronized the restoration did not see that these figures were again set up, which the talents of Mr. Willement, who performed the decorative portions, would so ably have accomplished. The inscriptions have been so often printed, that it is unnecessary to copy them here, or the epitaph on the ledge: an unauthorized addition has been made to the original, which made the poet to flourish in the reigns of Edward III. and Richard II.; to these the name of Henry the Fourth has been added. A small brass plate commemorates the restoration:—

This Monument was  
removed from the ruin  
of the north aisle, and  
restored by G. G. Earl  
Gower, Ao Dni *MCCCCXXX*.

The altar tomb of Bishop Andrews is now placed in the Lady Chapel. The effigy of the prelate is attired in the episcopal costume, surmounted by the mantle of the order of the garter. A canopy which formerly existed was destroyed by the fire above mentioned. The arms of the bishop, impaled with the see, and small statues of two of the cardinal virtues are preserved. Besides these, there are several other monuments deserving of notice in the church, which it would occupy too much space to particularize. A large slab, which has the impress of a priest in his cope under a rich canopy, is still to be seen in the churchyard, on the site of the destroyed chapel; it is erroneously said to cover the remains of the protestant Bishop Wickham, who was buried in the church.

Of painted glass there are no remains. It is in contemplation to fill two of the principal windows by subscription, and which object, it is hoped, will soon be accomplished. The Lady Chapel is ornamented with many coats of arms, some of which not only shew bad heraldry, but are by no means executed in a pleasing style. A small painting of a bishop, imitated from an ancient example by Mr. C. E. Gwilt, son of the architect, and three ornamental circles, are samples of glazing worthy of the church, and it is hoped will lead to many more additions of the same kind.

The extreme length of the article forbids any notice of the remains of the monastic buildings still existing on the north side of the church, and several other matters which might prove interesting. The importance of the church under consideration demanded a greater space than is usually allotted, but it is to be hoped that our readers will not feel that more space is allotted than the magnitude of the subject demanded.

E. I. C.



## ANTIQUITIES, ETC.

ILLUSTRATION OF THE CONSTITUTIONS OF THE OFFICE OF  
DEACONS AT COVENTRY.

SIR,—In conformity with my promise, and sanctioned by your encouragement, I send you sundry illustrations of the customs noticed in the Constitutions of the office of Deacons in the Trinity Church at Coventry,\* and, with best wishes for the success of your valuable publication, remain, Sir, your obedient servant, T. S.

Leamington, Sept. 8th, 1834.

## WOLY, HALY, OR HOLY-CAKE.

In the "Constitutions of the first Deacon," vide p. 262, is the following regulation:—

"Also, y<sup>e</sup> sayd dekyng schall se y<sup>e</sup> woly cake every sonday be kyte [cut] a quordyng for every man's degre, and he schall beyr y<sup>e</sup> woly bred to serve y<sup>e</sup> pepyll in y<sup>e</sup> north side of y<sup>e</sup> churche, and he to go to them on y<sup>e</sup> xij<sup>th</sup> day for hys offyrryng to y<sup>e</sup> rep'acone off hys syrplys."

The second deacon's order is to the same effect, but the express words are, "dawlte every sonday," and "every man in hys degre."

Fox, in his "Canon of the Masse described,"† writes thus:—

"Giving of holy bread came in by this occasion, as it is to be gathered partlie out of *Honorius*, partlie out of *Durandus*, and other. The manner was in ancient time, that the ministers were wont to receive certain meale of everie house or family, wherewith a great loafe was made, called *Panis dominicus*, able to serve in the communion, and to bee distributed unto the people, which then was woont everie daie to be present and to receive, especiallie they that offered the meale; for whom it was woont therefore to be said in the canon:— '*Omnium circumstantium, qui tibi hoc sacrificium laudis offerunt*,' &c. But afterward, the number of people increasing, and pietie decreasing, as *Durandus* writeth, it was then ordained to communicate but onlie upon sondaies."

1474. "Also hit is ordered at this p'sent lete, y<sup>e</sup> the (they) that giffe the haly cake gyfe no smalle cakes upon the peyne of xx<sup>s</sup>., and the mair shall send to evy Baker & warne them off this ordenaunce, & they to warne then y<sup>e</sup> gyfe y<sup>e</sup> halicake."—*Leet Book of the City of Coventry*, fol. 227 b.

1520. "First it is enacted at thys lete, that no inhitaunt of the p'ish of seynt Michell, when p<sup>r</sup> course comyth to gif the halycake, that they make but on halycake, and that they put no more theryn but the Teyre of thre stryke of whete, and nodur to make cake nor bun beside the halycake, upon the peyn who dooth the cont'rie to pay to the co'en

\* The letters containing these should have been signed "T. S.," and not "H."

† Book of Martyrs, vol. ii. p. 1277, edit. 1597.

(common) boxe for ev'ry defaute, xx<sup>s</sup>. And the inhītants of the Trinite p'ish to put no more in theire haly cake but the teyre of too stryke of whete & nodur bun nor cake moo upon the peyn of ev'y defaute, xx<sup>s</sup>. to the co'en boxe."—Idem. fol. 328 b.

1522. "Also, that no man of this Cytte schall by whete for the halecakes in the market before the ower of a leven of the cloke on les hit be bought by the Comen s'iaunt (Common Serjeant) of the Citte, spon peyne of ev're defaute, xl<sup>s</sup>."—Idem. fol. 334.

In the British Magazine, vol. iii. p. 158, is the following extract from the Churchwardens' Accounts of Allhallows, Staining:—

1507. "It'm paide for the halyloffie for a man y<sup>e</sup> went awaye, iij<sup>d</sup>."

ASH-WEDNESDAY.

On this day, the ancient ceremony of sprinkling ashes upon the heads "of the Clarckes and of the lay people" was practised. The ashes used upon this occasion were made on the Palm Sunday in the preceding year, reserved for the purpose, and, after being hallowed by the priest and sprinkled with holy water, were either cast upon the heads of the people as above-mentioned, or, as the rubric directs, "the worthier persons making a sygne of the crose with the ashes, saying thus.—*Memento, homo, quod cinis es, et in cinerem reverteris.*"

The Deacons of the Trinity Church at Coventry were thus ordered:—"Also, he (the first) schall se y<sup>e</sup> pallm be brennyd for y<sup>e</sup> ashys y<sup>e</sup> schal be dawlte on ashe-wensday."

"Also, he (the second) schall be w<sup>t</sup> hys felow & se y<sup>e</sup> y<sup>e</sup> palmes be brennyd for ashys agayn ashewennys day."

PALM-SUNDAY.

Durandus and other ancient ritualists say, that boughs of palm trees were carried in procession on this day, in imitation of those which the Jews strewed in the way of Christ when he went up to Jerusalem. The palm-tree was common in Judea, and, no doubt, planted by the way side; but it appears, that yew, box, and willow were substituted in England. These were consecrated for the occasion, and, according to the Salisbury Missal, flowers also.

In Caxton's "Directions for keeping Feasts all the year," printed in 1485, he writes as to this festival:—"But for encheson that we have non Olyve that beryth grene leef, algate therefore we take Ewe instede of Palme and Olyve, and beren about in processyon," &c.

Barnabe Googe writes thus:—

"And Willow\* branches hallow, that they Palmes do use to call."

The Churchwardens' Accounts for St. Martin Outwich, London, supply the following articles:—

1510—11. "First paid for Palme, Box floures and cakes, iij<sup>d</sup>."

1525. "Paid for Palme on Palme-Sunday, ij<sup>d</sup>."

Paid for kaka, flowers, and Yow, ij<sup>d</sup>."

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\* Coles, in his "Adam in Eden," speaking of willow, tells us:—"The blossoms come forth before any leaves appear, and are in their most flourishing estate usually before Easter; divers gathering them to deck up their houses on Palm-Sunday, and, therefore, the said flowers are called palme."

Googe's Account of Palm-Sunday Ceremonies, from Naogeorgus, is too long for our present purpose. He describes a wooden ass, upon which an "image" is set, and, being brought before the church-door—

"The people all do come, and bowes of trees and Palmes they bere,  
Which things against the tempest great the parson conjures there;  
And straitwayes downe before the asse, upon his face he lies,  
Whom there another priest doth strike with rodde of largest size."

In a "Short Description of Antichrist," &c., before quoted, is the following:—"They also, upon Palmes-Sunday, lifte up a cloth, and say, hayle our Kynge, to a rood made of a wooden blocke." And in "Dives and Pauper," cap. iv., we read:—"On Palme-Sunday, at procession, the priest drawith up the veyle before the rode, and falleth down to the ground with all the people, and saith thrice, *Ave Rex noster*!—Hayle be thou, our King."

The regulations of the Coventry deacons are as follow:—

"Also, he schall p̃vyd for palme agayne palm sonday suffyseyant for hys warde."—*Second Deacon.*

"Also, he schall p̃vyd for palme on palmsunday, for his p'te."—*First Deacon.*

"It'm y<sup>e</sup> sayd dekyn schall set a form at y<sup>e</sup> p'ory (p'ory) dur on palm-sonday for y<sup>e</sup> stacons wen y<sup>e</sup> ys don he schall cawse yt to be set a for y<sup>e</sup> rode for y<sup>e</sup> p'ste to syng *ane rex*."—*Idem.*

Trinity Churchwardens' Accounts.—1560. "It' payd for beryng of y<sup>e</sup> crosse & banners of pawme-sonday, vj<sup>d</sup>."

#### SHERE-THURSDAY.

The Thursday before Easter is so called, "for that in old fathers' days the people would that day shere theyr hedes, and clypp theyr berdes, and pool theyr heedes, and so make them honest agenst Easter-day." On this day it was customary to wash the altars, and both the Deacons at Coventry took a part in the preparations for this ceremony. "Also he (i. e., the first deacon) schall orden on schere thursday a byrche besome for y<sup>e</sup> pryst y<sup>e</sup> waschythe y<sup>e</sup> awters. Also, iij dyssiplyn<sup>e</sup> rodde for hys p'te. Also, y<sup>e</sup> sayd dekyn schall orden a barrell on shere thursday agayn y<sup>e</sup> byttar [water-carrier] bryng wat' for y<sup>e</sup> awtars."

"It'm he (i. e., the second deacon) schall orden on shere thursday, at y<sup>e</sup> washyng of y<sup>e</sup> awtar, a byrche besom, and his felow a nodur, & iij dysplyng rodde. It'm y<sup>e</sup> sayd dekyn schall se ther be wyn to powr on y<sup>e</sup> crossys off y<sup>e</sup> awters, and also a woly wat' stoke for to beyr y<sup>e</sup> wat' y<sup>e</sup> schall wasche y<sup>e</sup> awtars & hys felow a nodr."

(*To be continued.*)

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\* In the Churchwardens' Account of St. Mary-at-Hill, London, 1492, is the following article:—"For dyssplyng Roddys, ij<sup>d</sup>." And in a "Short Description of Antichrist," &c., the author, after noticing the popish custom of "creeping to the crosse with egges and apples," follows it with, "dispelinge with a white rodde."

## SELECTIONS FROM EVELYN'S DIARY.

*(Continued from p. 27.)*

1681. 14 Aug.—No Sermon this afternoon, which I think did not happen twice in this Parish these 30 years, so gracious has God ben to it, & indeede to the whole Nation: God grant that we abuse not this greate priviledge, either by our wantonnesse, schisme, or unfaithfulnesse under such means as he has not favoured any other nation under Heaven besides.

5 Nov.—Dr Hooper preach'd on 12 Mark, 16, 17, before the King, of the usurpation of the Church of Rome. This is one of the first rank of pulpit-men in the nation.

2 March, Ash Wednesday.—I went to church, our Viccar preached on Proverbs, shewing what care & vigilance was required for the keeping of the heart upright. The holy Communion followed, on which I gave God thanks for his gracious dealing with me in my late sicknesse, & affording me this blessed opportunity of praising him in the congregation, & receiving the Cup of Salvation with new & serious resolutions.

28 May.—At the Rolls Chapell preached the famous Dr. Burnet, on 2 Peter 1, 10, describing excellently well what was meant by election, —viz., not the effect of any irreversable decree, but so called because they embraced the Gospel readily, by which they became elect or precious to God. It would be very needlesse to make our calling & election sure, were they irreversable & what the rigid Presbyterians pretend. In the afternoone to St. Lawrence's Church, a new and cheerful pile.

1683. 15 July.—A stranger, an old man, preach'd on 6 Jerem. 8. We not hearkening to instruction, portentous of desolation to a people; much after Bp Andrews's method, full of logical divisions, in short and broken periods, & Latine sentences, now quite out of fashion in the pulpit, which is grown into a far more profitable way of plaine & practical discourses, of which sort, this nation, or any other, never had greater plenty or more profitable (I am confident); so much has it to answer for thriving no better on it.

30 Dec.—Dr. Sprat, now made Dean of Westminster, preached to the King at White-hall, on 6 Matt. 24. Recollecting the passages of the past yeare, I gave God thanks for his mercies, praying his blessing for the future.

1684. 15 Feb.—Dr. Tenison communicated to me his intention of erecting a Library in St. Martin's parish, for the publiq use, & desired my assistance with S<sup>r</sup> Christo<sup>r</sup> Wren about the placing & structure thereof; a worthy & laudable design. He told me there were 30 or 40 young men in Orders in his parish, either Governors to young gentlemen or Chaplaines to Noblemen, who being reproved by him on occasion for frequenting taverns or coffee-houses told him, they would study & employ their time better if they had books. This put the pious Doctor on this designe; & indeede a great reproach it is, that so greate a citty as London should not have a publiq library becoming it. There ought to be one at St. Paul's; the West end of that church (if ever finished) would be a convenient place.

## DEVOTIONAL.

## SPECIMEN OF A COMMENTARY ON THE BOOK OF COMMON PRAYER.

BY A MEMBER OF THE SCOTS' EPISCOPAL CHURCH.

NO. I.

IN the following Commentary the reader may expect to find an illustration of our offices by comparison with others, and by whatever historical and critical notices or original suggestions it may seem proper to introduce. In these respects, the work will be supplementary to those of Sparrow, Nicholls, Wheatly, Shepherd, and Palmer.

On looking at the *title* of our Prayer Book, one of the first things that will strike a reader at all conversant with liturgical matters, is the deviation from the usage of most churches in the manner of putting forth their offices. It had been the custom in unreformed times, and is now, in those churches which have not embraced the Reformation, to publish separately the various books of divine service, according to the portions and ceremonials into which that service is divided.

The following are some of these ramifications enumerated in a *Privilege du Roi*, prefixed to a first volume of the Parisian Breviary now before me:—

*Breviaries*, i. e., books containing the service of the conventual hours, with *all* the Scripture that is read in them, (for the unreformed churches do not use, in their public services, the Bible, *as such*, and separate from the books of prayer.) The part of our liturgy corresponding to this, is the morning and evening prayer.

*Diurnals*, containing all that is in the Breviary, excepting the Nocturnal or Midnight Office, commonly called *Matins*.

*Missals*, containing the *Missa*, or Communion-office.

*Rituals*, containing the occasional pastoral services which a *priest* ordinarily performs, together with the rubrics for these and for other matters. The book of offices peculiar to a *bishop* is called a *pontifical*.

*Antiphonars*, containing the anthems used in different parts of the divine office. It is perhaps to be regretted that the practice of set anthems, sung with the Psalms, and varying with the subject of the office, is entirely abolished in our church.

*Graduals*, containing the verses sung between the Epistle and the Gospel in the eucharistic service.

*Processionals*, directing the form of service at processions.

*Epistolars*, containing the Epistles throughout the year.

*Psalters*, containing not only the Psalms, but their anthems, invitatories, versicles, hymns, &c., interwoven.

*Hours*, i. e., the *minor* hours of Prime, Tierce, Sext, and Nones.

*Catechisms*.

*Synodal statutes*, answering to our constitutions and canons.

The principal reason, no doubt, for the union of all our offices in one book was, that the mass of matter, ceremonial, number of festivals, &c., were so greatly reduced as to occupy a much smaller compass.

*According to the use, &c.*—This is the old *secundum usum*, so commonly seen in the ancient Manuscript Cathedral Offices of England.

*The Psalter.*—The old custom was, not to publish the Psalter by itself, but to introduce it, with its accompanying anthems, hymns, &c., in the order in which it was used in the offices.

*The Preface.*—It is to be regretted that the author\* of this preface uses the term "church of England," at the beginning, in the confined sense, which leads to so much confusion of the *reformed* church of England. Nothing is more common than to hear Romanists and dissenters say, "Where was the church of England before Henry VIII.?" The answer to this query is as follows:—The church of England is that body of Christians which, from the earliest times, has been in subjection to bishops of English Sees, who derive an uninterrupted succession from the apostles. During the period of subjection to the Roman yoke, this church was a corrupt and schismatical church; but this did not destroy its being as a church, any more than a disease renders its victim no man. It was always, whatever was its creed, the church of England; and, now that it has thrown off the papal supremacy, it is the *reformed* and *pure* church of England, a branch of that church catholic to which, in its totality alone, and not in any particular branch of it, Christ's promises apply. We have warrant for believing that there shall always be a true and pure church on earth; but *where* it shall exist, and what shall be always its component parts, we cannot say.

*Concerning the Service of the Church.*—The *Responds*, here mentioned as "cut off," were either longer or shorter. The longer occurred after the lessons at Nocturns, the shorter after the *Capitula* or short lessons of other hours. The word *responsorium* is also applied to those parts of the service in which the people or choir answer the priest, as in "*O Lord, make haste to help us,*" and many others. For the gratification of such as are curious in matters of this kind, specimens are here given of each of these applications of the word.

Specimen of a long response, from the Votive office of the Blood of Christ, recited on the Friday of the second week in Lent (*Brev. Rom.*):—

*Resp.* "This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood."

*Verse.* "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for the washing of the sinner—not by water only, but by water and blood."

The part of the Respond repeated again after the verse is marked with an asterisk; and after the third, sixth, and ninth lessons, which close the Nocturn, *Gloria Patri* is added, and the part marked again repeated, unless there be two such, in which case the latter is then said. Thus, in the last Respond for ordinary Sundays:—

*Resp.* "The two Seraphim cried one to another—Holy, holy, holy, Lord God of Sabaoth: the whole earth is full of His glory!"

*Verse.* "There are three that bear record in heaven, the Father, the Word, and

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\* Said to be Bishop Sander son.

the Holy Ghost; and these three are one. Holy, holy, holy Lord God of Sabaoth! the whole earth is full of His glory.

"Glory be to the Father, and to the Son, and to the Holy Ghost: the whole earth is full of his glory."

On the great festivals of Easter and Christmas, *Gloria* is also said after the *first Lesson*, and then the *whole* Respond again repeated. It is this occasional addition of the doxology that has led Nicholls into the error of calling the Responds of Nocturns *short* when they are without it.

From Easter to Trinity, *Alleluias* are added; thus, in a Respond used on the two Sundays, and Tuesdays, and on the Friday next before the Ascension.—

*Resp.* "Bless ye God in the churches—Alleluia!—the Lord from the fountains of Israel. Alleluia! Alleluia!"

*Vers.* "Sing a psalm to His name, give glory to His praise—the Lord from the fountains of Israel. Alleluia, alleluia!"

The following is a specimen of a *short* Respond, taken from the *Tierce* of the Epiphany-service:—

*Resp.* "The kings of Tharsis and the isles shall offer presents. Alleluia, alleluia!" [*Recited twice.*]

*Vers.* "The kings of the Arabs and Saba shall bring gifts."

*Resp.* "Alleluia, alleluia! Glory, &c. The kings, &c.," to the end of the Respond.

Alleluias are always added to the short Responds (except from Septuagesima to Easter) of the festivals of our Lord.

Lastly, the following is an instance of the third, and, to us, familiar use of Responds; it occurs at Nones and Vespers from Easter till the Ascension:—

*Vers.* "Abide with us, O Lord. Alleluia!"

*Resp.* "For it is toward evening. Alleluia!"

The *Invitatories* were short verses sung with the 95th Psalm, and varying with the subject of the office.

*Of Ceremonies, &c.*—Nicholls has a note on this part, with the design of shewing that what is here said about ceremonies is "better adapted to the Service-book for which it was first written than for our present Common Prayer." I cannot help thinking, however, that he uses the word *ceremony* in a more confined acceptation than did the author of this Preface. The only things to which Nicholls will allow the name of ceremonies are, the mixed cup in the holy eucharist, the sign of the cross, the use of unleavened wafers, exorcism, unction, trine immersion, the chrysom, the marriage-ring, bracelets and jewels, the priest's throwing earth on the dead and praying for them, knocking on the breast, and other prescribed and significant gestures; all of which, except the cross in baptism and the ring in marriage, are now abolished.\* Now, I think it is clear that the

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\* Most of the ceremonies here enumerated can plead very high antiquity in their favour. They were abolished in the vain hope of pleasing and reconciling the puritan faction.

author of the Preface used the word *ceremony* in a more extended sense than this, and meant by it, not merely a prescribed mystical and significant rite, but any ordained course of decently performing public worship; for he brings forward as an argument for the retention of ceremonies, "that without some ceremonies it is not possible to keep any order or quiet discipline in the church;" which is not true if we understand the word in the more confined sense, but is perfectly true if we apply it more freely. The dissenters, even at the present day, are perpetually railing at the church for the number of *her* ceremonies, and it is clear *they* mean the decency, order, and (so to speak) *expressiveness* of her worship, and the restraint placed by it on fanatical extravagancies.

*The Order how the Psalter is appointed to be read.*—This monthly arrangement of the Psalter was, I believe, the first attempt of the kind; all churches having been previously accustomed to a *weekly* division of it. There can be little doubt that the alteration was a great improvement as far as regards *public* worship; a seventh portion of the Psalms being far too much for one day. It may be interesting to set down here the old arrangement of the Roman Breviary, premising, however, that it is scarcely ever carried into effect; the great number of festivals, nearly all of which have proper Psalms, continually interfering with and interrupting the weekly course.

## MATINS.

Sunday, Psa. 1—3, 6—21.	Thursday, Psa. 69—80.
Monday, 27—38.	Friday, 81—89, 94, 96, 97.
Tuesday, 39—42, 44—50, 52.	Saturday, 98—109.
Wednesday, 53, 55—62, 64, 66, 68.	

The 95th Psalm always begins Matins, as with us, except on the Epiphany, and on the three days immediately preceding Easter.

## LAUDS.

The last five Psalms of Lauds are—63, 67, 148—150.

On all Sundays, except the next nine before Easter, on all festivals, and on all days from Easter to Trinity, the Psalms are—93, 100, 63, 67, 148—150.

On other days, the first Psalm is the 51st, and the second as follows:—The Nine Sundays, 118th; Monday, 5th; Tuesday, 43rd; Wednesday, 65th; Thursday, 90th; Friday, 143rd; Saturday, 92nd.

## PRIME.

The first Psalm at Prime is always the 54th. The second, on ordinary Sundays, is always the 118th, except when that has been sung at Lauds, in which case, the 93rd supplies its place. On Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays, it is, respectively, the 24th, 25th, 26th, 23rd, and 22nd. The Psalms of Prime always conclude with the first thirty-two verses of the 119th; and on Saturdays and festivals, these, with the 54th, make up the whole.

Tierce, Sext, and Nones, divide among them the remainder of the 119th Psalm.

Vespers consist of five Psalms, those of Sunday beginning with the



110th ; so that, omitting such as are used at other Offices, the Psalms of Saturday conclude with the 147th.

Compline-Psalms are the 4th, the 91st, and the 134th.

Thus it appears, that the Breviary arrangement gives eighteen Psalms, besides the 95th, for Sunday Matins, and twelve for those of the other days of the week ; and that Psalms 4, 54, 63, 67, 91, 119, 134, 148, 150, are said or sung every day in the year, without a single exception. It must be remembered that the Latin Psalter differs from ours in the numeration of the Psalms. Reckoning Psalms 9 and 10 as one, they are a number behind us, as it were, till we come to Psalm 115, which they, in like manner, unite with the preceding ; but then they divide the 116th into two, and so are as they were in the numeration till we come to Psalm 147 ; this again they divide, and thus number the last three Psalms as we do, making, with us, 150 in all. It is to this difference of numbering that allusion is made in the section now before us ; where, in the concluding note, it is said, that *the Psalter followeth the division of the Hebrews*.

There appears to be no reason for questioning, with Wheatley, the assertion of *Durandus*, that Pope Damasus first ordered *Gloria Patri* at the end of each Psalm. C. M.

( *To be continued.* )

## SACRED POETRY.

### THE SIEGE OF THE CHURCH.

2 KINGS, XIX.

How clamorous the city that once was so still !  
 From her walls what a cry, from her streets what a din ;  
 Now mute is her harping, unbroken and shrill  
 Is the sound of the trump from without, from within.  
 Mount, warder, thy battlement, quicken thine eye :  
 The besieger advances, his banners are nigh.  
 Yea ! blow to the straining thy trumpet in Zion,  
 Shake, shake with its echo her courts and her halls.  
 Now, Judah, O now for the day of thy lion !  
 O Jerusalem, now for the strength of thy walls !  
 Wake, city below'd !  
 Thine hour is upon thee, thy heart shall be prov'd.

Ah ! look as thou wilt, up and down, far and near,  
 There is tumult and hurry, confusion and fear.  
 Look down, and thy valleys are gleaming afar  
 With the pomp and the blasphemous menace of war,—  
 Armies revealing,  
 Squadrons careering, and phalanxes wheeling.  
 Look up, and the hills that begirt thee of yore,  
 Like angels to guard thee, so guard thee no more ;  
 Their crown of gay olive is shorn from their head ;  
 The grim helm of defiance is there in its stead ;

Living circles of brass to the sunbeams are glancing;  
 Tall banners and plumes to the breezes are dancing.  
 Plumes, banners which flouted thy castles of yore;  
 Plumes, banners which never thou sawest before.  
 There Antichrist's ensign is waving on high;  
 There the infidel mocks with his pennon the sky;  
 There the standards of schism are uplifted around,  
 With a million of colours thy sight to confound;

With a babel of tongues

They curse thee in vows, and deride thee in songs.  
 From hill and from valley incessantly comes,  
 Accursed as Moloch's, the roll of their drums;  
 And the crash of thy cedars is loud in thine ear,  
 And thy Lebanon rings to their axe in their rear.  
 With a jeering procession they gird thee about,  
 And raise, amid clangour of trumpets, the shout,—

“ Fall ! Jericho fall !

Down with her ! Down with her blasphemous wall !”  
 Blest Ark of our Faith ! O how frantic and hoarse  
 War's deluge is lashing thy hull on its course !  
 Thy pendant is topp'd by the insolent surges ;  
 Thy prow with a groan of despondence emerges,  
 O'er thy poop the wild billow unweariedly urges—  
 Maddening and leaping.

O rouse him !—thy helmsman is sleeping !

Ah, slow of belief, and unstable ! remarkest  
 How my glory is brightest when night is the darkest ?  
 To thy eyes he may sleep, but my Steersman shall wake,  
 The Rebuker of Galilee's turbulent lake !  
 To thy eyes He is hidden, but deep in the cells  
 Of my holy of holies immutably dwells  
 The throne of His presence—the cloud of His glory.  
 Thence forth, in red vesture, with chariot gory,  
 With a shout that shall wither the heart of each foe,  
 Jehovah the mighty in battle shall go.  
 Lo, his hand is lift up for an ensign ! and, see,  
 My sons are all up at its glancing for me !  
 A million of hearts now are manning my wall,  
 That know not to linger or quail when I call.  
 I have nurs'd them to strength,—at my board they have fed  
 Upon life-giving drink, upon life-giving bread.  
 They are children of martyrs ! each generous son  
 Will do as his generous father has done.  
 My ramparts with sleet-shower of arrows are spouting ;  
 My trumpets are clanging, my children are shouting,

And my cross of blood-red

Streams forth from my citadel over their head.  
 Yea ! all is awaken'd and lively in Zion,  
 On her ramparts and towers, through her courts and her halls.  
 Here, Judah, once more, is the heart of thy lion ;  
 Jerusalem, here is the strength of thy walls.  
 Rail on, then, blasphemer, and lift up thine horn,  
 The daughter of Zion hath laugh'd thee to scorn ;  
 By the way that thou camest the same shalt thou go,  
 Shorn clean of thy strength, and thy pride, and thy show :

The zeal of my Lord shall do this, as he did  
 In the day when in recreant flight thou wast hid,  
 Again to triumphant rehearsal shall bid  
     Deeds of my story,  
 My Fortress, my Rock, and my Glory !

## EPISTLE TO A FRIEND,

FROM HYÈRES, NEAR TOULON.—AUGUST, 1831.

How silently across the scene  
 The gathering shades of evening steal,  
 While the soft night-breeze, newly-born,  
     Wafts home yon fairy keel.  
 Hyères ! this balmy zephyr loves  
 The glittering of thine orange groves,  
 (As to the moon in dalliance brief  
 Turns momentarily each rustling leaf,)  
 And wantonly abroad he throws  
 The scent of citron-flower, and humbler tuberosc.

On yonder point that bounds the bay  
 Brightly yon sudden bale-fires blaze,  
 While swift athwart the startled wave  
     Far stream the reddening rays.  
 The shrill cicada's distant cry  
 To-night is almost melody ;  
 And since the sun has sunk to rest  
 A thousand lightnings in the west,  
 With fluttering momentary beam,  
 Like some quick-glancing eye, have shot a gentle gleam.

Gentle to-night ;—but who can say  
 Another gentle morn shall rise ?  
 Who pledge an hour of calm and bright  
     In these delicious skies ?  
 Alas ! like man's deceitful smile,  
 What labouring wrath they hide the while !—  
 The fierce tornado's slumbering ire,  
 The angry lightning's forks of fire,  
 The blast, with sudden, ruthless sweep,  
 That whelms the unready bark beneath the blackening deep !

My friend ! my soul is fain to roam,  
 E'en from these lovely shores and skies ;  
 Still to its own inclement home,  
     Unsatisfied, it flies.  
 To hearts that throb with steadier beat,  
 To eyes that glow with gentler heat,  
 To peaceful thoughts and pure desires,  
 Bright hopes, and faith-attempered fires,  
 And pictures all that passes there  
 This hour—the assembled friends, the decent scene of prayer.

Alas ! when lawless Passion stalks  
 Abroad with all her rebel band,  
 And gathering sounds of wrath abound  
     Throughout the astonished land,

How sweet, in some still harmless shade,  
 To come to falling Virtue's aid  
 Pale Thoughtfulness ! thy pensive train !  
 Not sweeter, in the inclement reign  
 Of March, some bowery bank beneath,  
 Steals on the enchanted sense the violet's gentle breath.

No more, with stern heart-quelling sway,  
 Dark Superstition reigns around,  
 As when in thy sweet vale, O Rhone,  
 The cowed\* kings a refuge found ;—  
 As when, Toulouse, thy wall† of gloom  
 Bespoke the martyr's deadly doom ;  
 When more went in than e'er came out,  
 And the silent eaves, and the portals stout,  
 Told not a word of the horrid tale,  
 Save when a stifling cry came mixed with the passing gale.

But darker than Rome's darkest mood,  
 An earth-born giant reigneth now ;  
 While round their savage idol-lord  
 The drunken millions bow.  
 Far shun the desecrated land  
 Religion's dear domestic band,  
 Meek-fronted Peace, and bright-eyed Love,  
 And Faith, with treasure stored above ;  
 While on a more than royal throne  
 Sits Wilfulness in state, and deems the world his own.

His own ! alas ! what frenzy wild  
 Has seized all Europe's maddening sons ?  
 What fierce Egyptian judgment-fire  
 Among the nations runs ?  
 E'en now, amid our native dells,  
 How loud and fierce the clamour swells !  
 Round church and throne, with torch in hand,  
 How wildly throngs the infuriate band !  
 To thee we owe the dire mischance,  
 Thine is the lesson, thine, O thrice unhappy France !

How darkly lower the clouds above !—  
 How drear the wide horizon round !—  
 Where shall we fly, my friend, to 'scape  
 This sullen, swelling sound ?  
 Fly !—mid the darkest clouds that roll  
 Faith whispers peace to troubled soul,  
 Faith sees the awful, gracious Form,  
 That stills the sea, and sways the storm ;  
 Hope on the judgment blast is borne,  
 And Peace is nearest then, when hearts are most forlorn.

G. M.

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\* The Popes at Avignon.

† A low, gloomy building, deep, in Toulouse—the old Inquisition.

## ROMANS, x. 18.

"But I say, Have they not heard?—Yes, verily, their sound went into all the earth,  
and their words unto the ends of the world."

How dear to Faith's calm twilight gaze  
That melting dawn of halcyon days,  
That wak'd the Psalmist's glowing song,  
And tun'd the seer's enkindled tongue;  
When, heaven-ward fixed their eagle glance,  
Or onward rapt in wondering trance,  
They saw the flood of nations wait  
To worship at our temple gate;  
And round Messiah's sapphire throne  
Earth's jarring myriads bow as one!—

And faileth all that vision high,  
As downward from the beaming sky  
She stoops, to trace on parched earth  
The dew of that immortal birth;  
To ask, in silent sorrow, where  
The kingdom of her daily pray'r;  
Whilst gleams the sword, and roars afar  
The brazen blast of ruthless war;  
And daily throbs with ceaseless strife  
The fretful pulse of feverish life;  
Whilst far from Zion's peaceful hill  
Blind Israel's children wander still;  
And with stone heart, and sealed eye,  
These Christian heathens scoff and die?

Have they not heard? Lo, age to age  
Has shewn the ever-brightening page;  
And heart by heart, and hour by hour,  
Unheeded dawns that day of power.  
Unheard amid the world's wild din,  
Those angel harmonies begin—  
Blest eyes, on which has lovelier beam'd  
What righteous souls all dimly dream'd!  
Blest ears, which drink from year to year  
What kings and prophets burn'd to hear!

Have they not heard? Where'er we turn  
A thousand witness-beacons burn.  
"Hear, or forbear," before our eyes  
The awful touchstone daily lies.\*

High in mid-heaven, with streaming ray,  
The beckoning angel wings his way;  
Day tells to day, and night to night,  
The wonders of his boundless flight;  
No land but feels his hallowed feet,  
No clime but breathes his message sweet,  
To every soul his incense breath,  
Or life to life, or death to death!

Have they not heard—whose joyous isle  
So long has known sweet Mercy's smile,  
Since in light bark to England's shore  
Meek Faith her silver standard bore,†

Sung o'er its cliffs her echoing chaunt,  
Smooth'd with soft step each sylvan haunt,  
Midst rugged dells, and tangled shades,  
Rude lonely moors, and forest glades,  
Mark'd out, and deck'd her cultur'd bowers,  
And rear'd to heaven her traceried towers;  
Shap'd the high minister's clustering cross,  
That crowns the city's ancient foss;  
Arch'd the light porch, and chancel gray,  
That skirt the hamlet's shaded way;  
Claim'd o'er its sons her heavenly trust,  
And stored in hope their Christian dust?  
Lo! her's, with trailing vine o'erspread,  
The village school-room's prattling shed;  
And, through its laurel-bound half seen,  
Yon modest mansion's tranquil mien;  
And he, her mightier witness still,  
The teacher of his Master's will.

And blest, how blest, whose mindful eye  
Can in each scene their Lord decry,  
Can wake in England's loneliest nook  
The music of his heavenly book!  
Mark, how, as erst, in heedless town,  
The unwearied Saviour seeks his own;  
And, in calm home's more patient ear,  
Asks, if the son of peace be here?—  
How, as in angel-garb, he comes ‡  
To bless us in our lowliest homes;  
To tune our weak and lisping tongue,  
And bid it glow with seraph's song;  
Our very dust to heaven to raise,  
And mingle man's with angel's praise.

To them the hallowed world how bright,  
Who see Him in the rising light—  
Who meet Him—where, at closing day,  
The faithful shepherd takes his way,  
And in the gathering flock behold  
The earnest of His single fold;—  
Who muse to see the mystic vine  
About the rustic lattice twine;  
Or start, to think the golden corn  
By viewless angel-reapers shorn;  
At searching lightning's sudden glare  
Shudder—to find His coming there!  
The world His witness!—earth and sky  
Unceasing preach His kingdom high.

The purple lily's royal vest,  
The heaven-fed raven's airy nest,  
The scattered seed, at spring-tide sown  
On choking briar, or thankless stone,

\* See Grotius, quoted by Butler—"Quasi evangelium tanquam lapis esset Lydius ad quem ingenia sanabilia probarentur;" and Butler's Sermon on the Propagation of the Gospel.

† See Turner's Hist. of Anglo-Saxons, vol. i.

‡ See Townson's Sermon on our Lord's manner of teaching.

The flame-wing'd clouds, the rolling storm,  
 (Meet chariot of that awful form.)  
 The noontide sun, whose blackening beam—  
 The silver moon, whose blood-red gleam—  
 The glittering stars, whose failing ray  
 Shall usher in the unheeded day,—  
 Lo, these our living lessons!—Here,  
 In cheerful light, or darkness drear,  
 In love, or warm, or waxing cold,  
 'Tis ours to read the world grown old,  
 Nor sicken at the tumult vain,  
 That rends its rugged heart in twain.  
 Carl'd lip, proud tongue, and reckless sword,  
 Are treasured in th' eternal word,

And kindling love, and rankling hate,  
 Warn us alike in faith to wait,  
 Nor mete, with Reason's mortal span,  
 Immortal Wisdom's endless plan ;—  
 To hail, in every dying sin,  
 God's silent kingdom come within ;  
 Each night, with ever-wakeful eye,  
 To watch its ripening glory nigh ;  
 In faith to hide the holy heaven,  
 Nor look on earth for dreams of heaven ;  
 Nor deem that realm too distant seen,  
 Though death's dark valley lie between.

### Ἕψα Αποστολικά.

Γνωῖτεν δ', ὡς δὴ δὴρὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XVIII.

#### 1.—THE CALL OF DAVID.

“ And the LORD said—Arise, anoint him, for this is he.”

LATEST born of Jesse's race,  
 Wonder lights thy bashful face,  
 While the prophet's gifted oil  
 Seals thee for a path of toil.  
 We, thy angels, circling round thee,  
 Ne'er shall find thee as we found thee  
 When thy faith first brought us near  
 In thy lion-fight severe.

Go ! and mid thy flocks awhile  
 At thy doom of greatness smile ;  
 Bold to bear God's heaviest load,  
 Dimly guessing of the road,—  
 Rock-strewn road, and scarce-ascended,  
 Though thy foot be angel-tended !  
 Double praise thou shalt attain,  
 In royal court and battle-plain ;  
 Then comes heart-ache, care, distress,  
 Blighted hope, and loneliness ;  
 Wounds from friends and trial-throe,  
 Dizzied faith, and guilt, and woe,  
 Loftiest aims by earth defiled,  
 Gleams of wisdom sin-beguiled,  
 Sated power's tyrannic mood,  
 Counsels shared with men of blood,  
 Sad success, parental tears,  
 And a dreary gift of years.

Strange, that guileless face and form  
 To lavish on the scarring storm !  
 Yet we take thee in thy blindness,  
 And we harass thee in kindness ;  
 Little chary of thy fame,—  
 Dust unborn may bless or blame,—  
 But we mould thee for the root  
 Of man's promised healing fruit,  
 And we mould thee hence to rise  
 As our brother to the skies.

## 2.—GUARDIAN ANGELS.

ARE these the tracks of some unearthly friend,  
 His foot-prints, and his vesture-skirts of light,  
 Who, as I talk with men, conforms aright  
 Their sympathetic words, or deeds that blend  
 With my hid thought ;—or stoops him to attend  
 My doubtful-pleading grief ;—or blunts the might  
 Of ill I see not ;—or in dreams of night  
 Figures the scope in which what is will end ?  
 Were I Christ's own, then fitly might I call  
 That vision real ; for to the thoughtful mind  
 That walks with Him, He half unveils His face ;  
 But when on common men such shadows fall,  
 These dare not make their own the gifts they find,  
 Yet, not all-hopeless, eye His boundless grace.

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## 3.—WARNINGS.

WHEN Heaven sends sorrow,  
 Warnings go first,  
 Lest it should burst  
 With stunning might  
 On souls too bright  
 To fear the morrow.

Shall man's skill bear us  
 To the hid springs  
 Of human things !  
 Why may not dream,  
 Or thought's day-gleam,  
 Startle, yet cheer us ?

Has such creed fetters,  
 If faith disowns  
 Dread of earth's tones,  
 Recks but Heaven's call,  
 And on the wall  
 Reads but Heaven's letters ?

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## 4.—PROVIDENCES.

WHEN I look back upon my former race,  
 Set times I see, at which the Inward Ray  
 More brightly burned, or guided some new way ;  
 Truth, in its wealthier scene and nobler space,  
 Given for my eye to range, and feet to trace.  
 And next I mark, 'twas trial did convey,  
 Or grief, or pain, or strange eventful day,  
 To my tormented soul such larger grace.  
 So now, whene'er, in journeying on, I feel  
 The shadow of the Providential Hand,  
 Deep breathless stirrings shoot across my breast,  
 Searching to know what He will now reveal,  
 What sin uncloak, what stricter rule command,  
 And girding me to work His full behest.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## PARENTS AS SPONSORS,

SIR,—In looking at the various ecclesiastical anomalies with which this great town abounds, there is none which is more appalling, to one who is engaged in spiritual duties, than the very small number of children who are baptized in our churches. So few, indeed, are they, that we can hardly help feeling that many remain unbaptized.

One of the causes which prevents poor people from complying with the command of our Saviour arises from the difficulty of providing sponsors according to the rules of our church; a difficulty which is generally much greater in London than in the country, where they are ordinarily residing in the midst of their family connexions. A large proportion of the artificers of London are born in the country.

The Canon says (xxix.), "No parent shall be urged to be present, nor be admitted to answer as godfather for his own child." It frequently happens, then, that the officiating clergyman must either break the Canon, or run the risk of preventing the baptism of the child.

The question which I would ask some of your correspondents, who are better acquainted with ecclesiastical matters than myself, is, what is the origin and reason of this Canon? It would add to the obligation if they would state the authorities on which their answer rests.

The answer usually given ("That it marks the care of the church, in providing for the Christian education of the child, in case of the death or negligence of the parents,") resembles a rational account of the Canon, framed after the Canon had been established, rather than the actual cause for which it was drawn up; and I should hardly be disposed to admit its truth, unless backed by some ancient authority; for the contrary custom prevailed in the primitive church, and fathers were frequently sponsors to their own children. Nor was it forbidden till the council of Mentz (A.D. 813). See Bingham's *Orig. Eccl.* vol. iv. p. 317, xi. viii. 10.

My own opinion is, that it is merely a Roman invention, founded on a supposed new relationship arising from the connexion between the godfather and the child. The Canons of Hubert Walter, at Westminster (A.D. 1200), §. 3, contain the following direction, "Let no one be held at confirmation by father or mother, or by father or mother-in-law." And again, "If a layman baptize a child in case of necessity, (and even a father or mother may do it without impeachment of matrimony.)" And the note (u) in Johnson's Canons, is, "Some old Canons have dissolved matrimony on account of the



father or mother's baptizing one of their children; for it was pretended that, by the father's baptizing the child, a spiritual relation was contracted which made any future conjunction with his own wife incestuous." And by §. 11 of the same Canons, the godson is forbidden to marry the daughter of his baptiser, or of his godfather; and, according to a later Canon of Card. Boromeo, priests and deacons were not allowed to perform the office of sponsors.

As the question is one of some practical importance with regard to the extent of the evil to be incurred, you will oblige me by inserting this letter; and I trust that some of your readers, who are versed in the Canons and their history, will favour me with their opinion on it.

I remain, your humble servant, A LONDON RECTOR.

. Oct. 14th, 1834.

### CENTRALIZATION.

MR. EDITOR,—It must be evident to any one who looks ever so little into the political transactions of the day, that the principle of *centralization* is steadily working its way into the various departments of our national system. When I say this, I am not implying praise or blame of that principle; since to pass any judgment upon it would be inconsistent with the appearance of this paper in a Magazine which confines its attention to ecclesiastical matters. Its opponents will condemn it on the score of innovation; its advocates will contend that, un-English though it be in its proposed applications, yet it is a highly useful and even necessary instrument in our present political condition, and that its adoption is an *improvement* in the art of government, and all improvements must be novel. Certainly, the *principle* itself is involved in the very notion of government, and no novelty; indeed it seems to be an admitted axiom in politics that, in respect to some branches of national power, as in the executive, a strict centralization is plainly requisite for the well-being of a state, and a division of them among several parties a great evil. Yet this being granted, it seems to have been a characteristic of the British constitution hitherto, whether rightly or wrongly, to view the principle with jealousy, as hostile in its tendency to the liberty of the subject, and to allow each neighbourhood to provide as much as possible for itself; and it is a growing peculiarity of the present age, whether rightly or wrongly, to purchase a respite from present actual evils by the introduction of it into various departments of the body politic to which it was before a stranger. In other words, it has hitherto been the English policy to make the *nation* the principal, and the *government* but an adjunct to it; it is now coming into fashion to merge the nation in the government. Many words are not required in proof of this remark; it will be enough to remind the reader, by way of illustration, of the story of the foreigner's surprise on finding Waterloo Bridge was built, not by the government, but by individuals; or, to take a very different instance, that our received English dictionary is

the work of an individual, the French dictionary proceeding from the Institute; or that our theatres and travelling are left to private speculation; or that our magistrates are unpaid; or that our East India empire was acquired by a mercantile company. On the other hand, the late numerous Commissions, the Education Board in Ireland, the Metropolitan Police, the Poor Law Amendment Bill, are all evidences of the growing popularity of the centralizing system. This system cannot be denied the praise of introducing vigour, promptitude, and certainty into every department which it enters, while the national principle is un-business-like and cumbrous; and thus it has been the means of throwing us into the strange inconsistency of advocating a principle almost of tyranny, in the management of hitherto private matters, at the very time we were exulting in the triumph of a great Reform measure, which was to supersede the necessity of a government, and to make the House of Commons, and so the people, their own rulers. But in truth the inconsistency is but apparent; the destruction of local influences which centralization involves, and the disorganization of the parliament, as the seat and instrument of the administration, alike tending to the aggrandizement of the executive; as the main-spring of all national power, and virtually identical with the government.

The above remarks are made by way of stating matters of fact for the attentive consideration of the Christian, who is bound, by his profession, to watch the course of this world, from its necessary bearing upon the interests of the church. An observation may be added on the state of parties, as favouring the introduction of the principle in question. The ascendant party are its very champions, being (as it were) the representatives and official supporters of the scientific and philosophical systems to which the Continent has given birth. Again, the master-genius of the so-called conservative body is, from profession, fond of centralization, which is the very life of military movements and exploits. On the other hand, the country party, sick of the continued struggle against the local difficulties which surround them, the condition of the poor, and the general depression of the agricultural interest, feeling the necessity of reforms which they have not the courage themselves to undertake, nor, individually, the confidence that their neighbours will follow them if they begin, are glad to throw the trouble and responsibility upon persons at a distance, to be engaged professionally for the purpose.

Now, how does this bear upon the church? The system of the church is pre-eminently of a centralizing character; the bishop of each diocese is the one supreme ruler and agent in his own sphere, and the bishops again are externally united under a metropolitan: in fact, it escapes being a tyranny only from its intrinsically paternal character. Now the genius of the English nation, jealous of centralizations, has actually broken up this ecclesiastical system, though of Divine origin; that is, broken it as regards the practical conduct of it, for in theory, and in the consciences of the clergy and all true churchmen, the bishop is still the sole head of his own diocese. Mr.

Hallam somewhere observes, that, were the bishops to be swept away, the country at large would hardly feel the change; and it has sometimes been said, with a remarkable naïveté, by the laxer description of clergy, that "the great excellence of a bishop is his *not interfering* with the parochial ministers ecclesiastically subjected to him." The legal sanction given to church property, the family connexions of the clergy, the system of lay patronage, the independent habits created by a country life, the utter abandonment of the principle of celibacy, have long made the clergy *members of the state*,—a civil order, slightly bound one to another, compared with the local ties which make each, in his own sphere, the religious member or chaplain of the parochial family, which is headed by the squire, and descends to the tradesman and agricultural labourer. The merits and demerits of this arrangement I am not here called to consider; certainly if the Christianizing of a country be the *end* of ecclesiastical institutions, never was a case in which the church might less exceptionably depart from her ordinary rules of government than during the last 150 years. It is hard to say what was lost to that spiritual institution by this licence on the part of the state, except, indeed (which is another subject), the power of resuming its former position when circumstances changed. But circumstances *are* changing; and let us consider where the church is likely to stand, having abandoned that centralizing character, which the state is adopting instead. While each neighbourhood provides its own Justice of the Peace, its own police, educates its own children, repairs its own church, feeds its own poor, the clergyman is relatively to his parish what the bishop is to his diocese,—the church to the state. But when the parochial unit, so to call it, is broken up,—when the magistrate is a paid professional man, subject to a distant board,—when the village constable is superseded by a police officer from a central board,—when the poor, and the young, and the sacred fabric itself are withdrawn from the superintendence or care of the clergyman,—especially when schoolmasters and school-books are submitted to the government of some foreign authority, it is plain he cannot keep his ground against such sweeping alterations, the sons of Zeruiah will be too strong for him. Each parish minister, being solitary in his own place, will have to sustain the full and combined attack of all these various formidable systems which have sprung up around him; not to mention the vigorous oppositions of the various centralized forms of dissent. The consequence is easy to be foreseen; since he virtually belongs to nobody, the state will kindly undertake the office of centralizing for him, and will attempt to organize the clergy, all over the kingdom, into one manageable body, and will form the bishops, or certain of them, into a commission, in a bureau of public instruction. It would, of course, follow, that certain bishoprics were unnecessary, and thus a saving would be made in the national expenses; while the efficiency of the working of the whole, by this union, would be felt to be a great improvement upon the ancient fashion of diocesan episcopacy. I do not say that such an arrangement will ever take place, far less that there is a prospect of it in this

day; but I wish to direct the minds of your readers to the *tendency* of present political changes. I say it is impossible these changes should proceed without churchmen being forced to centralize by way of self-preservation; we must rally round our ecclesiastical centres, and realize ties and relations which have hitherto been but formal. We must centralize, but not in that spurious way which led to the union of the English and Irish sees into one establishment, and in order to its (falsely supposed) political security, virtually sacrificed the rights of individual dioceses by merging the whole into one shapeless religious community, of which the first fruit has been the diminution of the Irish sees; as if dioceses were not integrals, and individuals and bishops were but a bench of ecclesiastical officers: we must beware of such spurious centralization, and shall find the advantage of recurrence to the ancient ecclesiastical regimen transmitted to us. As each bishop will find it necessary familiarly to know his clergy, it will probably be found also that, in order to do this, either some dioceses must be divided or must be provided with a number of suffragans. Rural deans must be universally restored or appointed, as they have been in so many cases recently. On the bishops will then fall, indeed, a fearful responsibility; as, being successors of the apostles, the full weight of all difficulties will be cast upon them, as the sole heads and rulers of their dioceses, by whose opinions everything will be guided: their clergy will not be allowed to act for themselves; but the bishops will give the law to their clergy, and claim obedience from them on the ground of their ordination engagement. Doubtless many perplexities will ensue which it is not decorous to mention, and which the reader will readily comprehend; yet something like this is the church's line; and, in all probability, the longer she shrinks from it the more fearful will her difficulties become.

Yours, &c.

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## THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

### NO. I.

THE Convocation of the Province of Canterbury, called, *par excellence*, the Convocation, is generally known to us as the state meeting of the clergy, convened, as the representatives of our church, at the commencement of every new parliament, and as consisting of two houses, the bishops in the upper, and, in the lower, the deans, archdeacons, proctors (i.e. proxies, or representatives,) of the chapters, one for each, and two for the parochial clergy of each diocese. The whole number of the members of the lower house is between 140 and 150, of which about one-third is parochial clergy. It is generally known, moreover, that the convocation is called, under king's writ, by mandate of the archbishop; that it is opened with divine service and a sermon; that an address follows from the archbishop, its president, to all its members; that, at the direction of the archbishop, the lower house

withdraws and chooses a prolocutor, or speaker, from among its members; that, though the convocation thus assembled may address the king or parliament on behalf of religion, or the redress of church grievances, it is not at liberty to confer or constitute canons, i. e., act as a council, without the king's licence, nor even with it to execute any which are against the king's prerogative, the common or statute law, or any custom of the realm; lastly, that, in matter of fact, after the introductory solemnities, it is always prorogued, and has been in this dormant state for about 120 years. This is as much as is generally known about the convocation. Now it is a question which often rises in a churchman's mind, "Is it not an anomaly that we have no ecclesiastical synod?" And times may be coming of so grave an aspect as to turn this anomaly into a great practical evil and misfortune. Then the questions follow, "Are we still to account this long-suspended convocation the synodal representative of our church? If so, what if the king altogether refuse his writ to assemble, or licence to debate and enact canons? or what if, on the other hand, the convocation is made use of by the civil power, to force upon the church measures destructive of her purity or constitution?" Questions such as these become more urgent year by year; and the first step towards answering them is, to be put in possession of the facts of the case, i. e., the history of the convocation.

This history was fully discussed and brought to light in the beginning of the eighteenth century, in the course of those disensions which ended, 1717, in its suspension. I propose to give some account of this quarrel, and such information concerning the constitution and history of the convocation as may be necessary to illustrate the points debated in it.

When King William was called from Holland to the throne from which James had retired, he promised the nation such a comprehension as should heal the chief differences which distressed the protestant world. With the circumstances which encouraged him thus to pledge himself, we are not concerned here,—his feelings on the subject are obvious. Being external to the church himself, he naturally thought it a matter of little consequence whether a man were without or within it; protestants might be considered as all of one religion, inasmuch as they were not papists, the enemies of intellectual and political freedom; and, coming, as he professed and was acknowledged, as the Great *Liberator* of the church of England "from popish tyranny," he reasonably expected churchmen to sacrifice somewhat of their prejudices and peculiarities for the blessing of his patronage. Accordingly he promised a comprehension; but, when it came to the point, unexpected difficulties encountered him. First, as many as nine bishops refused to acknowledge the obligation under which he had laid the church, in taking the place of James, and declined the oath of allegiance. Four hundred clergy followed their example; and there seemed a danger (which in the event was realized) lest he should be obliged to have recourse to measures against the church even more arbitrary than those which had disgraced the dethroned

monarch. Under these circumstances, to have altered the liturgy or discipline of the church at his own royal will would have been a gratuitous insult, as impolitic as it was unprecedented in the history of the English monarchy since the reign of the tyrannical Henry.

There were persons, however, at the time, even among the dissenters, the especial champions of liberty of conscience, who were desirous of such a procedure, pointed to the precedent of Henry, and maintained, with truth, that the church would never be reformed to their satisfaction without some such summary process on the part of the civil power. Calamy takes this line in his account of his own life and times. "I am well assured," he says, observing on the failure of William's attempt, "that it is the wish of many . . . . . that, when the next *fit opportunity* arrives for such an healing attempt . . . . . it may be taken *with more vigour and less formality*. The Reformation had never been brought about had it been left to a convocation; nor will our breaches be ever healed but *by a true English parliament*." And he speaks of the measure actually advised by Tillotson, as the "*unhappy* step of this great and good man."

Such a mode of acting, however, was so contrary to the principles and feelings which the dissenters had ever expressed, that it is no unpardonable blunder in Tillotson to have supposed that the opposite procedure would be more pleasing to them. They felt that one popular objection to the church of England, on the part of the papists as well as puritans, was, its being what was called parliamentary—as created by human law, and living by the breath of princes; and they considered that a concession was made to the prejudices of all its opponents, as well as a deference shewn to its own members, by advising the new monarch to call a convocation for the settlement of the proposed comprehension. For these various reasons, then, William resolved on committing religious matters to the clergy; and, accordingly, appointed a commission of bishops and presbyters to determine the proposed changes, which were then presented for the sanction of the convocation.

The convocation, however, did not answer his expectations. He had, indeed, so revolutionized the upper house that its members were either incapacitated from acting or in his interest. But the lower house consisted of men over whom he had no power, full of jealousy and suspicion of his intentions, who had unwillingly taken the oaths, and thought they had conceded enough in allowing the overthrow of episcopacy in Scotland and the suspension of their own bishops. Accordingly a determined stand was made against the project of comprehension, till the king, despairing of success, fearful of increasing the party of the nonjurors if he converted a political into a religious question, and embarrassed by the absence of the metropolitan, gave over his attempt, and closed the convocation.

He had, however, an easy mode of retaliation in his power, for which he was indebted to Henry VIII. By the Act of Submission, past in convocation in the 25th of Henry's reign, that assembly could not meet, much less frame canons, without his permission; he availed

himself of this power; and, though in the coronation oath he had sworn to "preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such *rights and privileges* as by law do or shall appertain unto them, or any of them," he suspended these meetings of the clergy till close upon the end of his reign. Mr. Hallam makes the following defence for this procedure:—"The church had, by prescription, a right to be *summoned* in convocation, but no prescriptive right could be set up for its longer continuance than the crown thought expedient;" and, admitting the analogy between convocation and parliament, for which the lower clergy contended, he says, that "the king may, legally speaking, prorogue the latter at his pleasure, and that, if neither money were required to be granted, nor laws to be enacted, a session would be very short." This is true, but the nation would not be satisfied if the king took on him to decide of himself whether laws were required or not. However, this was the view of the subject maintained by the state party at the time.

So matters rested the better part of ten years; convocations being called, and then prorogued. Towards the end of William's reign, dissatisfaction began to be openly expressed by the friends of the church, who were apprehensive of these continual adjournments being drawn into a precedent for a perpetual suspension of convocation, a catastrophe which the state party, on the other hand, professed to deprecate. In 1695, the controversy between Sherlock and South, on the doctrine of the Trinity, giving an advantage to the Socinians, had occasioned the king's injunction, forbidding all such explications of it as were not commonly received in the church. This proceeding, though strictly according to the precedents of the reigns of James and Charles, turned persons' minds more strongly, by way of contrast, to the suspension of convocation, and seems to have opened the controversy.

In 1696 was published an anonymous pamphlet, entitled, "A Letter to a Convocation Man, concerning the Rights, Powers, and Privileges" of that body, supposed to be written by Dr. Binckes, in which it was maintained, that, though the king's writ is the formal instrument of summoning the convocation, it has, by our ecclesiastical constitution, a *right to be summoned*, and to be let sit and act, and that its meeting is determined by law and custom to coincide with the session of parliament; further, that the king's licence of its sitting as a council, and enacting canons, is contained in the writ of summoning; lastly, that the canons enacted do not need the confirmation of parliament in addition to that of the king, provided they are consistent with *common law*, statutes, customs, or prerogative. Letting alone the last position, which is of inferior importance in the controversy, we may observe that the two former impugn the received interpretation of the famous Act, 25 Henry VIII., already referred to. It maintains that the king's licence is unnecessary, and that his writ somewhat resembles (e.g.) a marriage licence, which may not, under certain circumstances, be refused by the functionary who has the power of granting it.

In 1697, a few months after the publication of this pamphlet, an answer to it appeared by Dr. Wake, afterwards Archbishop of Canterbury, maintaining the received opinion of the king's absolute control over the convocation. It elicited a reply the same year, written on a very different basis, by Hill of Kilmington, entitled, "*Municipium Ecclesiasticum*; or, the Rights, Liberties, and Authorities of the Christian Church asserted, against all Oppressive Doctrines and Constitutions." Waving the legal and constitutional question, the author asserts the divine right of synods in general, a right inherent in the church, and prior to civil institutions; and, accordingly, condemns the Act of Submission as inconsistent with the principles of ecclesiastical polity.

Wake defended himself (1698) by "An Appeal" "in behalf of the King's Supremacy" as established by the law, and sanctioned both by convocations and by our most eminent bishops and clergymen, among whom he enumerates Jewel, Whitgift, Bancroft, Bilson, Nowell, Hooker, Andrews, Laud, Heylin, Taylor, and Barrow. This tract was supported, in 1699, by an anonymous "*Brief Inquiry into the Ground, Authority, and Rights of Ecclesiastical Synods, upon the Principles of Scripture and right Reason*," in which the author of the "*Municipium*" was met on his own ground, the abstract constitution of the church, Wake having argued from history and authority.

Lastly, in 1700, appeared Atterbury's work, the first edition of which was without his name, in which "The Rights, Powers, and Privileges of an English Convocation" were "stated and vindicated, in answer to a late book of Dr. Wake's, entitled '*The Authority*,' &c." It is written on the legal and constitutional ground, contending that the statute of Henry is not inconsistent with ecclesiastical liberty; that the convocation had the legal right of meeting with every new parliament, and might frame and present canons to the king, and do any thing short of enacting them without his license.

So far the controversy had proceeded at the meeting of the new parliament of 1700, which was attended by an accession of some of the church party to the ministry. This occurrence was, of course, favourable to those who desired the restoration of the convocation to its ordinary powers; and the ground which had been openly taken by Wake's party, almost rendered its meeting necessary to allay the jealousy which the friends of civil liberty might conceive of the government from its continued suspension.

There was just so much *prima facie* similarity between parliament and convocation in the relation of each to the king, in their times of meeting, and their twofold internal structure, that to assert the king's absolute power over the latter seemed a preparation for a similar claim in civil matters. Politicians, of all classes and opinions, looked upon ecclesiastical councils as mere creations of the state,—such is Burnet's professed opinion; but the more entirely the spiritual character of the convocation was merged in its civil establishment, for that very reason the more ominous was the arbitrary conduct of the crown. As for the bishops, they, it might be said, were but the tools of the government,—fifteen had been made in the two first years of William's reign; but



the lower house of convocation, which alone represented the clergy at large, were not allowed liberty of speech. If such was the fortune of that high-spirited order, which had stood foremost, whether in the person of their prelates, in their universities, or in their churches, in resisting the encroachments of James, what was to be expected by the people at large ?

And, farther, the ecclesiastical principles laid down broadly by Wake, were such as to have justified King James, had he proceeded of his own will, to have altered the liturgy and articles, and to have exacted obedience of the clergy, who would have been bound, not, indeed, legally, till parliament had confirmed the alterations, but, *in foro conscientiae*, to concede it. In debating the question, "Whether the prince should be allowed a power to *alter or improve* what a synod has defined, to *add to*, or *take from it*," Wake remarks, "Sure I am that this princes have done, and so I think they have authority to do. For, since the legislative power is lodged in their hands, so that they may make what laws or constitutions they think fit for the church as well as for the state ; since a synod, in matters relating to discipline, is but a kind of council to them in ecclesiastical affairs, whose advice having taken, they may still act as they think fit ; seeing, lastly, a canon, drawn up by a synod, is but, as it were, matter prepared for the royal stamp, the last forming of which, as well as enforcing whereof, must be left to the prince's judgment, I cannot see why the supreme magistrate, who confessedly has a power to confirm or reject their decrees, may not also make such other use of them as he pleases ; and correct, improve, or otherwise alter their resolutions, according to his own liking, before he gives his authority to them." This is spoken of the power of princes generally ; yet, as Atterbury observes, he afterwards says that, "by our own constitution, the King of England has all that power over our convocation that ever any Christian prince had over his synods." In another place he asserts that this power exists, "not only in matters of discipline, but in matters of faith too ;" and he cites the example of Henry VIII. in his modelling the articles, which, he says, "relate to doctrines of faith, and that in the most necessary points of it ; and yet, see what liberty the king took in judging, as well as correcting, of what they [the synod] had done." If this be the constitutional power of the king over the church, it is plain that the clergy, who risked so much against James, are the only body of men who have not gained legal rights and liberties by his expulsion ; and it curiously fulfils the words of the incensed monarch to the seven protesting bishops, that "they were raising a devil, which they would never be able to lay, and were the unconscious tools of men who aimed at the ruin of the church as well as of the throne." Kenn and Sancroft might have the simplicity of the dove in slipping between James and William ; but the Comptons and Atterburys, who had not this character, should, at least, have had enough of the serpent's wisdom to have bargained for ecclesiastical liberties as the price of their changing their allegiance. But to return :—

The mode in which Wake attempted to anticipate the objection which the jealousy of the friends of liberty made against his statements, was to

maintain that, in "an extreme case," resistance to the royal authority would be justifiable. "Whenever," he says, "the civil magistrate shall so far abuse his authority, as to render it necessary for the clergy, by some extraordinary methods, to provide for the church's welfare, THAT NECESSITY WILL WARRANT THEIR TAKING OF THEM." Further, both he and Dr. Kennett, who wrote against Atterbury in 1701, candidly lament the tyrannical character of the Act of Submission, and are manly enough to protest against what, at some future day, though not under their then gracious sovereign, might be an instrument of deplorable mischief to the highest interest of the church. Dr. Wake, says Kennett, "does not dwell so much upon the *equity* of the Act; but he proves the *obligation*, and then in law leaves it." Because, perhaps, he might think this submission was a little hardly obtained by a prince of excessive power, and in a time of some ill designs; and, however safe and expedient for us, under princes of our own faith and communion, yet, *under the government of heretics and heathens*, it may lay too hard a yoke upon the church, when the archbishop shall have no power to assemble the bishops and clergy of his province, nor they any liberty to attend him, (without a *præmunire*,) let the necessities of the church be never so urgent, and Christianity itself in utmost danger. Dr. Wake, who pleads for present submission, *seems aware of ill consequences that might arise in future times of trial.*

The odiousness, then, of that constitutional right in the crown, by which alone the suspension of the convocation could be defended when assailed, seems to have forced the late bishops to give way; and the two houses were accordingly opened, in due form, in February, 1700. The clergy, having now gained one victory (so to call it) over the crown, proceeded, in the next place, to attack the authority of the archbishop. They maintained that the lower house had the independent right of debate when they would (as fully as the house of commons), without reference to the meetings of the house of bishops; or, (as it was worded,) they contended for the right of "adjournments," which now became the great question in dispute. The mode of reasoning adopted was as before, the asserted analogy between the parliament and convocation; and they contended that, if even the king had no constitutional power to hinder their meetings, much less had the archbishop, the president of the convocation, whose rights, at least, were certainly destroyed by the Act of Submission in the reign of Henry VIII. And thus we have three main inquiries before us,—the nature of the convocation as compared with the parliament; the power of the king over convocation and other synods of the church; and the power of the lower house to transact business independently of the upper. These shall be discussed in due order. Before proceeding, however, it is natural to consider seriously the anomalous state of the different parties in the dispute, and to ask the question, "Whether the church had not, somehow or other, got into some wrong position, which put all its parts out of order, and made them work in perverse and fantastic ways?" On the one hand, the Tory and (so called) high-church party were in opposition to authority, resting on law rather than ecclesiastical principles, assailing

the past ecclesiastical conduct of Laud and his sovereign, and rising up against the rulers of the day, while aiming thereby a blow at the low theology of the school of Burnet,—a position they never can again occupy, considering the dependence of the lower house, as regards their appointment, on the crown and the bishops. On the other hand, the superior clergy were the advocates of episcopal rights, and conducted themselves with the temper which became their station, yet had confined, unchurchmanlike views, and were more or less the creatures of the court. Some of them, as Burnet, were open Erastians, and willing to admit presbyterian ordination. Others, with Wake, made the historical precedents of the country, of whatever nature, the law of the church, so that one tyrannical act of the civil power in former ages had only to be producible, in order to its being honoured as an ecclesiastical principle. And others, with Hody, seemed to allow that the revolution was attended with encroachments on ecclesiastical liberty, but maintained that the church must ever submit to an irresistible necessity, as if sanctioning a cowardly surrender of the trusts committed to her. Meanwhile Kenn and his company stood by on dry land, far removed from the scene of confusion into which the politics of the time had precipitated their hapless brethren. Whether they were right or wrong in declining the oaths of allegiance to William, still they, at least, had a compensation for their worldly losses. They had not to reconcile their duty to the faith with their duty to their church; to obey the authority of its rulers while they resisted their doctrines,—a more grievous conflict than that which they themselves had encountered once between loyalty and conscience. At length, they dropped off, one and one, from this troublesome stage, and their race is long extinct; but the English church, my mother, is still encompassed with the waters into which she then was plunged.

(*To be continued.*)

#### ON MARRIAGE OF UNBAPTIZED PERSONS.

MY DEAR —,—You will oblige me by giving admittance to the following observations on a subject which has lately been much discussed,—I mean the propriety of a clergyman's refusing to perform the rites of the church at the marriage of a couple, one of whom is unbaptized. It is a question of very great importance in every point of view, not least in that which regards the quieting the consciences of the clergy, and removing scruple and doubtfulness from their minds in the exercise of their ministrations. For as it cannot be denied that, for the ministers of religion to obstruct *lawful* matrimony is not only an act of cruelty towards the parties concerned, and an abuse of their office, as though they were "Lords over God's heritage,"\* but has been, and is, severely censured by the church;†

\* 1 Pet. v. 3.

† Leg. Const. Othobon. 13. A.D. 1248. Peckham Const. 3. 1279. Note 7 in Table of Degrees, 1563, confirmed by 99th Canon, 1603.

so that he who offends in this matter renders himself liable to ecclesiastical punishment: so it seems equally undeniable that, for a minister of God and of the church to assist at *unlawful* matrimony, and to declare that blessed which is prohibited by the laws of both, is a still more heinous offence, being a mockery of the Divine Majesty, and a prostitution of the clerical office, and injurious to the souls of men, as leading them to think that indifferent or approved of God, which is really offensive in his sight.

If it be allowed, as I suppose it will, that they who have not been admitted by baptism to the Christian covenant are to be reckoned among "them that are without,"\* "strangers from the covenant of promise,"† then there can be no question but that, where *both* of the parties are in this unhappy state, it is a profanation of the ministerial office to give the blessing of the church, a participation in holy things, to such persons,—the privileges of the covenant to those who are strangers to it. But it seems to be a matter of doubt with some, whether, when *one* of the parties is within the church, and admitted to the covenant, the case is altered, and the clergyman obliged to celebrate the rites of the church. The chief inquiry, then, must be, whether the laws of God and of the church allow the intermarriage of those who are within the church with those that are without—of the children of the covenant with those who are strangers to it. For if they do not—if such intermarriages are discountenanced by those laws, then certainly the clergy are, at least, free to refuse their assistance, and cannot be censured for declining to sanction that which there is reason to believe is contrary to the intention of the church, and the directions of the Holy Ghost.

From the records of the antediluvian church,‡ where the sins which caused the deluge seem primarily attributable to the intermarriage of the sons of God with the daughters of men, of those who held the true faith and worship of Almighty God with those who had departed from it; from the records of the patriarchal church, in the instances of Abraham§ and Isaac;|| from the injunctions of the Mosaic law,¶ and the opinions of the people under it,\*\* so manifestly did such alliances seem contrary to the will of God, that upon the institution of the Christian dispensation, a question not unnaturally arose, as to whether it was lawful for those who were converted to the Christian faith to retain the wives or husbands (who were still unbelievers) which they had before their conversion. St. Paul's decision was, that they might be retained. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away,"†† and the same of the woman. But though he gives this permission for the continuance of the connexion previously formed, so long as the unbelieving party were willing to abide by it, what he adds clearly shews that he considered the connexion to stand upon a totally different footing from the marriages between Chris-

\* 1 Cor. v. 12.

† Ephes. ii. 12.

‡ Gen. vi. 2.

§ Gen. xxiv. 3.

|| Ibid. xxviii. 1.

¶ Exod. xxxiv. 16; Deut. vii. 3.

\*\* Judges xiv. 3; Ezra ix. 2; Nehem. xiii. 25.

†† 1 Cor. vii. 12.

tians. For he says, "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases:"\* i. e., is not prevented from marrying again in the lifetime of the other; which is quite at variance with the instructions which he had given above,† where both parties were members of the church. It is impossible, therefore, to suppose that he would have sanctioned the formation of any *new* connexions of this irregular kind. But we are not left to inference to ascertain the mind of the apostle on this important subject, or the mind of the Spirit by whom he wrote. The learned Bingham,‡ from whose work many of the following citations are drawn, treating upon the point in question, speaks thus:—"He (the apostle) leaves the woman, whose husband is dead, at liberty to marry to whom she will, only with this proviso, *"that it be in the Lord,"*§ which the ancients generally so understood as to take it for a command, that Christians should only marry Christians, and not infidels, or persons of a different religion." He refers also to another place, where the apostle is still more express, "Be ye not unequally yoked together with unbelievers." (2 Cor. vi. 14.) Upon the strength of which passages the Fathers looked upon such marriages as forbidden wickedness, which called forth the wrath of God. Tertullian, in his second book to his own wife, after citing the apostle's words, concludes that it is fornication and adultery for Christians to join in marriage with heathens, and that they who do so ought to be cast out of the communion of the church; and in several other places|| applies the apostle's words to the same effect. Cyprian complains that, among other causes why God sent a terrible persecution upon Christians, one reason was, that many of them had joined themselves in matrimony with infidels;¶ and, in his book of testimonies, applies these two texts, and another (1 Cor. vi. 15.), to shew the unlawfulness of such marriages. In like manner St. Jerome, "When the apostle adds, *only in the Lord*, he thereby cuts off all making marriages with the heathen. Concerning which sort of marriages he says, in another place, *'Be ye not unequally yoked with unbelievers.'*"\*\* In another place, "The apostle pardons those who were married to heathens before they believed in Christ, but not those who, being Christians, afterward were married to Gentiles."†† St. Ambrose earnestly dissuades all Christians from such marriages; "Beware, O Christian, that thou give not thy daughter to a Jew or a Gentile: beware, I say, that thou take not a wife to thee who is a Gentile, or a Jew, or an alien, that is an heretic, or any one that is a stranger to the faith."‡‡ And Theodoret and others, in their comments on the apostle's words "*only in the Lord*," give them the like effect. "Let her marry to one of the same faith, to a godly man, in sobriety, and according to the law."§§ And though St. Austin did not think the prohibition in the New Testament so positive as others did, yet he

\* 1 Cor. vii. 15. † Ibid. 11. ‡ Antiq. book xxiii. ch. 2. § 1 Cor. vii. 39.

¶ Contr. Maricon. v. c. 7.; de Monogam. c. 7 & 11; de Coron. Mil. c. 13.

§ De Lapsis, p. 123.

\*\* Ep 11. ad Geront. de Monogam.

†† Cont. Jovin. i. c. 5.

‡‡ De Abrahamo. i. c. 9.

§§ Theodor. in loc.

held such marriages to be of that doubtful nature as should deter conscientious men from engaging in them, and should oblige the ministers of the church not to give encouragement to them, either by consenting to them, or authorizing them in their ministrations.\* Thus much will serve to shew the opinions of individual Fathers on this head. As concerns their collective decrees, either such as were recognised by general councils, or such as were enacted in provincial synods, we find such marriages uniformly discountenanced and prohibited by them. The Code of the Universal Church (canons 114, 135, which are 10 and 31 of Laodiceæ,) contents itself with saying that the members of the church should not intermarry with heretics, except on a promise of conversion. The council of Foulkes decrees, (canon 72) that "the marriage of an orthodox person with a heretic is null—the orthodox must part, under pain of excommunication, unless married before her or his conversion." The canons, called of Elebiris, say, that such parents as give their daughters in marriage to Jews or heretics, shall be excommunicated for five years. (Canon 16.) The second council of Orleans forbids all intermarriages with Jews; and if any, upon admonition, refused to dissolve such marriages, they were to be denied all benefit of communion. The first council of Arles has a decree to the like effect, and so have those of Chalcedon, Agde, and the third of Carthage, except that, in these last, the canons are directed more particularly against any of the clergy or their children engaging in such things, this being a more glaring offence against scriptural and ecclesiastical propriety.

Let us come to later times. Discipline has so sadly fallen into disuse, that it is not easy to find instruction on this point. In one or two places, however, some traces of it may be discovered, which may serve to guide us aright. Few prelates of the English church, since the Reformation, have left more illustrious names behind them than Archbishop Sharpe, of York, and Bishop Wilson, of Sodor and Man. In the life of the former, by his son, we find an answer which he sent to one of his clergy, who was in doubt whether he ought to celebrate a marriage with a Quaker. The Archbishop advises him *not*, and recommends the clergyman to consider the case as if the party were excommunicate. The constitutions agreed to by the clergy and laity of the Isle of Man, during Bishop Wilson's episcopate, are known to all. The third of these constitutions enjoins that, except in particular specified cases, none shall be admitted to the holy state of matrimony till they have received the holy sacrament of the Lord's Supper, (which is somewhat similar to the regulation which obtains, at the present day, in Denmark, where none can be married before they have been confirmed.) And in the Bishop's charge to his clergy, 1714, we find this passage:—"I do once again repeat, what I have formerly declared publicly, that if I shall find any persons admitted to the sacrament, to *matrimony*, or to stand sureties for others, who have not been confirmed, I must proceed against such as despise that part of our constitutions with ecclesiastical censures."

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\* De Fid. et Oper. c. 19; de Adult. Nupt.-i. c. 25.

If we come to the offices and regulations of the church of England, and seek to gather from them her intention on this point, we shall arrive at the same conclusion—namely, that such marriages are contrary to it. For, in the first place, if it be admitted that the blessings which the church directs the priest (who is the minister of the *covenant*) to pronounce, in the office for matrimony, as well as all others, are blessings *according to the covenant*, and not merely vague and indefinite good wishes, it will follow, of necessity, that as he is not at liberty, in that office, to apply them only to *one* of the parties, but must apply them to *both* or to *none*, he ought, in such case, not to pronounce them at all; for, “holy things for holy persons,” the blessings of the covenant cannot be applied by the ministers of it to those who are strangers to it: the unbaptized and excommunicate are both excluded from them. 2. This exclusion is placed beyond all question in the rubric, as concerns the burial service, and such must be presumed to have been the intention in the marriage service, unless the extreme improbability be maintained, that the church should hold that to be cause for separation, after death, which she did not hold to be of force to separate during life. The maxim, “*quibus non communicavimus viventibus non communicamus defunctis*,” is indeed well known, but the opposite was never heard of. 3. The rubric at the end of the communion service, however, comes to our assistance, and removes all doubt, if any can still exist. For there it is said by the church, that “it is convenient that the newly-married people should receive the holy communion.” Before the last review, it was not a matter of *recommendation*, but of *order*,—“the new-married persons *must* receive.” Now he who shall succeed in shewing that a minister acts according to the intention of the church who administers the eucharist to unbaptized and excommunicate persons, may also establish the same accordance when he administers the matrimonial office to persons in the same unhappy state. But if he fail in the first, let him not attempt the second, for by this rubric they are connected together; and it is made clear, beyond exception, that the church never contemplated that her ministers should celebrate matrimony for any who were excluded from the eucharist. Nor is this all; for as the rubric at the end of the confirmation office enjoins none to be admitted to communion till such time as he be confirmed, or be ready and desirous to be confirmed, it is clear that the church of England, like those of Man and Denmark, intends to require *confirmation as well as baptism*, in all who seek her benediction upon their marriage.

But it has been said by some, whose opinions are entitled to every respectful consideration, that, although for the clergy to assist at a marriage where either of the parties is inadmissible to communion, is indeed, strictly speaking, questionable, and ought not to be required of them; yet that, until the *civil* government shall legalize the celebration of them by other hands than the clergy's, we ought not to withhold our office, as, by so doing, we shall force the parties to concubinage. But surely it is a very obvious question to ask, in reply to this objection, will our pretending to sanction such marriages make them lawful, if by the laws of God and of the church they are not

so? Will it, in short, cease to be concubinage, merely because we pretend to give the blessing of God where he has withheld it? Will it do so as regards the Levitical degrees? Will incest cease to be incest, because a clergyman shall pervert the marriage service by using it at such a union? If not, what is gained? Thus much, to be sure, that the woman is placed under the protection of the laws of the land, and the children rendered capable of inheriting their father's estate. But what is the spiritual price which is to be paid for this earthly advantage? Is it a light thing for the minister of God to stand in his master's house and declare those "to be man and wife together, in the name of the Father, Son, and Holy Ghost," who are united contrary to the will of God? Is it a light thing for him to make that solemn and fearful charge, "I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that, if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now declare it," and then to proceed to celebrate and to bless the marriage, while he knows in his own heart, all the time, that there is such an impediment?

Or if it be otherwise, and that we can, by our ministrations, render that lawful which is not so, and dispense with the laws of the Scripture and of the church in these unlawful unions, with what face can we pretend to find fault with the Bishop of Rome, for undertaking to dispense with the same prohibitions in the case of the Levitical degrees? It will not, surely, be contended that unions, against which displeasure was expressed in the antediluvian and patriarchal dispensations, are less offensive to God than those which (except in the *lined recta*), were not prohibited until the time of Moses.

Upon the whole, then, I am inclined to think that, from what has been here said, we are, at the very least, warranted in drawing this conclusion; namely, that a clergyman who should celebrate, with the rites of the church, the marriage contract of parties, either of whom is inadmissible to communion, would be acting against the avowed intention of the church in framing the marriage rites, and in the rule which she has annexed to them; that he would be acting contrary to the opinions and advice, not only of eminent bishops of later days, but of the early fathers and bishops of the church, as set forth individually in their writings, and collectively in their councils; and would be acting contrary to the express prohibition of Holy Writ, at least according to the obvious meaning of the words, and the sense in which they were received and taught by the Fathers of early ages.

It will follow, necessarily, that no clergyman can be liable to ecclesiastical censure for refusing to perform the rites in such cases. Nor does there seem to be any ground for apprehending that, by such refusal, he would render himself liable to any civil penalty. For, as Blackstone observes (i. 433.), "our law (i. e., the law of the temporal courts) considers marriage in no other light than as a civil contract. The holiness of the matrimonial state is left entirely to the matrimonial law; the temporal courts not having jurisdiction to consider unlawful marriage as a sin, but merely as a civil inconvenience. The



punishment, therefore, or annulling of incestuous or other unscriptural marriages, is the province of the spiritual courts, which act *pro salute animæ*." By the ancient law of England, indeed, such marriages (at least in the case of Jews) were matter of felony,\* as they had been decreed to be by the edicts of the Christian emperors.† And though that is no longer of force, yet, as the 32 Hen. VIII. c. 38, declares, that only such persons may lawfully marry as are not prohibited by God's law, and the statutes are still unrepealed which sanction the book of Common Prayer, in which it is expressly stated "that such persons as are coupled together, otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful," it is to the highest degree improbable, that the temporal courts would take cognizance of the case in which the clergyman would plead that the marriage, which it was sought to compel him to celebrate, was contrary to God's word. The decision of the question which would arise, whether it were so or not, would be matter for the authorized interpreters of the law, the spiritual pastors of the church, and not for the civil magistrate.

To the consideration of those spiritual pastors, the bishops of the English dioceses (if, without impropriety, it may be done), I respectfully submit the foregoing observations, heartily hoping that it may seem good to their wisdom, in a matter so intimately affecting the truth of Christ's church and the consciences of the clergy, to express their opinion, either confirming the view here taken, if in accordance with their judgment, or declaring it to be erroneous, if they are persuaded that neither our duty to God nor to the church requires us to withhold the sacred rites at such marriages.

I am, my dear —, ever yours truly, ARTHUR PERCEVAL.

East Horsley, Sept. 1, 1834.

*The following is the Letter of Archbishop Sharpe, alluded to above.*

November 30, 1700.

SIR,—The case which you propose hath some difficulty in it, since our present Canons say nothing about it.‡ The old Canons, indeed, are express against any person being married who was not first baptized. But then in those times marriage was accounted a sacrament, and baptism was *janua sacramentorum*. On the other side, though marriage be no sacrament, but all men and women have a natural right to it, yet, whether any persons who are not initiated in Christianity ought to have the solemn benediction of the church, (as it is upon that account that the clergy have any thing to do with marriage,) is a thing fit to be considered. Add to this, that there is something in the church office which supposeth that both the married persons are baptized. For, according to the rubric, it is convenient that they receive the holy communion together at the first opportunity that presents itself. And therefore they must be in a condition of receiving it, which unbaptized persons are not. Pray ask yourself what you would do in case a person *excommunicated* should desire you to marry him. Methinks the case is much the same. I do think, upon the whole, it is not advisable to depart from your first resolution, unless the party will be first baptized, which I am not against your doing as privately as may be.

I am, Sir, &c., Jo. ENOR.

\* Burn, Eccles. Law, ii. 451. 1824.

† Cod. Justin. i. Tit. 7. de Judæis, Leg. 6.

‡ The Archbishop seems to forget that, by the statutes of Hen. VIII. 25. c. 21, § 1, and 25. c. 19, § 7, all the *old Canons* which were in force before are "still to

CONFIRMATION OF PERSONS NOT BAPTIZED BY AN  
EPISCOPAL CLERGYMAN.

MY DEAR SIR,—“A Country Curate,” at page 393 of the last number of the Magazine, puts the following question :—“Would a clergyman be justified in recommending to the bishop, for confirmation, a person who has never received baptism at the hands of a clergyman of the establishment?” Now, by using the word *establishment* instead of *church*, your excellent correspondent has unnecessarily perplexed the question. The ministrations of an episcopal clergyman of the church of Scotland (episcopal, of course), of the church of America, or of the church of Sweden, though quite unconnected with our establishment, would, as he cannot doubt, be as valid as his own. The application of the term *establishment* to the English church, when reference is made, not to its temporalities, but to its doctrines, is attended with such endless confusion of ideas, that I cannot refrain from taking this notice of the subject, although I am convinced that the question which your correspondent intends to ask is this :—May we recommend to the bishop, for confirmation, any one who has only been baptized by a dissenting teacher?”

Now, on referring to primitive practice, your correspondent will find that the Cyprianic churches regarded all heretical and schismatical baptism as so entirely invalid, that they enjoined the baptism of all converts to the catholic or true church. But this was not the universal or prevalent discipline. The generality of churches considered the act of schismatical baptism as irregular, but that, when the convert had been confirmed by the imposition of episcopal hand, the baptism became valid. They received, therefore, the converts from schismatical sects, not by baptism, but by confirmation. And this practice was sanctioned by the 7th canon of the Council of Constantinople,—(according to Bishop Beveridge, indeed, that canon never passed any council before that in Trullo ; but this will not affect the present argument.)

So far, then, an affirmative answer may be given to your correspondent's question. The person who has received schismatical baptism ought to be immediately confirmed. But then comes a further consideration. There was this great difference between the ancient and the modern schismatics—namely, that the ancient schismatics almost invariably retained the episcopal succession ; their ministers, if they were without the *mission*, were nevertheless in holy orders. I believe that there was no sect among them that ever thought of seceding from the church, until they had secured the episcopal succession by winning over some bishop to their party ; so great was their regard for the doctrine of episcopacy. I need not state that it is just the contrary with us, and that with the exception of the Romanists, and perhaps the Moravians, none of our English sects have any pretension to the ministerial succession. Our case, therefore, is very different from that of the primitive Christians ; and, according to Dr. Water-

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be used and executed,” “which be not contrary to the laws, statutes, and customs of this realm,” or to “the hurt of the prerogative royal.”

land, in his admirable Letters on Lay Baptism, to Mr. Kelsall and Mr. Lawrence, in the collection of treatises published by him in two volumes, under the title of "Lay Baptism invalid," (perhaps the most useful work on this subject extant,) there is a further distinction to be made between *lay* baptism and *dissenting* or schismatical baptism. If the rite be administered by a *lay churchman*, though the act be irregular, yet it has been performed by one who is himself baptized. But it is agreed, at all hands, that schismatical *unconfirmed* baptism is invalid. So that, when a person informs us that he has been baptized in a meeting-house, how can we be sure that the officiator has himself been baptized? And how is it possible to suppose that an unbaptized person can administer a sacrament? I say this, being unwilling to enter upon the subject of the invalidity of lay baptism.

With respect, then, to dissenting baptism, to say the least of it, its validity is so very doubtful, that I should strongly advise any convert to the catholic church of England, to be baptized before becoming a candidate for confirmation; and, to avoid giving unnecessary offence, I should be inclined to use the conditional form prescribed in our ritual—"If thou hast not been before baptized." I have been informed that this is, or was, the course adopted by Scottish episcopalians, when making converts from the Scottish establishment. Of course, this remark is not applicable to converts made from popish dissenters or from the Moravians.

Being well aware how unpopular the doctrines of the church are in these days, to those who, to preserve an establishment, would amalgamate all protestant sects, and knowing how much true churchmen are misrepresented and abused for holding the primitive faith, I will, to avoid misconception, conclude with a quotation from Mr. Lawrence's "Lay Baptism invalid." After shewing, from the apostolical fathers, that "it is not lawful, without the bishop, to baptize," "that he is without, who does anything without the bishops, and presbyters, and deacons," &c., he continues:—"As for the dismal consequences of lay baptism being null—viz., that persons so falsely baptized are not Christians, are shut out of Christ's covenant, and are no better than heathens, these are but accidental, and owing to men's sins and impieties, affecting only those who are *guiltily* involved in them. But as for others, who believe the articles of the Christian faith, who cannot be accused of any criminal neglect, and who are unwillingly, unaffectedly, and yet invincibly, ignorant of the necessity, and, therefore, never receive episcopal, which is the only instituted baptism, it is reasonable to believe that their case is no worse than that of the primitive catechumens, candidates for baptism, who happened to die before they could be admitted to that sacrament, and yet were not reckoned as shut out of Christ's covenant and no better than heathens; for though *we* are bound to every particular institution of God, yet *HE* is not, and therefore can give the inward spiritual graces where the outward part of it cannot be obtained; which leaves room enough for our charitable sentiments of the case of many thousands who never received the external baptism of the church of Christ, having only been washed by lay persons, without or contrary to the authority of the bishops."

The question is not concerning the salvability of dissenters, but as to the course to be adopted by the church, whose duty it is, not to act from motives of expediency, but, reckless of consequences, to preserve the truth. Let God's truth be maintained, though not three individuals attend our ministry.

Yours, very truly, W. F. H.

#### ON EXTEMPORE PREACHING.

SIR,—I have been, on the whole, much gratified with an able paper on "the Ancient and Modern Styles of Preaching," by one who signs himself "W. F. H.," in your September Number. Some of his remarks have suggested to me, that a temperate discussion on the peculiar advantages and disadvantages of preaching extempore, and from a written discourse, would not be inappropriate nor unacceptable to many of your readers. I, therefore, offer you a few thoughts on the subject, and should be happy to hear whatever any one else may have to offer thereon. Indeed, I am disposed to hope, that the open and fair discussion of such points may lead to an approximation between the two great parties into which the church is unhappily divided—the (so called) evangelical, and the (so called) orthodox party. Far be it from me, now, either to impugn or assert the claim of either to the appellations they respectively assume; but it has been my fortune to be thrown into friendly intercourse with both the one and the other, in about an equal degree; and I can assure you, Sir, it is perfectly distressing to hear the unworthy prejudices with which members in each class will regard the opinions and practices of the other on points like this. To instance this of extempore preaching, I have heard one declare, that it never could be adopted for anything in the world but vanity and ostentation; while I have seen one on the opposite side curl the lip of scorn at what he would call the *low tone* of religion of one *who writes his sermons*, with quite as much of supercilious pity as the most spiritually-proud church-hating conventionalier could possibly exhibit. You will say, "But these are only the most foolish on either side." Be it so. But alas, Sir, the fools in society always outnumber the wise; and it is chiefly to the unwise that remonstrance is to be addressed. Now, surely a little calm consideration of the subject may lead to an approximation of these two extremes. "Approximation! never!" cry out both at once. "Agree with a man who is too conceited to write his sermon," saith one; "agree with a man who is so low in gifts as to be forced to write his sermon," saith the other, "never!" Nevertheless, let me try to realize my flattering dream, and fondly hope that *approximation* will follow.

Now, Sir, what occasion is there for all this vehemence of feeling? Surely I may say, "As every one hath received the gift, even so let him minister the same." And may not both be equally "good stewards of the manifold grace of God?" But it is not only the gift with which the steward is enriched that may vary, but also

the part of the household of God with the stewardship of which he is entrusted; and, amongst the various classes of hearers in the united kingdom, with different tastes, different feelings, and different conditions in religious acquirements, it surely may be supposed, that either method may be best, according as it is most suitable to the peculiar circumstances existing at the time and place. But setting aside this of their relative suitableness, each, I conceive, may have advantages proper to itself, which it is well to inquire into; and since extempore preaching is certainly the least common and recognised mode in England, and, indeed, contrary to the established usage, and may, therefore, stand more in need of a good word with the generality of readers, I will endeavour to point out where it seems to me to have the advantage over its rival; begging you, however, to believe that I am by no means blind, the while, to many of its disadvantages.

In the first place, the extempore sermon generally has the appearance of coming more from the heart. It cannot be but that the preacher must have his mind alive, at the time, to the views he is enforcing, and must be in his subject. God forbid that I should be thought to say that the reader of a sermon may not, and is not, often quite as much so; but with the extemporizer it cannot well be otherwise. And hence it is *heart speaking to hearts*—the mind of the speaker transfusing itself into the minds of those whom he would fain persuade, which, I take for granted, is the grand desideratum of every orator and every author whatsoever. This is, no doubt, what so much engages the attention and interest of a large proportion, nay, of the bulk of hearers, particularly of those classes whose ears are not liable to be hurt by any little imperfections in style or grammar, and who prize, above all things, an earnest and *heartly* tone, and hail, with delight and gratitude, every, even the slightest, testimony, that one in a superior class takes a warm and active interest in their welfare.

Then, secondly, I would venture to assert, that as soon as "custom hath made it in any one a property of easiness," the practice of extempore preaching is itself far more productive of giving utterance to ideas than the contrary mode. The very excitement of addressing an auditory on an interesting subject arouses the imagination to new and more vivid conceptions of it,—supplies the tongue with more forcible and vigorous ways of stating it,—to more earnest and affectionate appeals to the feelings of others, than meditation only, in the closet, is likely to cause. Is it demanded, "why this should be so?" I answer, "is it not so?" and the *why* is, that *such is our nature*, that though the closet may furnish more opportunity for grave reasoning and sober reflection, for deep investigation and patient comparison both of inspired and of human writings, and, above all, for still communing with the Spirit of truth, yet there is less there to call forth the fervour of eloquence, the warm persuasiveness of the tongue, the genuine glow of a heart in sacred intercourse with other hearts. Does not extempore preaching (where the preacher is in any wise qualified for his task) unite the advantages of both? The meditation, the calm, the devotions of the closet, with the warmth and exultation of the pulpit?

In the next place, the extempore preacher has the power of applying himself more directly and forcibly to the incidental circumstances of the occasion. I can anticipate the reply to be made to this; that hardly anything can arise, on a sudden, to alter the line of the preacher's duty,—namely, to give a faithful exposition of the text, and of the Scriptures in general. But this I cannot agree to. Topics *may arise* on the instant, which may be made, by one not restricted by his paper from availing himself of them, most effectual for the persuasion of his hearers. The various parts of the service for the day, which *may*, incidentally, both be illustrated, and be brought in to illustrate. Trains of thought which arise at the moment, while the subject is vividly pictured before the mind. Then, too, there is the power of *transition*; breaking off a line of argument, or a course of observations, on perceiving signs of weariness or distaste in the congregation, and turning aside into a more awakening or more edifying part of the subject. From most, if not all, of these advantages the reader of a sermon is excluded. Let me add, it is hardly fair to say (as "W. F. H." does) "the object [of preaching] is not so much to inflame the passions as to inform the understanding." It is not either absolutely; *the first* not at all, nor the second exclusively; but it is to arouse the feelings and affections—to awaken the conscience. It is not often that our congregations need understanding or information to any great extent; and the sermon which only essays that, will consequently seldom meet with much attention, or be of much utility. But awakening they do need; and that may be done without running much risk of inflaming their passions.

"W. F. H." says, I do not like to witness hesitation in expounding the truth. Neither do I; but does he like to witness formality—a saying by rote—the eyes rivetted on the paper? Both the one and the other are incidental to the respective modes, but are not essential to them, nor inseparable.

I would suggest, too, as minor considerations, how ill it becomes an enlightened ministry to be utterly unable, when any emergency arise (as it often does), to address an assembly of the people of God on the subject supposed to be familiar and most dear to every one of us, without going first to write down *our say*. Whatever may be thought as to the expediency of the *practice*, we lay ourselves open to a sarcasm which is not undeserved. Grant, it is only a prejudice in the mass of the people; still it is an innocent one, and it would be both wise and kind to indulge it, and not make them think scorn of us when it might be so easily obviated. Other points occur to me which I might urge, but will not, at present. I have spoken with reference to the average and ordinary run of ministers, of congregations, and of subjects. There are some subjects in the range of Christian preaching, complicated, abstruse, and controverted, which a man must be either very ignorant or very experienced to dare to grapple with extempore. On such let every word be weighed and revised in the closet. There are some congregations, too, of refined and accurate ears, of critical judgment, of curious and even captious taste, who might be turned from the most scriptural enforcement of the truth by a fault in

grammar, or in arrangement. Let such have the polish of the midnight oil. I am too susceptible myself to wish their feelings hurt. Then, too, of ministers, there may be some few really incompetent to extemporize, as there are, indeed, some few unfit to preach at all; but I take the man of respectable acquirements on either side, the *usual* kind of congregation, the usual kinds of subjects for discourses, and submit whether something may not be said for extempore preaching. And, truly, I do not despair of having even your correspondent, "G. W. F.," to concur in much that I have said; for, though the bias of his mind is evidently in favour of written sermons, yet he has kindly furnished two or three strong arguments for extempore preaching. I will not now go over them, lest he should think I write in a spirit of controversy against him, which is by no means the case; but with a view to elicit what may be said on either side. Indeed, I partly believe, we do not differ so widely. I take him to be one a little biassed by habit, or, perhaps, by some strained notions of orthodoxy towards the written, but who perceives, *in his heart*, the many advantages of the extempore discourse. I beg leave to assure him, and you, Mr. Editor, that I am, and, by God's grace, ever will be, your obedient servant,

ORTHODOX.

#### SABBATH.

SIR,—It has often struck me as matter of surprise, that, in all the controversies respecting the Sabbath, as observed by Christians, and the authority on which the Lord's-day rests, the statement of Justin Martyr, in his Apology to Antoninus Pius, should be so much overlooked. My attention has been more immediately called to the subject by a letter signed "H.," in your number for August, in which the writer appears to take it for granted, that the observance of the Lord's-day was mere matter of custom, before the destruction of Jerusalem, and states broadly, although I do not see upon what ground, that there is "little difficulty" in answering the question, When the observance of that day "was instituted by the inspired apostles for the early church?" that, in fact, "it happened when there remained not one stone of the temple upon another."

The statement I allude to is as follows, and occurs near the end of the Apology; the greater part of it has been frequently quoted:—

"On the day called Sunday, there takes place an assembly of all the dwellers in the cities and country to the same place, and the memoirs of the Apostles and the writings of the Prophets are read as long as time admits. Then, when the reader has ceased, the presiding minister delivers, by word of mouth, the admonition and exhortation to the imitation of these good things. After this, we all rise together, and offer up prayers; and when we have ceased from prayer, bread is brought, and wine, and water, and the president offers up prayers as well as thanksgivings, according to his power, and the people signify their assent, by saying, Amen. And the distribution of the consecrated elements, and the reception of them by each takes place, and they are sent by the deacons to those who are not present. And those who are in good circumstances, and are so inclined, each according to his own purpose, give what they think fit; and that which is collected is deposited with the president,

and he assists the orphans and widows, and those who are in want, from sickness or any other cause, and those who are in bonds, and sojourners (being strangers), and, in short, provides for all who are in necessity. And we all jointly make the assembling together on the Sunday, because it is the first day, on which God, having changed darkness and inert matter, created the world, and Jesus Christ our Saviour rose again from the dead; for on the day before Saturday they crucified him, and on the day after Saturday, which is Sunday, having appeared to his apostles and disciples, HE TAUGHT THESE THINGS."

Now I am not aware that there is any question of the genuineness of this Apology; and in it the writer appears to me to state explicitly, that our Lord himself taught the apostles and disciples to celebrate the Sunday with the reading of the Scriptures, prayer, exhortation, the holy communion and alms-giving; or, at the very least, that he taught them to meet together on that day for religious purposes. I beg, therefore, to submit to your readers, whether the statement of a man of such eminence, living so near the apostolic age, respecting a universal Christian custom, is not worthy of greater attention than it appears to have received.

I am, Sir, your sincere wellwisher,

J. B. L.

#### SABBATH.

MR. EDITOR,—A writer in a former number, signing himself "Quærens," suggests, as a subject for consideration and inquiry, "that the Christian Sabbath, as now retained by the Christian world, is the direct, lineal, and legitimate descendant of the original Sabbath of the creation; and that the Sabbath now retained by the Jews is the spurious offspring."

On this subject, I would observe, that the day on which our Lord arose was plainly not the seventh, but the first, day of the week (Matthew, xxviii. 1; Mark, xvi. 9; Luke, xxiv. 1; John, xx. 1.) Again, since our Lord arose on the first day of the week, therefore, the day before, or the Jewish Sabbath, was the seventh day of the week.

Moreover, assemblies of Christians on the first day of the week are mentioned, John, xx. 19, 26; Acts, ii. 1, xx. 7. Also, 1 Cor. xvi. 1, and Revelation, i. 10, are worthy of consideration.

Again, St. Paul, Coloss. ii. 16, plainly absolves Christians from the literal observance of the Sabbath, properly so called.

Justin Martyr, in his dialogue with Trypho, the Jew, (229, C.) says—"the new law wishes you to keep a perpetual Sabbath (i. e., a perpetual rest from sin), and you, abstaining from work on one day, think that you are pious,"—compare Hebrews, iv. 9, 10, 11.

Again, with respect to the observance of the Lord's-day among Christians, on the first day, not the seventh day, of the week, Justin Martyr (99, A.) has this passage:—

"But on Sunday we all in common make an assembly; since it is the first day in which God, having put to flight darkness and matter, made the world; and Jesus Christ, our Saviour, arose on this day from



the dead, for they crucified him on the day before Saturday, and on the day after Saturday, which is Sunday, having appeared to his apostles and disciples, he taught those things which we have delivered for your consideration."

There is no difficulty in bringing more passages from the early Fathers, shewing that they observed the first day of the week in commemoration of our Lord's resurrection, and that they did not consider themselves as keeping the Sabbath.

We, therefore, tracing up this practice to apostolic, and therefore Divine, authority, have a sure ground for pressing the observance of the Lord's-day; but we should expose a good cause to unanswerable objections, if we attempted, by means of untenable suppositions, to base the obligation of observing Sunday on the command to hallow the Sabbath.

H. Y.

#### HALF-DISSENTERS.

SIR,—It has often appeared strange to me that, in spite of the solemn profession of belief in the holy catholic church, which is made in every public service of our church, in spite, too, of the language of the Liturgy, touching the unity of the church, and the way in which it mentions schism in the Litany, in collects for fifteenth and sixteenth Sundays after Trinity, for St. Simon and St. Jude, in several of the prayers, and in Ordination of Priests, still separation is thought of as a matter of indifference by a large number of the middle and lower classes.

Assuming this as a fact, and without stopping to account for the growth of this opinion, is not this further question worthy of attention and careful consideration—What ought to be the conduct of the clergy respecting it? Take the case of a parish where there are a large number of dissenters. If you ask among the poor whether they had any objection or conscientious scruple, in regard to the doctrine or discipline of the church, which compelled or induced them to come out from it, how often is the answer "by no means,"—"none at all;" or you are given to understand that there is no difference between the doctrines at the church and at meeting, or that, so long as we all look to one Saviour, it makes no difference in what way we serve him. These reasons, or rather no-reasons, are not fictitious, as almost every parish priest must know, but they are frequently assigned as sufficient ground for abandoning the church. It is true, that many of these persons do not like to be said to have separated from the church, and, indeed, scarcely consider that they have done so, and even, by occasional attendance there, seem to wish to retain their (so to call it) freedom of it. Now, is a clergyman right in allowing people to continue in ignorance that they have herein done what is wrong? Let us admit that these plain, simple-minded persons may be blameless in the sight of God, seeing that they understand not the impropriety of their own conduct, and that, therefore, as far as his anxiety respects them, he may rest satisfied with leaving them

in ignorance as to the true light in which their conduct ought to be viewed. But is he blameless himself if he allow them to continue in this ignorance? Is he justified in confirming them in their conviction by his silence on the subject? Rather, is it not his bounden duty to set the matter clearly before them? In other words, is it the duty of a clergyman only to exhort his flock to abandon those sins and errors which they know to be such, or is it not also and no less his duty to strive to awaken them to a just sense of sins and errors which may have escaped their own observation? Surely this is one part of the duty of the watchman, and is one of the ends for which he is set in charge over the people. And if it be so, does it not, then, become a matter of serious consideration to every minister, *for his own sake* (for he watches as one who must give account), whether he may safely neglect to warn his flock against the sin of abandoning the church upon needless or insufficient grounds? How to do this, and how best to do it, as to time, place, and manner, is another and distinct consideration, on which it is far from my intention to hazard an opinion. It may be said such a course would be likely to create ill will in a parish, to exasperate the dissenters against the church, and to give occasion to its lukewarm supporters, and the advocates for unlimited toleration (which, in the improper sense they use it, means indifference), to lay a charge of bigotry. Be it so. But all this, in itself, would not prove such conduct wrong. It must first be shown that the cause is not of sufficient importance to justify the chance of incurring such consequences. Supposing, however, that this view was only kept back, not abandoned, would collision cease, and would all go smooth between church and dissenters? See, as it is, how dissenters have taken the offensive. How often reflections are made by them on the want of Christian charity in members of the church of England, because they make a difference between belonging to the church and being a dissenter. So that the churchman may not rest in peaceable possession of his own opinion, but finds himself called upon to apologize where he ought rather to expect a defence of dissent, and a statement of reasons for leaving the church. May one not suppose that this view of (so called) Christian liberty would never have become so generally received, especially among the middle and lower classes of society, had it not been that churchmen had allowed the grounds upon which dissent is to be condemned to be lost sight of and forgotten, from their not making a distinct statement of them from time to time? If the claims of the church are not asserted and insisted on, ought it to be a matter of surprise that they should gradually be considered as out of date, or untenable, or unimportant in a doctrinal point of view?

Look, again, how in another way dissenters turn this carelessness of people, as to adequate grounds of separation, to their profit. Many a man, who attends regularly at a dissenting place of worship, would be indignant at its being supposed he thereby meant to condemn the established church, or would wish to injure her in any way. And yet these do injure the church, if it were only by their adding to the number of persons counted as regular dissenters, thereby increasing the apparent strength and importance of that body. Moreover, they

often do the church direct injury ; as, e. g., when such persons are prevailed upon to vote against church-rates, as if they really had any reasonable objection against maintaining the church fabric, or as if they might fairly be numbered among those who complain of paying to a church whose tenets they disapprove. It is worthy of remark, how many fallacious pleas there are upon which a (so to call him) half-and-half dissenter justifies himself in opposition to the church on this and similar questions. One is a political question (it is said), and has nothing to do with religion ; another is a matter of opinion, and in such matters a man must judge for himself ; another has nothing to do with fundamental doctrines, and, so long as these are maintained, there may be unlimited variety of opinion, not only held, but acted on, without blame to any ; another is a point of Christian charity,—that it should be waived, even though right, and justice be with the church, and so on. After all, must not a standing place be taken somewhere, and wherever this be, still it must be a *withstanding* place against some, who will hold themselves aggrieved. And is one not clearer in taking it on distinct principles, and following them up throughout, than in compromising first, and then being driven to maintain them afterwards ? One word more upon the consequence of a rupture with dissenters in a parish. It may be doubted whether the necessity of choosing one part or other *decidedly*, and the impossibility of halting between two opinions, would not be favourable to the church ; and this necessity of choice would, I think, be brought about, or at least promoted, if the arguments against dissent on unnecessary and insufficient grounds were more frequently explained and enlarged upon to common people, and if they were occasionally made the subject of discourse from the pulpit. Surely such subjects are not unfit, nor need there be anything of uncharitableness or asperity in the way in which dissent is mentioned, especially when it is remembered, that this has nothing to do with the opinions of particular sects of dissenters, but is against the licentious use of Christian liberty.\*

R. F.

#### RUBRIC IN COMMUNION SERVICE.

SIR,—In your Number for July my attention was arrested by a letter of your correspondent "B." on the "Violation of the Rubric in the Communion Service," in which he alludes to the warning for the communion being read at the wrong time and place. Now whether he is correct or not in this statement I leave others to judge, but perhaps you will oblige me by inserting the following remarks on the same subject:—

With regard to the *time* of giving warning, according to the rubric prefixed to the exhortation itself, it should be after the sermon ; but what says the first rubric after the Nicene Creed ? "*And then also*

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\* This valuable letter deserves great attention. Without dwelling so often on these subjects as to interfere with more weighty ones still, opportunities may be found every year of setting forth the truth plainly and charitably on this matter. When the evils to individuals and to the cause which schism causes are looked at, can there be a doubt as to our duty?—Ed.

*(if occasion be) shall notice be given of the Communion.*" Now these apparently contradict each other, and the question is, which are we to follow? What is meant by "*if occasion be?*" Is it not, if the minister has occasion to give notice of the Communion, he must do it then?

With regard to the *place*, we have no rubric to guide us in this, except the one which your correspondent has rejected; viz., the first after the Nicene Creed, since the one prefixed to the exhortation does not specify the place. I have never heard the exhortation read but at the altar (which I should imagine the proper *place*), except in the following instance,—where there is only one service, and that alternately, morning and evening, when warning for the Communion has been given in the afternoon for the following Sunday morning, it has been read from the reading desk after prayers and before the sermon; but in this case the minister has no rubric to guide him, and must, I suppose, follow his own discretion. Does your correspondent mean to say, that the warning should be given from the pulpit after the sermon? or that it should be read from the altar after the prayer for the Church Militant? I am an advocate for a strict adherence to the rubric, in all cases, if that could be effected; and, with your correspondent, reprobate the custom of reading only a part of the warning for the Communion, and had rather the sermon should be curtailed than the exhortation.

Your correspondent "R." seems to think that the prayer of consecration ought to be said by the minister standing before the altar. I think the rubric will hardly bear this interpretation, but that he is only to stand before the altar until he has *ordered*, or placed in order, the sacred elements, so as the more easily to reach them.

Sept. 12, 1834.

M. N.

#### NEW VERSION.

SIR,—My parish church being under repair, I have been compelled to go to any of those in my neighbourhood. Last Sunday I went to one of our city churches, the name of which it is not material to mention. Between the first and second service, the clerk gave out the first three verses of the 95th Psalm. I was much surprised when, in the third verse, the clerk was singing, "A king, superior far to all, *whom gods the heathen falsely call,*" to hear the charity children in the gallery screaming out (for in psalmody, I lament to say, our city churches do not excel), "A king, superior far to all, *whom by his title God we call.*" On my return home, I found this difference did really exist in different editions of the new version, by Tate and Brady. The former reading is to be found in an edition printed at Cambridge, pearl, 24mo., 1832, and the latter in an edition printed by the Stationers' Company, 8vo., 1805; and another by Reeves, without date, but perhaps 1801. Uniformity in our liturgical services is certainly desirable. Whether of the two is correct? It is probable that one may be an improvement upon the other, in a corrected edition of Tate and Brady's Version. But as I have not the original edition of

1606, and am ignorant what emendations the authors may have made in subsequent editions, I shall be thankful to any of your correspondents who will decide on the proper reading. By comparing the prose translation, "For the Lord is a great God, and a great King above all gods," it seems that the former is the preferable reading, though Tate and Brady have rather paraphrased the original, by taking in a part of Psalm xcvi. 5. I am, Sir, yours &c., HYMNOPHILUS.

*London, Oct. 1, 1834.*

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#### WESLEY'S FEELINGS TO THE CHURCH.

SIR,—The letter by "A constant Reader," in the present month's number of your magazine, on "John Wesley's attachment to the Church," I have read with surprise and regret. Your correspondent appears to labour under some great mistakes respecting both Mr. Wesley and his followers. He gives a letter, written by that great man only some little more than three years before his death, declaring his determination not to separate from the church; and he then praises the "consistency" of Mr. Wesley, in maintaining to the last his "dutiful attachment" to the church. To those who are well acquainted with Mr. Wesley's history, this letter will not appear surprising. They can produce many letters and declarations of the founder of methodism to the same effect, of a still later date. But what does "A constant Reader" mean by offering this letter as a proof of Mr. Wesley's "consistent" churchmanship? Does he intend that Mr. Wesley remained a churchman in the strictest sense,—that "even to the end of his days," he maintained an undeviating conformity to canonical rule? If so, then let him say how it was that Mr. Wesley received the treatment he did from the great body of the clergy, and suffered such relentless persecution, as though he were an enemy of the church. Your correspondent asserts, that the followers of Mr. Wesley have "widely departed, in practice, from his precepts and example in regard of the church;" but this, he ought to be aware, they constantly deny. The constitution of methodism still allows the members of society to attend the worship of the established church, and receive at her altars the sacrament of the Lord's supper; and, in point of fact, many methodists of the present day frequently do both. The liturgy of the church is read in a greater number of methodist chapels than in Mr. Wesley's own life-time; and her forms for the administration of the sacraments, and the burial of the dead, are, as to their substance, regularly used. It is only in regard of service in church hours, and the administration of the Lord's supper, that any alteration has taken place since Mr. Wesley's death; but "A constant Reader" cannot justly blame the methodists for what has taken place in respect of these, unless he could make it appear that the changes which they have made have resulted from their abandoning the principles of their great founder. This, however, he cannot do. The methodists have their services, it is true, pretty generally, in church hours; but Mr. Wesley himself introduced the practice, and published rules for its regulation; and if it prevails now to a much greater extent

than formerly, that has followed from the unavoidable pressure of such circumstances as induced Mr. Wesley to commence the practice. And such is the fact respecting the Lord's supper. The societies generally have the Lord's supper administered to them in their own chapels, under the limitations laid down in the "plan of pacification;" but this is not the effect of a new and Anti-Wesleyan principle. Mr. Wesley himself gave the Lord's supper in some of his chapels, and preachers who had not been episcopally ordained sometimes assisted him in administering it; and they are the same causes which led Mr. Wesley to go thus far, that, increasing in strength, compelled his followers to adopt his practice on a larger scale. It is greatly to be lamented that your correspondent should have chosen the present time to reiterate an oft-disproved charge against the methodists. It is not a very grateful return for the service which the methodists have rendered to the established church, by their dignified forbearance,—their more than forbearance—their practical maintenance, in time of great temptation, of their professions of friendly regard for the church. And it is not a step dictated by sound policy. Does "A constant Reader" imagine that the church is no longer exposed to danger—that the crisis of her fate is safely past? If such be his conclusion, he is not, I fear, a very skilful discernor of the signs of the times, and he may, ere long, learn, that the church is not in a condition to risk the consequences which may possibly result from those successive experiments on the patience of a numerous body of her friends.\*

B.

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#### THE TERM "CATHOLIC."

MR. EDITOR,—One of your correspondents, signing himself an Irish-catholic Priest, has lately made some just remarks on the assumption of the term "catholic" by the papists, and our thoughtless surrender of it to them. While, however, I will contend as strongly as he does for our right to the title, and the importance of our urging it, yet I cannot deny that, in various ways, the word catholic may be used by way of contrast to the word protestant.

First, politically, the "Catholic Question" had its definite meaning, and has become naturalized in our parliamentary vocabulary. We need not quarrel with it any more than with the word protestant, as applied, in the same political dialect, to ourselves, though the church of England calls itself "reformed," and shrinks from the pollution of the vulgar "protestantism" exemplified in the religious varieties of the day.

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\* It is particularly requested that, if any one answers B.'s letter, no notice may be taken of this language, or of the temper which dictates it. It would be idle to endeavour to correct it; nor can there be any use in a controversy with one who thinks that the church owes her safety to the Wesleyans, and threatens it with destruction for the heinous offence of printing some of Mr. Wesley's letters. Such a spirit is not *prevalent* among that very respectable body, the Wesleyans. They would be the first to deprecate the advocacy of one who makes it a merit that, *under temptation*, they acted as they have always professed they would, and as they feel in conscience bound to do, or who insinuated that there could be any *strong temptation* to them to injure the church.—ED.

Again, speaking of the ante-reformation period, we need not fear to call that popish time "catholic," as used relatively to protestants; for catholic and papist were surely, *in matter of fact*, identical terms in the period above named, i. e., all English catholics *were* papists; on the other hand, no catholic was a protestant until he protested, i. e., till about the time of the Reformation. I am not unmindful of the opinion of some of our divines, that there were to be found, in every age, protesting members of the popish church; these, however, cannot be technically called protestants till they formed themselves into a body; consequently the word catholic does seem the rightful designation of the builders (e. g.) of our churches, the founders of many of our colleges, &c., inasmuch as they were one undivided body, and a whole body cannot be protestants, which is a relative term.

Thirdly, I would even grant that, in a certain sense, the word catholic *may* be fairly applied to the papists of the present day, in opposition to the English church; though, since it may, and most probably will, be unfairly applied, it had better not be applied to them at all. I mean that, in matter of fact, they are the great united body of the western church catholic, or Latins, and our church is unhappily cut off from it, *not through our fault, but theirs*: yet as truly cut off as a son who is sent from home by his father in disgrace, though his father may be in the wrong. And it may be useful for us, of the English church, instead of vaunting about our famous Reformation, and railing at popish superstitions, and talking of our purity, &c., to bear in mind that, even though we *are* in the right, we are in a deplorable condition, in banishment, under a stigma, and bound, by all feelings of piety and Christian love, to walk in sackcloth, and to afflict our souls with fasting, as the two witnesses mentioned in prophecy, or David beyond Jordan. Here, then, is a third sense in which the word catholic belongs to the papists more than it does to us. Nothing would tend more to alleviate such a state of things (though, of course, it would not touch the seat of the evil itself), than if it had been possible for us to enter into communion with other branches of the church catholic, which, like ourselves, the papal section of Christendom has cast off. Could we give episcopal orders to Germany and Denmark, open Christian intercourse with Sweden and Scotland, cultivate a correspondence with the episcopacy of the United States, and, much more, could we adjust our differences with the Greeks, an advance would be made towards restoring us to an actual catholicism; till then, we must be content to be called what we are content to remain, an isolated fragment of a spiritual empire of the apostles. And we should take our misfortunes and our miscarryings in past times as witnesses against our present lukewarmness, for they imply a struggle which we have given over. William, the revolutionist, cut off Scotland from our communion; Tenison, his archbishop, has the reputation of thwarting\* the effort of the Prussians

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\* But not justly, as will be clear from reading the correspondence at the end of the *Life of Archbishop Sharp*. On the other hand, it has been suspected, that the Prussians at that time engaged in the negotiation wished for English money as much as English orders.—E.

to obtain episcopacy from us; Wake attempted in vain to coalesce with catholic France, a noble project; Secker was forbidden, by the minister of the day, to plant the church in America; and the Scotch episcopalians have failed in their negotiations with the Greek church. It is true we have of late years given the succession to both Indies and to Canadas; but it would seem as if the state were not the nursing father, but (to use a fashionable figure) the upas-tree of the apostolic church, or, at best, the jailor of her in a splendid captivity, keeping her, as some hero of romance, from her high destinies in the gardens of luxurious security. The latest accounts from the West Indies state that our settlements there have begun to give that branch of our church "notice to quit."\*

I have but one remark to add as to Mr. Butler—viz., that, much as the state may desire it, ours is not yet a mere "state religion," a "new church," as he calls it (e. g., p. 52, &c.), and, therefore, we may fairly say to him and his party, when they complain of our calling them papists, that we will drop the appellation offensive to them when they cease to call our religion parliamentary. This, surely, is equitable; if they will confess the usurpations of the pontificale over the church, we will bring ourselves to acknowledge the tyrannical acts of the regale. Your obedient servant, &c.

#### FEELINGS TOWARDS THE CLERGY.

SIR,—During several years past I have visited friends in the rural district from which I now address you. Among those friends is the curate of the parish in which I am, and to whose church I resort on Sunday. I was delighted in finding, last Sunday, the village church well attended by farmers, their wives and families, and by a numerous assemblage of labourers, with *their* wives and families, all attentive listeners to the holy ministrations of the happy day of OUR LORD'S RESURRECTION. But I have been more pleased by observing, how little grounds the real state of things gives for the common statement as to the feelings of the agricultural districts. Between the clergy and the farmers I find a good understanding; as, also, between the farmers and their labourers. Nor are they slow to contribute to each other's comfort. The clergyman has no difficulty as to his tithes, the farmer does not complain, and the poor labourer, though, doubtless, he would like greater pay, acknowledges that the farmer is unable to give it. I will add, that my friend, the curate, is, as usefully and as conscientiously as he is contentedly, discharging his holy responsibilities on that payment which, I find, is the usual payment from incumbent to curate. The incumbent having important engagements of a spiritual nature, at a distance from the parish, is occasionally absent from it, but has full reason to be satisfied with the attentions kindly paid to him when here resident. Thus satisfaction generally

\* What authority is there for this?—ED.



pervades the district; sickness and old age are assisted; and if—as is, I hear, sometimes the case, especially in the winter season—work cannot be found, this pitiable case of the industrious labourer is not harshly aggravated, nor temporary relief withholden. The state of this parish is the *common* state of agricultural parishes. Whence is it, then, I have thought,—whence is it that, in the metropolis of Britain, where my habitation generally is, I hear so much of the hardships of the tithe system, of rural profligacy, of agricultural discontent, of the increase of dissent, and of deserted churches?

I have lived sufficiently long, and have mixed enough in society, both in London and in the country, duly to estimate the attention that should be paid to these bold assertions—assertions as much at variance with fact as they are painful to the ears of all who are BRITONS; indeed, in whom there is no guile.

The truth is, we find, in this instance, most signally verified; the observation, that the world, the political world, consists of two characters,—the *dupers* and the *duped*. The *dupers*, wishing the overthrow of our constitution in church and state, magnify any accidental evil, and invent charges against the reputation of the establishment for which there is no foundation; and as to the *duped*, the well known quotation from the learned and judicious *Hooker* tells us, that “he who goeth about to persuade a multitude that they are not so well governed as they ought to be” (or not so well attended to), “shall never want attentive and favourable hearers.”

Such success of designing agitators on the minds of Britons,—happy, indeed, did they but know their happiness,—is the more preposterous, since, as it applies especially to the clergy and the payment of the clergy, it is as unfounded as any malignant insinuation against an useful order of persons in society can be,—an order of persons, be it well remembered, not acting for themselves, but for the community of which they are a *part* only. The payment of tithes, even in our agricultural districts, notwithstanding the constant repetition of the same falsehoods in newspapers and (on their authority) in conversation, I know well, from long experience, is *not generally* objected to,\* and, consequently, we may be sure is not felt as a hardship; while, in the large towns of the kingdom, and in the metropolis, the payment of them is comparatively little known.

Indeed, it may be asserted, that the good resulting to the community from the clergy is, at a charge, abundantly returned over the kingdom *by the clergy*. To say nothing of the *important and sacred services* of the clergy, if, according to the most authentic recent reports, the whole revenue of the church was put together, and then parcelled out, the income of each living would be under 300*l.* per

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\* The simple fact is, that, till a political cry was designedly raised, the farmer complained on system, not because he wished to get rid of tithes, but because he thought complaints would produce *reduction*. He foolishly joined in the political cry; but he knows better now, and there is little doubt that, if the *farmers* were now *polled* through the country, tithes would stand.—Ed.

annum. Now, if we look over the kingdom, and compare this annual sum with that spent in the different parishes in the kingdom *by the clergy*, we shall perceive that more, considerably, than is derived *from the church*, is spent *by those* who minister in the affairs of the church; so that, instead of the clergy being a charge on the nation, they will be found, in their several districts, *aggregately*—to say nothing, be it repeated, of their ministerial occupations—in a great degree, the supporters of the tradespeople in their respective residences; many clergymen more than trebling or quadrupling, in their expenditure, and *necessarily* doing so, the whole income of their benefices, or *livings*, as they are *called*; but on which they could, generally, neither *live* nor *bring up their families*.

I have observed, Sir, that the clamour against the payments made to the clergy is *preposterous*. It is worse, it is cruel—cruel, not only to the cause of religion, but cruel to the comforts of the scattered country tradesmen, and especially cruel to the poor, who look to their clergy, and are not disappointed, for consolation in distress—for pecuniary relief and advice in every difficulty.

Should the *dupers* succeed (God forbid they should!) *so* to cramp the payment, or *so* to *illiberalize* the discipline of the church, as to keep from it those characters of *family* and of *private means* who have hitherto entered it, *then* the farmers, the labourers, the country gentlemen, too, and especially *the poor*, will find cause to lament the change.

I send you, Sir, these few hasty thoughts, arising from a comparison of the satisfaction prevailing in the rural spot which I am now visiting with the clamours put forth against the clergy and against their mode of payment by tithe, which, so far from being oppressive, is even unfelt by multitudes who join in the cry against them.

I am, Sir, yours very respectfully, CIVIS.

#### PUBLIC WORSHIP.

SIR,—In arguments on matters ecclesiastical, with that part of our opponents whom it has been usual to call “orthodox dissenters,” we frequently find it assumed on their part, and there is a too common disposition to concede it on ours, that, on whatever points we differ besides, they have, at any rate, in their places of meeting, the pure preaching of the gospel. This point is one which I am by no means disposed to grant. It is not, however, my present design to moot this question, though I may be disposed to do so on some future occasion, should your pages be open to the discussion. My purpose, in now addressing you, is to call your attention to another subject, in some measure connected with that to which I have just referred.

If one design of assembling on the sabbath is to hear the preaching of the gospel, another, equally important, is to attend public worship. Now I wonder, Sir, whether it has ever occurred to those professed members of the church of England who occasionally attend the

meeting-house, because, as they allege, the gospel is preached there and not in the church, that they thereby pass the sabbath without attending public worship. Yet I am strongly disposed to think that this is the fact. A prayer or two may be offered (or, at least, a long oratorical address, very improperly called a prayer), but I question whether this can be called public worship. The term "public worship" implies, surely, the uniting of the congregation in the service. In short, I know of no public worship, of any authority (I mean, of any standing authority), in the church of God, which is not liturgical; i. e., which is not the joint act of the minister and the people. Where, therefore, only the minister officiates, and the people take no part, as is continually the case in the places alluded to, I cannot but think that the sabbath is spent without public worship; so that no public worship, strictly speaking, has been attended by those who go there. I have heard very esteemed friends of mine, professed members of the church of England, remark, on returning from this or that watering-place, that they understood the gospel was not preached there in the church, and therefore they went to Mr. So-and-So's meeting, taking it for granted that the gospel was preached *THERE*, as a matter of course. Perhaps I could have told them that, if they had gone to church, they would have heard more of the gospel than where they went, after all: but, having absented themselves, one thing was certain, that they had passed the whole of their country sojourn without attending public worship. Thus the one is lost, while the other is not always secured.

I remain, &c., THETA.

#### THE PROTESTANTS OF IRELAND.

SIR,—Long and implacably has the spirit of popery laboured to overwhelm the protestant church in Ireland,—wiles, combinations, and persecutions have been employed to gain the surrender of protestant privileges, or to subdue the firmness of their best defenders,—point after point has been ceded, under the delusive hope of conciliation,—farther and farther into the citadel of a protestant constitution have its deadliest enemies been admitted, under deceitful protestations of peace and liberality, till at length an alarming influence, in both the legislative and executive, has been acquired by the great popish agitator, and the government is found ever submitting to dictation of measures relative to the united church, from parties, with whom to treat or to advise on such matters would, a few years ago, have been almost deemed treason, and would have roused such a storm of indignation as no man or set of men would have stood before for a single moment. Under these baneful, unconstitutional, and unhallowed influences, the laws which were provided for the protestant church in Ireland are cast down into the dust, they afford no protection to the protestant—they are named by the papist, the agitator and the dismemberer of the empire, only to afford subjects of triumph and derision—to exalt his own greatness—to prove the complete humili-

ation of those devoted to the principles on which the family of Brunswick were called to the throne of this realm, and to that union which has consolidated the empire. The same dark and dangerous conspiracy which has overspread Ireland is not confined to Ireland; its ramifications are daily extending themselves over England—its policy is working against this branch of our united church. Mr. O'Connell and the Romanists have their allies and emissaries here. Hume observed, that it was a part of James the Second's system, in order to establish popish power, to play off the dissenters against the established church. It requires no great sagacity to perceive that Mr. O'Connell is playing the same game here—he is preparing the way in England for ulterior measures, but his first conquest must be the protestants of Ireland. Far, indeed, very far, has he advanced; deserted by those whose duty and interest it was to have supported them, and discouraged, harassed, and insulted by those who ought to have protected them,—persecuted—plundered, having no security for their property or for their lives, thousands have, in despair, sought in other countries the repose and justice which was denied them in their own. But still a faithful band remains, hemmed in, indeed, on every side—weakened, but not cast down—diminished, but not daunted. They have been well described by Lord Roden, as a noble band, *not unworthy to stand in the front of England's battle*. For it is the battle of England—it is in the cause of our protestant church that they contend and suffer.

In their behalf a great sympathy has been already excited, and is now progressing throughout the country; but is this sympathy to be confined to mere words?—are we to look, in selfish admiration, at the noble stand made for our safety?—are we to send no succours to the devoted heroes who stand on our Thermopylæ?—are we to allow them to be crushed by the united powers of popery, infidelity, and disunion, without giving them the least assistance? If we have no sympathy, no consolation, no shame, have we, at least, no fears? Are we to stand with folded arms, seeing the barrier forced which will give the enemies of our church free access, and enable them to turn their arms, with undivided energy, against our own citadel? No man, who values his religion or acknowledges protestant union, can doubt that his honour, his safety, his church, all demand his co-operation with the protestants of Ireland.

But then will come the question, how we are to co-operate? It may be asked, by those who feel the above claims—men and brethren, what shall we do? To this I will try, at least, to suggest *one* answer. Assuming that, if the clergy of England (only 6000) could be made to feel the claims of their protestant brethren in Ireland, and that these would contribute *only* 5*s.* each, this would produce 1500*l.* Supposing that, in these 6000 parishes, the spirit of protestantism were so cold, that these clergy could not collect from the laity, in pounds, half-crowns, and shillings, more than 10*s.*, on the average, of each parish, this would produce 3000*l.* more—total, 4500*l.* Now 4500*l.*, handed to the Committee meeting at the rooms of the Society for the

Suppression of Vice in Dublin, under authority of the chief clergy, might be turned to the most important purposes. It would be an addition to their funds highly beneficial, and assist in enabling them to contest the ground with the popish agitator and his supporters. The *more* collected for the purpose the better. 100,000*l.* a-year is extorted from the poor deluded papists to accomplish the downfall of the Irish protestant church; strange it would be, if half that sum cannot be raised among the wealthy English protestants, to uphold it, in its hour of need, and in the gallant stand it has made against its accumulated foes, and its renegade guardians. Let the friends of the protestant cause in Ireland, then, open a communication with every parish,—let them appeal to protestants of every denomination,—let them invite union and contribution from all sides, to support the protestants in Ireland, that the conspiracy of popery may there meet the same rebuke and humiliation upon land, as her armada, in olden times, received upon sea. M.

## NOTICES AND REVIEWS.

*Clavis Homiletica.* London: Rivingtons. 8vo. pp. 236.

THE author thinks it advisable that sermons should generally be taken from the portions of Scripture occurring in the course of the daily service, and has drawn out tables, the first set for the Sundays, and those for *every day*, shewing what passages occur, and leaving room for the preacher to enter the No. of his sermon, as it stands in the second set of tables, where there is a space for the text to be written out.

*An Elementary Hebrew Grammar, for the Use of Shrewsbury School.* By the Rev. A. Willis. London: Rivingtons. 1834. 8vo. pp. 118.

THIS grammar is chiefly a translation of a very excellent book, Leusden's Epitome of Buxtorf: the exercises are taken from the second part of Buxtorf's Thesaurus, and Mr. Willis has added references and derivations himself. His object is to give, in *one* cheap and compendious form, a book which will answer for persons who have only a little time to give to Hebrew, especially boys in the upper part of a school. It is truly pleasant to see so much attention to Hebrew; and Mr. Willis' work seems very likely to promote the study.

*Metrical Exercises upon Scripture Texts.* By Harriet Rebecca King. London: Smith, Elder, and Co.

THESE were meditations by a person suffering under deafness during the sermon. They are pleasing in feeling, and harmonious in versification.

*Parental Duties.* By the Rev. Jacob Abbott. London: T. Ward and Co. 18mo. pp. 68.

THIS is a little book full of sound practical advice for the promotion of religion in children. Mr. Abbott's notions of a *conversion*, or *change of heart*, seem to be only the giving a real and sincere attention to the ways and word of God.

*An Introduction to Greek Composition.* Part II. By the Rev. J. Kenrick. London: Murray.

THIS part (unlike the first) is *original*, and is a most useful and sensible exercise book, by a very excellent scholar.

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*Edinburgh Cabinet Library*—Vol. XVI.—*Lives of eminent Zoologists, from Aristotle to Linnaeus.* By W. M'Gillivray. Edinburgh: Oliver and Boyd. 1834.

THIS book does more than it professes, for it not only contains lives of authors, but a sketch of their views on all the great subjects in natural history. The lives of Ray and Linnaeus are full of interest, and the view of their works is very valuable. Does Mr. M'Gillivray do full justice to Aristotle? Altogether, the Edinburgh Cabinet Library is a very valuable collection, and seems never to send out any works which are not carefully executed.

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*Sketches.* By Mrs. Sigourney. London: Ward. 1834.

THE language of this writer is dreadfully exaggerated, and so are the feelings occasionally. But there is often, likewise, great tenderness, depth, and beauty in the feelings, and much interest in the story.

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*The Christian Keepsake and Missionary Annual for 1835.* Edited by the Rev. W. Ellis. London: Fisher and Jackson.

THIS is exactly the sort of book which is to the taste of this age. It is very beautiful in decorations, and there is a pleasing mixture of all sorts of writers and opinions:—Archdeacon Wrangham and various other clergymen, with various opinions, and dissenting ministers of as many, tales, love poems, something from Mrs. Opie and Bernard Barton (the representatives of the Quakers, by the bye), James Montgomery, and Mr. Wilberforce, with very beautiful engravings of all sorts of places and people; among others, a Chinese evangelist, and the late Mrs. Stallybrass. If this does not please all sorts of people, what book can? As to giving any opinion on all the opinions in it, that would be wild. It is to be hoped that, next year, this very beautiful set of plates will be in a less offensive cover. What could induce Mr. Ellis to allow two medallions as ornaments on the book, the one containing a head of our Lord, the *pendant*, one of the most filthy and disgusting of the Eastern deities?

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*Fisher's Drawing-Room Scrap Book, with poetical Illustrations by L. E. L.* London: Fisher and Jackson.

THIS is perhaps the most splendid annual which has yet appeared. It is in 4to, with no less than thirty-six engravings of exquisite beauty. It is hard to say whether the portraits (those of the late King, Mr. Wilkie, Sir Jas. Mackintosh, Dr. Gregory, and the Miss Porters,) or the landscapes, especially the architectural drawings of Durham and Furness Abbey, deserve most praise. How it can be executed for the money is the only wonder.

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*Switzerland.* By W. Beattie, M.D., with drawings by Mr. Bartlett. London: Virtue.

No. 1. Four excellent plates and a vignette, with twelve pages of letter-press, for two shillings.

*Hints toward forming a correct Opinion on the Question of Altering the Liturgy.*

By a Lay Member of the University of Oxford. Rivingtons. 1834.

THIS is a pamphlet for *serious* minds; i. e., minds which are in earnest in the great matters of religion, and wish to form a judgment on the question treated in it, as one of great practical importance. It contains a plain argument, soberly, sensibly, and convincingly handled. Any one may write some flippancy in favour of alteration of the Liturgy, or some violence in favour of resisting it, but no conviction, either on one side or the other, follows in readers of good feeling and principle, who in such cases often rise from the consideration of the subject more perplexed than when they sat down to it. But it is not at all easy to take a plain, straightforward view; and it will be well, indeed, for our church, if, in this hour of trial, the multitude of her laity discover the same rational and reverent estimate of the excellence of the church services which is displayed in this publication.

## MISCELLANEA.

### LIBERAL NOTIONS OF EQUITY AND THE LAW OF THE LAND.

THERE is something very satisfactory in ascertaining, when an adversary accuses you of this or that crime, or of deficiency in this or that virtue, exactly what his notions on the point in question are. The "*Morning Chronicle*" has lately stated that *equity and the law of the land* alike had long demanded that the inequalities in church incomes should not be tolerated. What this writer's notions of *equity* are may be gathered from another article in the same day's paper respecting Mr. Beresford and his curate. Of the merits of the dispute between these gentlemen, as only one side of the question has appeared, some persons would think it as equitable not to judge. Of course the "*Morning Chronicle*" thinks it quite equitable to do so, as the side which we have is the curate's, and therefore enables the "*Morning Chronicle*" to abuse rectors and Beresfords in the mass. But one point we have. Mr. Beresford had, it appears, paid the mass of the curate's salary; but a very small balance of 6*l.* 10*s.* remained due. The curate had hired some land of Mr. Beresford, for which he was to pay 7*l.* 10*s.* per annum, and thus there was a small balance against the curate. The "*Morning Chronicle*" adopts the language of some other paper, and (very honestly so stating things that 6*l.* 10*s.* might be supposed to be the curate's *whole salary*) dwells at great length on the cruel hardship of calling on the curate to pay the rent of the land which he had hired! Thus the "*Morning Chronicle's*" notion of equity is this,—that, in any dealings between a richer and a poorer person, although the richer man is to pay his debt in full to the poorer, the poorer is not to pay one farthing to the richer! These may be very pretty notions of equity *now* while the destructives are needy, and before they have made prey of men's property; but when they *have* enriched themselves, it will be curious to see whether their notions of equity on this point will not undergo a very considerable change. When, however, this is the notion of equity entertained by the "*Morning Chronicle*," it is quite natural to find that he says, that *equity* demands that the richer livings should be plundered to increase the poorer. The case is this. All livings were once in possession of certain property. An arbitrary act, under sanction of Parliament, robbed one-half of them of their property, and therefore equity demands that the unplundered half should give up part of what was left them to supply the deficiency! How safe will every man's possessions be in the halcyon days when the holders of such notions *protect*

the holders of property. They now only *demand* that those whom they dislike should be plundered; but, when they have the *power*, they will not be slow to enforce their *equitable* demands.

But the learned Theban declares, that *the law of the land*, as well as equity, demands that the richer livings should be compelled to share their *vast* riches with the poorer. His *history* is as sound as his *equity*. By the *law of the land* he means the payment of *first fruits and tenths*. The simple fact is this. The popes, by the exercise of the iniquitous power which they possessed, forced the clergy, most unwillingly, to give them the first fruits and tenths of their benefices. And successive valuations were made. At the Reformation, the crown took what the pope then had,—namely, the right of exacting the first fruits and tenths according to the existing valuation; and it continues so to exact them, though, since Queen Anne's time, it no longer converts them to its own purposes, but gives them very properly to the augmentation of small livings! The "*Morning Chronicle*," knowing not one word of all this, (for it is only just to suppose that it does not wilfully conceal what it does know,) states the case as if the law of the land, some livings being poorer than others, had always directed that a certain proportional part of the better livings should, from the beginning, be devoted to augmenting them, and that, as the value of the livings increased from century to century, this proportional part should, of course, increase too. Such are the fabrics which ignorance rears!

That Parliament *could* compel the clergy to pay their real tenths need not be said; and so it could compel them to pay the fourths or the thirds of their benefices to church purposes, or to any other. But one act would be exactly as arbitrary as the other. It would be a simple act of tyranny exercised on those who do not appear to have the power of resisting; and it is one among the thousand lessons which every day gives as to the principles of what are called *liberals*, that we find them always ready and anxious, without a scruple, to exercise the most enormous oppression, and inflict the most arbitrary injuries on those whom they hate, and whom they think they have the *power* of oppressing. Every successive valuation was a mere act of papal tyranny then; every successive valuation would be an act of liberal tyranny now. Hereafter, should any sound notions of equity and freedom prevail, these things will cause wonder.

Since the above was written, the Beresford case has, very fortunately for Mr. Beresford, been set forth, in a most extraordinary pamphlet, by Mr. Lyons, the curate, of which a full account shall be given in the next Number.

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#### THE "PATRIOT."

THIS paper is represented, by dissenters, as far more respectable than the "*Christian Advocate*." But, to say the truth, although the "*Christian Advocate*" is certainly rather the most vulgar of the two, and has the appearance of being written by adventurers on speculation, to see if they can get into circulation by their vehemence, it is not one whit more substantially unjust or unfair than the "*Patriot*." In the last number, a specimen was given of the "*Patriot's*" mode of dealing with *facts* relating to the character of the clergy. Two of its observations, made since, will illustrate its fairness in matters of argument. One of its leading articles last month was a bitter attack on the clergy for their unappeasable hatred to dissent, and their decided resolution to oppose every claim made by dissenters to relief. Now, let it be asked of any respectable dissenter, except the editor of the "*Patriot*," if he is a respectable dissenter, whether the clergy have been the causes of the present lamentable state of warfare between the church and dissenters? Did the clergy begin this warfare by maligning the characters of dissenting ministers,



by trying to deprive dissenters of every privilege which they enjoy, and by holding them up to public odium? Five years ago, could the dissenters allege that there was any active warfare against them, or indeed any warfare at all, except such as must always exist on points of doctrine between different parties? Who began it? Who have tried systematically, by tracts, newspapers, periodicals, meetings, and societies, to hold up the clergy as ignorant, profligate, and regardless of every duty,—the church as the source of all the evils of the land,—and its property as the height of oppression and mischief? Who have persevered in this warfare, in a spirit which has at last disgusted even their own better-minded men, and carried it to lengths disgraceful to men who call themselves Christians? And, after this, the “Patriot” attempts to represent the clergy as the unappeasable enemies of the dissenters!

But the clergy, too, resist every claim of the dissenters, says the “Patriot,” and, with singular veracity, then proceeds to enumerate them! The “Patriot” knows as well as possible, that this is so entire an untruth, that petition after petition was circulated by the clergy, expressly saying that, as to marriages and civil registration, they had not the shadow of an objection, but cheerfully left the matter to the wisdom of Parliament. Out of ~~five~~ claims, they willingly withdraw all opposition to ~~two~~. Yet they will yield nothing, says the “Patriot!”

This would not perhaps be worth remarking, were not the “Patriot” appealed to as the organ of the respectable dissenters. Surely they should prevent their organ from making such statements as these.

#### THE “PATRIOT” AGAIN.

The “Patriot” has been lately repeating the usual *crambe* of the dissenting periodicals about the number of churchmen; i. e., reproaching this magazine with reckoning all those as churchmen who have no religious belief at all. Some of the dissenting writers very decently and charitably say, that wherever there is a person who has no religion whatever, he is always a churchman.

The simple fact is this:—For several years the dissenters, in order to enforce their claims, made every sort of extravagant assertion about their numbers. They were *double*, *treble* of churchmen,—nay, tenfold as many; they were a full half,—nay, two-thirds of the whole population: Ought such a body to be neglected or resisted? This magazine, with the aid of that ablest of all English periodicals, the “Standard,” first undertook the task of dissecting these statements, and exposing their falsehood. The work was so fully done, that the number of dissenters sunk, in all probability, to much below a sixth of the whole population; and, at all events, their own statements, when examined, fell so far short of their assertions, that they were compelled to desist from this topic (except occasionally, when it is thought that a falsehood may be hazarded without fear of detection), and their wrath against the parties who detected them is inextinguishable. It is very likely that, in this magazine, and in other church works, in the hurry of writing, there was carelessness in discriminating the actual number of *bonâ fide* church members. The argument of the dissenters was, “We are so many, and you must attend to us.” The answer to this was, “We will *show* that you are not so many.” That answer was all that was of any consequence; and that answer, as the “Patriot” knows, was given! Whether the remainder of the population had *any* religion or not, the dissenter’s argument was equally cut away from him. And this being the case, the Christian comfort which the “Patriot” finds is, that at all events, if all the persons whom it claimed are not dissenters, at least they are not churchmen, they have no belief, no hope, no God! If we did not *see* this spirit, should we believe its existence?

But does not one thing strike the “Patriot”? The dissenters, it tells us,

are all powerful, all rich, and they have the voluntary system. They can build chapels wherever they please. If there are so many godless and miserable beings, then, in the world, why do not the dissenters, by aid of their riches and power, and the voluntary system, provide them with teachers and places of worship? If the church is so feeble or so careless, why are they not proportionably active? If they are compelled to confess that they and the voluntary system *cannot* meet the case, will they say why they and their friends have always been so loud against any grants to the church from the nation, in order to her providing for these wretched men? Would they rather see their fellow-men perish eternally than see them churchmen? Here is a plain matter of fact. The dissenters say that there is an enormous number of men without religion, or teachers, or places of worship. Their acts shew that they cannot provide for their wants; the church has no internal resources (as is proved by the government statements of her revenues) for effecting the work, though she is doing all she can, and yet dissenters would combine with radicals, infidels, papists, to oppose any grant to the church for remedying this monstrous evil. They will not enter in themselves, and those that are entering in they would hinder.

In the same article the "Patriot" is very strong against the church for its want of charity, and says that it would have repelled Watts and Doddridge from its pulpits, as much as any violent sectary of the present day. Certainly it would, and most rightly, and in perfect consistence with the highest respect for both. But, without debating that question now, (indeed it is too obvious to want debating,) if this is such a reproach to the church, and if there is so little difference between it and the sectaries, why, on so grave an occasion as that of thousands of unhappy men living without God in the world, do not the dissenters shew something of the spirit which they recommend? Why do not they petition parliament, and use that political influence which they boast of possessing, for the purpose of obtaining such supplies of money as would furnish *plain* churches and very moderately-paid clergymen, till there were none in the land who *might* not know God, if they would? The answer to this question is a very short one. It is true enough that dissenters do not see any material difference between the church and dissent—none which need prevent an interchange of pulpits: but *dissent* is more *political* than *religious*, and consequently nothing would induce dissenters, as a body, to forward measures which would strengthen the church, although they should be attended with such signal blessings to the vicious, the miserable, and ignorant, as that in question.

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#### THE SYMPATHIES OF LIBERALS IN ALL QUARTERS WITH RESPECT TO THE MINISTERS OF RELIGION.

It is very well worth observation, that liberals of all countries have the same *liberal* feelings towards the men and things employed in the service of God; that is to say (if any one asks what liberal feelings are), they *hate*, and (as the said men and things are quite defenceless) think it manly and spirited to *maltreat the men personally*, and destroy the things. There were times and there were parties, the soldiers belonging to which would have thought helplessness a ground for granting protection, even where they felt no esteem. But those times are gone, and those parties are nearly gone too. The liberal soldiers of this day think helplessness the right ground for oppression. If the organ of liberalism, the "Times," does not misrepresent the *liberals* of the *military order*, let General Rodil and Colonel Caradoc, a Spanish and an English liberal, first appear.

"The chief amusement that varied the fatigues of the campaign was curé or frat hunting. After the queen's troops had entered a village, one of these black gam

would sometimes be seen stealing from behind the houses towards the fields, when an alarm would be instantly given, and a regular chase commenced. On one occasion, Colonel Caradoc was the first to raise the cry 'stole away,' when General Rodil ordered his aid-de-camp to pursue the flying curé. The latter tucked up the skirts of his clerical habit, and, being a young and active man, put the aid-de-camp's horse to his best gallop, and would, in all likelihood, have escaped, but that, in an attempt to leap a ditch, his foot slipped, and he went plop into the water, from whence he was drawn, like a half-drowned rat, by the aid-de-camp, and brought before General Rodil, who placed him in the ranks, and made him march, for several days, with his troops."—(*From the Correspondent of the "Times."*)

Is it possible that an English gentleman, and an English officer, could possibly, liberal though he is, so far forget what belonged to each character, as to join in so base and cowardly a proceeding? that, because he hates the clergy, he should think it tolerable to set a brutal soldiery on one unarmed man? If the "Times" has libelled Col. Caradoc, let him contradict the story. But Gen. Rodil not only enjoys man-hunting on a small, but on a large scale. He not only hunts clergy when he finds them abroad, but takes good care not to leave them a shelter.

Thus speaks the herald of his actions, the "Times" (abridged) of Sept. 9th :—

"The night before last, the General-in-Chief sent a party of troops to burn and raze the magnificent convent of Aranzazu, situate in the mountains, a league and a half from Onate. This convent has been, from time immemorial, held in reverence as the sanctuary of saints by the inhabitants of the four rebellious provinces. It contained 100 Franciscan friars. They collected alms throughout the provinces of Navarre, Biscay, Alava, and Guipuscoa. The convent was a complete palace; it contained every comfort that could make a retired life agreeable, and every enjoyment that man could desire; they had a magnificent library, and an excellent orchestra. These holy men, whose profession is that of self-denial and poverty, wallowed in luxury and idleness. Seventy of their number joined the Carlist forces, leaving the old monks to keep possession of the convent, to direct the press, and receive information and supplies from the neighbouring provinces. This convent was situate in the centre of a rocky mountain; a torrent ran beneath its walls; an immense wood of mountain oak extended far on every side; in fact, it presented the most novel, picturesque, and extraordinary appearance that the imagination could conceive. It was so romantic, so isolated; separated, as it were, from the world, in the centre of the most beautiful and solitary mountains I ever beheld. The chapel of the convent was most magnificent; the cells of the monks elegant apartments. At nine o'clock at night, the party of soldiers, destined to set fire to this massy edifice, arrived at the convent. The friars were ordered out; the guardian received an intimation to take away the chalices and other holy ornaments. The statue of the holy Virgin was also carried forth on the shoulders of the monks. In less than a quarter of an hour, the altars were broken in pieces; piles of wood were placed in different parts of this vast edifice, and in a moment afterwards the whole convent was in a blaze. Never did I see a more imposing spectacle,—it is one of those sights that cannot be explained; the glare of the flames illuminated the mountains and woods for leagues around; the night was dark, and the procession of monks, chanting a solemn hymn, could be distinguished on the verge of a mountain close to the convent. The soldiers took possession of the wine, and sat round the immense bonfire, and drank to the health of the queen, while nothing was to be heard around but now and then the report of a musket, fired by the Basques in the mountains, to give intelligence to the Carlists of some extraordinary event having taken place. The monks were marched into Onate this morning; they carried with them the holy Virgin, and terror and dismay were stamped on their countenances. General Rodil inflicted no other punishment on the monks than that of burning their convent, and sending them to different convents in distant provinces."

It is needless to add, that this account is garnished with plentiful abuse of the monks,—who took care to collect a magnificent library, but yet cared only for eating,—who were idle and indolent beyond description, and yet seventy of them went to fight when they might have staid at home. The liberals, in blackening their adversaries, might remember, that imputing opposite faults

to them does not tell well. However, take the worst. The monks were idle and Carlists, and they had encouraged rebellion. Therefore, burn *convent, chapel, library*. Have no regard to antiquity, to remembrances, to beauty of site, to the awful sanction given by the rites of religion there performed for centuries; but, though you can prevent any further annoyance to yourself by removing the friars, or even by placing a garrison in the convent to check them and guard it, yet *burn the convent, chapel, and library*. Liberal warfare could not be satisfied unless it could wreak its vengeance on antiquity, splendour, learning, and architecture.

But the same number of the "Times" contains a transatlantic specimen of good democratic feeling towards places consecrated to religion. Although America tolerates all religions alike, it would appear that anything like a public exhibition of a religious establishment is too offensive to the democratic feeling to be tolerated. There is no other account to be given of the matter than this; for we must not do the 4000 Bostonians the injury of believing that they would have burnt down a *private* house because it was reported that some one was imprudently confined in it.

*Destruction of a Convent at Charles Town.*—(From the Boston "Morning Post.")—"A groundless rumour has prevailed in Charlestown and its vicinity that a young lady, placed in the convent as a candidate for the veil, has been secreted or abducted through the machinations of the controlling agents of the establishment, and was not to be found by her friends. In consequence of this rumour, a great excitement was created in Charles Town, and open threats of burning down the convent were uttered, but scarcely credited till ten o'clock on Monday night, when a large mob collected round the institution, calling out, 'Give us the figure-head;' meaning, *probably, the superior, and communicated to the inmates the design to carry their threats into execution, and gave them a certain time to retire. At this moment, the convent contained twelve nuns, and fifty-seven female scholars, some of whom were of very tender age. One of the latter informed us that, at the first annunciation, all, or nearly all, the nuns swooned, and were not aroused to a sense of their dangerous situation until the heralds of destruction returned, and reiterated their mission, with threats of burning the nuns with the building.*

"The unfortunate ladies then retired to the garden, carrying with them such articles of value as were within reach. *In order to accelerate their flight, tar barrels were brought near to the walls, and ignited. The astounded refugees first gathered round the tomb at the bottom of the garden, but were soon driven from this sanctuary by the ruthless avengers of an imaginary wrong, and were compelled to fly to the adjoining fields and neighbouring houses for safety. The mob burst open the tombs, and ransacked the coffins, but retired without offering other outrages to the ashes of the dead. The torches were applied about eleven o'clock; and the Boston engines, responsive to the tocsin of alarm, immediately repaired to the spot, but were prevented from acting against the fire by the surrounding multitude, which, we are informed, was not less than 4000 in number. The mobocrats did not cease from their exertions till the main building, together with the chapel, outhouses, and even the gardener's dwelling, were entirely destroyed. The few articles that the nuns and scholars succeeded in conveying to the garden were seized upon by the destroyers, and thrown back into the flames, and nothing was rescued from ruin except what was actually attached to their persons. When the nefarious undertaking was thoroughly accomplished, fragments of fire and combustibles were collected, and a bonfire lit up as a signal of triumph.*

"Besides the nunnery, several other buildings belonging to the establishment were also burnt. The fire was deliberately communicated to the chapel, to the bishop's lodge, the stable, and the old nunnery, a large wooden building, situated at a short distance from the others."

Last of all, let the manly treatment experienced by the Bishop of Lichfield, at St. Bride's, by the reformers—of one defenceless man by thousands—and the threats towards others, shew how completely liberals are the same in spirit everywhere.

## MESSRS. TAYLOR AND CARLILE.

It is necessary to record, and no more shall be done, that these persons have quarrelled, and threatened or used personal violence to one another, in consequence of alleged profligacy of the lowest character. Any details of the acts and words of such miserable people would be wholly out of the question. But will none of those who have listened to them, or read their ignorant and wicked writings, be warned now? Will they still take men who accuse one another of low profligacy and ruffian violence as their leaders and guides in what concerns their everlasting welfare? *If they do*, can they be cared for or pitied any longer?

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## FALSEHOODS AS TO THE EXPENSES OF CONSECRATION OF CHURCHES.

THE radical and dissenting papers repeat certain falsehoods periodically, in the expectation that, though sometimes contradicted, they may sometimes escape notice. The history of the consecration of churches is a favourite theme.

*"Enormous Fees on the Consecration of a Church.*—We heard last week from some most respectable persons in the neighbourhood of Totness, that the Duke of Somerset had applied to the bishop of this diocese to consecrate the church which his Grace has recently erected in Bridgetown; that the bishop had refused to perform the rite of consecration unless he received a fee of 800*l.*; and that, in consequence of this monstrous demand, the duke had determined not to have the church consecrated at all. The church of St. Edmunds on the Walls, in this city, was consecrated on Saturday last, and the neighbouring church of Ide on the preceding day; and with reference to them, we have heard it no less confidently asserted that, for the performance of these acts, the bishop would receive 500*l.* from each of the parishes. But as we have learnt not to take reports upon trust, however widely they may be circulated or generally believed—especially when made against the bishops and dignitaries of our church establishment—we enquired into the matter, and the result of our enquiry is this—that no bishop ever demands or receives one single farthing for any act of consecration!—that the utmost amount of fees for consecrating a church is 9*l.* 9*s.*, to which a sum, in no instance exceeding 21*l.*, may be added for the travelling expenses of the registrar, secretary, and other officers; but which is very seldom incurred. Besides these fees, there are certain other payments for work actually done, as drawing up the petition, deeds, &c., amounting to 9*l.* 2*s.*; so that the whole expenses necessarily attending the consecration of a church cannot, in any case, exceed 39*l.* 11*s.* 4*d.*, and in a great majority of instances will not amount to more than half that sum. The fees for the consecration of a churchyard alone are 9*l.* 10*s.* 4*d.*, and the expenses of engrossing, &c., 5*l.* 9*s.*, making a total of 14*l.* 19*s.* 4*d.* The whole expenses of the consecration of a church and churchyard together are about 22*l.* At the consecration of Ide church, the total amount of the expenses incurred was but 15*l.* 15*s.* We have thought it right to publish this statement, for the purpose of disabusing the public mind on this subject.”—*Exeter Gazette.*

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## ROMAN CATHOLIC PROCEEDINGS.

*"St. Anthony's Chapel, Scotland Road.*—The numerous Friends and Charitable Supporters of St. Anthony's Chapel, and the Public at large, are respectfully informed, that the ANNIVERSARY OF THE DEDICATION of this splendid Place of Worship will be commemorated on SUNDAY, the 28th instant. No exertion will be spared to make the Solemnization of the Anniversary equal, as far as circumstances allow, to the Festival of the Original Dedication.

A SOLEMN HIGH MASS will be chaunted by a Select Choir of Professional Vocalists, some of whom are possessed of first-rate abilities. The Sacred Music for the occasion will be taken from Haydn, Mozart, and other eminent composers.

An appropriate SERMON will be preached by the Rev. JOHN HEARNE, of St. Patrick's Chapel, Manchester; after which, a Collection will be made for the reduction of the heavy debts under which the chapel labours.

In the EVENING, VESPERS will be sung by the same Choir; a SERMON will be preached, and a Collection made for the same charitable object.

The Morning Service will commence precisely at Eleven, and the Evening Service at Six o'clock.

It is earnestly hoped that the numerous friends and admirers of the above chapel will honour it, on the first Anniversary of its opening, with their presence and best patronage."

*"St. Anthony's Chapel, Sept. 18th, 1834."*

This has been placarded on the walls of Liverpool for some time.

### FRENCH CLERICAL SEMINARIES.

THE *Ami de la Religion* makes the following observations on the diminution in the members of the seminaries or institutions for ecclesiastical education:—"The Almanack of 1830 states the number of priests that died in the course of the preceding year to have been 1,015, and that of the present year announces the deaths in the last as no fewer than 1,114, while the ordinations during the latter period are less than 200. But what is still more alarming is, the considerable diminution of pupils in the seminaries. In 1830, there were in these seminaries, 9,304 theologians, 3,404 philosophists, and 19,770 students for the ecclesiastical schools. This year, the account gives no more than 7,417 theologians, 2,162 philosophists, and 13,825 pupils in the petty seminaries, making a diminution, in four years, of 9,074."

### EXTRACT FROM THE SPEECH OF WM. HULTON, ESQ., AT THE ANNIVERSARY DINNER OF THE SOUTH LANCASHIRE CONSERVATIVE ASSOCIATION, SEPT. 4.

"BUT to revert to another subject; I was much delighted, gentlemen, by the manner in which you received the eloquent remarks of my friend Mr. Parkinson, and I conceive that I should be wanting in my duty, if I did not join on this occasion in advocating the interests of the Established Church. Our enemies, gentlemen, will not be sparing in their remarks on the proceedings of this day, and they will most probably ask who advocated the cause of the church at the Conservative dinner? 'A parson' will be their answer—but no, gentlemen, it was the people.—(Cheers.) On reference to history, I find that, in the great rebellion, the first efforts of the then radical House of Commons against the Established Church was, a bill to remove the bishops from the House of Lords, and Sir Edward Deering, who first brought it forward, mildly introduced it as a measure to 'relieve' the bishops from their attendance in parliament.—(Laughter.) It has been said by some that if left to themselves the people will take care of their own church: by the strenuous exertions of true English hearts, I doubt not that we can sustain all our institutions both in church and state; but it is with the secret opponents of those institutions that we have to contend; and I remember hearing a man, who is said to represent this division of the county, declare, that he would never interfere with the church establishment—a declaration which I believe gained him hundreds and thousands of votes. But what has that man attempted to do by his votes

in parliament? His principle of action seems to be hypocritically to knock down the church and leave the chancel, and then, having left the screen standing, he would say, 'you have nothing to complain of, for your altar is safe, though your church is gone.'—(Cheers.) But, gentlemen, there is another part of the church for which, as a layman, I wish to say a few words in addition to the observations of my friend, Mr. Parkinson. As a layman, I have the most anxious feeling of sympathy for the poor persecuted Protestant Church in Ireland. If ever the battle is to be fought, gentlemen, it will be as it always is with conspirators, in the dark. The Irish church is at a distance, and our enemies, conceiving that by attacking the outposts they will sooner gain the citadel, have commenced their attack there.—(Cheers.) My anxious hope, gentlemen, is, that they may never gain the outposts; and now that the powers of steam have reached such an astonishing height, I hope that the next steam-boat will convey to our Irish friends the anxious wishes of seven hundred loyal protestants in their behalf—(loud cheers)—and from the kind enthusiasm with which you have received the sentiment, I know I may add, that there shall be 'no surrender.'—(Loud cheering.)

#### DISSENTING WARFARE AGAINST THE CHURCH.

DEAR SIR,—The following paper on confirmation was circulated with considerable activity, but, I believe, with little effect, during the confirmations lately held by the Bishop of Lincoln, and probably in other dioceses. The other paper was also an attempt to excite the people against the bishop, which totally failed.

I am, dear Sir, yours, &c.

[It is sometimes thought that the advocates of the church feel and speak harshly towards dissenters. Respectable dissenters will not be slow to avow that such detestable papers as these, and the spirit which they show, justify any strength of expression which it may become a Christian to use. What would dissenters say, if attempts to prejudice their people against their ordinances were made by placards and handbills such as that which follows against confirmation? Are we not to be allowed to administer our own rites to our own members in peace? Have they who write and circulate such papers no decency, at least, if they have no higher feeling, to restrain them? In one place in Sussex, it was not thought enough to write attacks on confirmation previous to the ceremony, but when the young people were collecting in the church-yard, boys were sent with poles and placards on them, exhorting the candidates to read these attacks, and save their souls. Of course it would be useless to notice the attempts at reasoning in these papers. One observation only shall be made, that the violent assaults of the dissenters on confirmation, within the last two or three years, are a strong proof of the value and importance of the rite. On the other pleasing specimen of Christian charity and decency no comment will be made, except pointing out that this is sold in London.]

No. 1.

*"Suppose we are not Confirmed by a Lord Bishop? What then?"*

Why is this question asked? Because many people have been taught to believe that they must be confirmed by the bishop, or it will be worse for them. That is, they will not be complete Christians. But this is all without any authority from Scripture. When the apostles confirmed the brethren, it was by sanctioning, and approving, and establishing them in the faith of the Gospel. *Not by getting together a crowd of thoughtless young lads and lasses, and laying the hands of a lord bishop on them, as is now the case in England.*

But the church of England herself does not believe this to be a saving ordinance, *never match the persons wish the people to believe that it is in order to keep them in the church.*

The twenty-fifth article of the church of England says, that confirmation is, among other things, "Not to be counted for sacraments of the Gospel, being such as have grown partly of corrupt following of the apostles," and "have not like nature of sacraments with baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." Archbishop Cranmer says, "There is no place in Scripture declareth this sacrament to be instituted of Christ." Why, then, should any man, woman, or child, be called to observe it? For, as Bishop Hopkins says, "We ought not to worship God with any other external worship than what he himself hath commanded and appointed us in his holy Word;" and Bishop Taylor says, such a person is "superstitious; or a will-worshipper;" and the sixth article of the church of England supports these views.

Now the bishops and the articles being judges, is not a man not only safe, but doing his duty, when he declines being confirmed by a lord bishop?

No. 8.—Printed and sold by J. F. Winks, LEICESTER."

## No. 2.

### "TO THE INHABITANTS OF THE PARISH OF ALFORD.

Dear Brethren,—If you value the church into which you have been baptised, and wish to hand it down unimpaired to your children, you are invited to join with your brethren throughout the kingdom, in signing the following petition to Parliament. It is hoped that, with God's blessing, we may yet be able to preserve, uninjured, that apostolic church which our fathers shed their blood to defend, and have handed down to us. Surely it is time to speak out, when "the *Corruptions of the public establishment of the Christian religion by law*" is complained of as a grievance.

I am your sincere Friend,

*A Loaves and Fishes Man."*

"To the Right Honourable and Right Reverend the Lords Spiritual (*followers of the meek and lowly Jesus*) and Temporal in Parliament assembled:

We the undersigned Minister and Inhabitants of the parish of Alford, in the county and diocese of Lincoln, beg leave most respectfully to approach your Lordships for the purpose of imploring your protection for the National Church, *which is arraigned by common sense and condemned by Scripture.*

We are reluctantly compelled to appeal to your Lordships, by very numerous petitions, which have of late been presented to both Houses of Parliament, complaining of the *gross and glaring abominations in the public Establishment of the Christian Religion by Law.*

Firmly believing that, without the *corruptions* of such an Establishment, the blessings and obligations of religion would be seen lost to the people at large, we earnestly call on your Lordships not to give ear to the prayer of those petitioners *who have Reason and Scripture to support them, and who would thus seek the overthrow of *Easter-dues and other good things.** We should gladly see every concession made which can consist with the existence and continuance of the *Loaves and Fishes* to our National Church, with the maintenance of the rights of conscience, and the rights of property; but we earnestly implore your Lordships to resist all those demands by which the *safety of the Church, with its corruptions, may be impaired.*

And your petitioners, the Minister and Inhabitants of the parish aforesaid, as in duty bound, *will ever pray; but take away our Loaves and Fishes, then we wont pray at all—Mind that!!!*

*N.B. The words in Italics are added by a staunch friend of the Church.*

Sold by Middleton and Co., WESTMINSTER."



THE ESTABLISHED CHURCH IN THE CHANNEL ISLANDS, JERSEY,  
GUERNSEY, &c., IN 1832.

(From the "*Channel Islands*," by H. D. Inglis.)

"THE Dean of Jersey, who is named by the crown, is at the head of the insular church, and holds a spiritual court, from which there is an appeal to the see of Winchester. The dean is always one of the twelve rectors; but no pluralities are admitted. The clergy of Jersey are poorly paid: they are entitled to little more than the small tithes, which do not average to each above 120*l.* per annum. It would undoubtedly have been more just, if a part of the great tithes, which belong to the crown, had been appropriated to a reasonable augmentation of livings, rather than to the payment of a salary to a sinecurist;\* and since this bad appropriation of the crown revenue appears to be destined for change by the retrenching spirit of the present government, it is to be hoped that the claims of the under-paid clergy will not be forgotten. It is possible that these claims may not be advanced; but at a time when there is a disposition to afford something like adequate remuneration to the working clergy of England (and all the incumbents of Jersey are working clergy), it is almost to be expected, that when a large sum is about to be released from the grasp of a sinecurist, a part of it may be appropriated towards the moderate augmentation of the miserable livings of Jersey.

"It is much to be regretted, that, by the constitution of the island, the clergy have seats in the legislature. I do not at present speak of this as a political flaw in the constitution, but only as it affects the usefulness of the clergy, which necessarily depends greatly upon their moral influence over their respective flocks. In an island such as Jersey, where subjects of local interest are every day springing up, great diversities of opinion must continually exist as to the course most proper to be pursued by the legislature in the various matters brought before it; and thus the clergy are necessarily brought into ill odour with a part of their parishioners. It is impossible that men who have witnessed (or think they have witnessed) the fallibility of of their minister's judgment in temporal matters, should trustingly confide to them their eternal interests."—(Vol. i. pp. 159—161.)

"The ecclesiastical government of *Guernsey* is very similar to that of Jersey. The clergy are poorly paid; the small tithes only, with a small tithe of champart and novals, being all that remain to them. Novals are tithes of land brought under cultivation since the time the monasteries possessed the church revenues. Champart, as the word itself implies, a part of a field, is the whole produce. Quail, in his Agricultural Report, says, 'The feudal right of champart is here frequently payable, and is a branch of the royal revenue. It is let by the receivers to the same person, and collected with the tithes. In most cases it is the twelfth sheaf.'

"The condition of the church in *Guernsey* certainly calls for consideration. With the exception of the town parish, the rectories of the island are scarcely equal to the smallest English curacy. The great tithes of all corn and flax, the growth of the island, are king's revenue; and these are appropriated to

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\* The government of Jersey is a sinecure office. The whole crown revenue of the island is, with certain deductions, appropriated to the governor, and consists of the corn-tithes of ten of the (twelve) parishes. As the disposal of this revenue has been brought under notice by a Parliamentary Commission, I will state that the amount in 1818 was £2840. 12*s.* 7*d.*; of which sum, the governor, after the several appropriations had been made, received £1428. 10*s.* 4½*d.* Since that time the amount has decreased about £300.—(P. 147.)

the governor. To take a part of these for the island clergy would, I think, be nothing more than justice. The clergy of Guernsey are hard-working men; and there would certainly be nothing inconsistent with the spirit, and meaning, and object of Church Reform, to transfer emoluments from a sinecurist to those who perform duties, when these duties are now inadequately paid. I would fain hope, however, that if any alteration should be judged requisite in the condition of the clergy of these islands, government will see the propriety of effecting a separation between clerical and legislative duties. This, I have reason to know, is desired by many of the clergy themselves."—(Vol. ii. p. 97.)

"In *Alderney*, the clergyman is paid by a salary from the crown—the only tithe to which he is entitled being a tithe of fish—which, however, is always compounded for. The church embraces almost the whole population of Alderney, the only exception being a few Wesleyans, who have a meeting-house in the town. The island belongs to the deanery of Guernsey, and the diocese of Winchester (p. 179). The population of the parish of St. Anne's may be stated at 1100."—(Vol. ii. p. 176.)

"The people of *Serk* (amounting to between 500 and 600—p. 214) have few temptations to immorality, and are rather a religiously disposed people;—this at least is certain, that they are regular attenders of public worship. The incumbency of *Serk* is a perpetual curacy, in the nomination of the seigneur, who, however, has no power of removing a minister whom he has appointed. There is no fixed stipend,—this being a matter of agreement between the minister and the patron, who pays him. The present incumbent receives 80*l.* per annum, and a free house. The church, erected in 1820, is a very neat and commodious building."—(Vol. ii. p. 220.)

"The lord of *Serk* is the sole lay impropiator of tithes. The tithe paid to him is the tenth sheaf of wheat, barley, oats, beans, &c., as well as the tenth of wool and lamb."—(P. 224.)

## DOCUMENTS.

### ADDRESS FROM THE BISHOP OF QUEBEC TO THE BRITISH PUBLIC IN BEHALF OF THE CHURCH OF ENGLAND IN CANADA.

FELLOW CHRISTIANS,—The peculiar circumstances of the church of England in the diocese of Quebec at this juncture, from the spiritual destitution of many people, and the diminished support afforded to the clergy, make it incumbent upon me to use every exertion to remedy the evils, and to supply the wants which press upon us so heavily. A brief, plain, and simple statement of these circumstances will, it is believed, be sufficient to command attention, and to procure the assistance from a generous public which is so much needed.

The protestant population of the Canadas, owing partly to the scattered situation of the people in this extensive country, and partly to the ignorance of Christian Benevolent Societies as to their real condition, have never, at any time, been well supplied with the services of the ministers of religion. But of late years, the number of those who are destitute of the public means of grace has greatly increased, in consequence of large and continued emigrations from the mother country; and numerous bodies of emigrants are now living in settlements near to each other. Their great need of the ministrations of the church, and their increased facility, from these circumstances, to make improvement of them if within their reach, are manifest; but, in many instances,

these settlements are quite remote from the residence of any clergyman. We have long felt the want of clergy in these provinces; and a principal cause of this want has been a deficiency of means for their support. Those who have at different times come out from England or Ireland, or who have been ordained in this country, have hitherto been maintained partly by his majesty's government, and partly by the Society for the Propagation of the Gospel in Foreign Parts. But at the very period when the services of the church are more than ever needed, the usual annual grant to that Society from the imperial parliament has been withdrawn. In consequence of this measure, they have been obliged to reduce the scale of their allowances, one-half; and their missionaries, upon the most favourable footing, will now receive only 100*l.* a year; in addition to which evil, severely felt by many deserving men and their families, the Society are compelled to abstain from the establishment of any new missions. It is obvious that these measures throw a heavy burden upon the ministers and people in these colonies; a weight of loss, and expense, and distress, more than they can bear, and justify them in calling on their friends and neighbours to help them.

If the people upon the spot have not fully done their part, they have at least done much, and are, I trust, willing to do more. They have generally made exertions and sacrifices for the erection of churches, several of which I am necessitated to leave very imperfectly supplied, and a few altogether unserved. In some instances, they have built parsonage-houses, or otherwise provided a residence for their minister; and they are about to be called upon, according to their means, to make immediate and stated contributions towards the maintenance of the clergy. *But there are few places in which they can do more than a very little for their support, especially in the settlements still unprovided with ministers.* Although I would hope that the clergy of my diocese have learnt how to be abased and to suffer need for Christ's sake, yet surely they ought not to be left to struggle with absolute poverty; and I have no hesitation in saying, that a clergyman in Canada cannot maintain himself and his family, with suitable respectability, upon an income of less than 200*l.* a year. This the greater part of the clergy have hitherto received, *and uniformly been led to expect* as their continued yearly income; and there will be many cases of extreme hardship if the salaries of tried and laborious servants are to be thus reduced in their declining years. There is, I fear, little prospect that the resources of the country, that is, either the proceeds of the clergy reserved lands, or the contributions of the people, will, for a considerable time to come, afford them such an income as I have here stated to be necessary. Notwithstanding the generally flourishing state of the country, the persons are but few in number who have it in their power to subscribe largely for this object; and these again are subjected to constant appeals to their bounty from the distressed portion of the emigrant population, as well as in behalf of the various public institutions and improvements now carrying on in this country.

It should be mentioned also, that the increased value of articles of commerce and agriculture, in consequence of the great emigration, is of no advantage to mere annuitants, and that the calls of the emigrant poor are peculiarly pressing upon many of the clergy.

The population of Upper Canada exceeds 300,000 souls, and is rapidly increasing. Of 51,746 emigrants who arrived from the British Isles in 1832, 30,000 settled in that province. The proportion of the church of England to other denominations cannot be stated with precision; it is, perhaps, nearly one-third of the whole population. In Lower Canada, according to the census taken in 1831, the total number of souls was 511,917, about four-fifths of whom were Roman Catholics, (it will be remembered that this was originally a French settlement,) and of the remainder, nearly one-half were of the church of England. In the upper province, the number of clergy is fifty-

six, who will soon, with a very few exceptions, be entirely chargeable upon the means which can be raised in the province. In Lower Canada there are thirty-six clergymen, of whom twenty-two are paid wholly, and six in part, by the Society for the Propagation of the Gospel in Foreign Parts. The population of these provinces is scattered over so large a surface of country (the diocese of Quebec extending 1300 miles in length), that the labours of the clergy, and the want of more ministers, must not be estimated merely from the numbers of the people. Most of the clergy serve at least two congregations.

It is proposed that the ecclesiastical resources of the provinces, together with the voluntary contributions of the people, should be applied towards the support of the clergy now resident in the diocese; but it has been here shewn that these are not sufficient for the purpose, and that the want of additional ministers is urgent and increasing.

It is particularly for the relief of the numerous emigrants from the British Isles, to provide them with the gospel means of grace, that this appeal is made to the British public. It would be very easy for a more able hand than mine to draw a moving picture of their wants, their claims, and their distresses, and to enlist all your good feelings in their cause; but I shall be satisfied with laying before you a brief and plain statement, confident that it will be sufficient to induce you to give them your present, and, as I hope, your continued assistance.

The majority of these emigrants, in leaving their native country and their homes, made great sacrifices, and separated themselves from much that was dear to them. Many of them by their removal have lessened the burthens of their respective parishes, and thus added to the means of their friends and neighbours whom they have left. It is in order also to relieve the people that his majesty's government, in reducing the public taxes, have discontinued the usual annual parliamentary grant to the Society for the Propagation of the Gospel in Foreign Parts, one of the principal means for the support of the clergy of these provinces. I shall not question the expediency of this measure, but I will take the liberty to state, that I know one of the reasons upon which it was adopted to have been the propriety of calling upon the people for voluntary contributions in preference to providing for the support of the church in Canada by legislative enactments, and the belief that the sum thus raised, in a manner more satisfactory to all the parties interested, would be larger than the annual parliamentary grant. It is fair to make this representation; and although the expectation it holds out may be disappointed, the appeals to public charity being so numerous, it serves to strengthen our case—and a stronger one cannot well be brought forward.

The emigrants, of whose sacrifices in leaving their homes, their friends, and relations, their church and their pastors, I have already spoken, are, for the most part, constrained upon their arrival in Canada, to go into new settlements, or rather to commence making them at a distance, for some time, at least, from the comforts and even necessities of life, and almost without the means of communication to enable them to procure assistance from those who are in more favourable circumstances. In addition to these privations, a great proportion of them are destitute of the services of the church, of the benefits of public worship, of the offices and consolations of the minister of the Gospel. It is this want, this loss, this distress, aggravated to them by the recollection of former experience, and to be judged of in some degree by you, who at present enjoy these blessings denied to them, which we call upon you to relieve. We ask you to give them means to supply themselves with the ministrations of the church, or to provide for sending them pastors to dispense them; we ask you to contribute, not only by present bounty, but by continued yearly subscriptions to their temporal and spiritual welfare in things most valuable—things heavenly and eternal. You must be sensible that no people have a stronger claim on your charity as fellow-Christians, on your best sympathies as

fellow-subjects and countrymen, many of them formerly your neighbours, some of them more closely connected with you by ties of friendship and affection, perhaps of kindred. You have many comforts which they want; add, then, to their comfort and your own, by giving of your substance in their cause, for the honour of God and the promotion of religion.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Without prayer ye cannot expect the blessing of God. If you pray to him in faith, truly caring for his glory and the good of souls, He will give the increase for the sake of Jesus Christ. In Him let us trust. He gave himself for us; let us help one another, and to the prayer of faith unite the work of love. The poor emigrants can make you no return of bounty, but whatever we do for our brethren—in Christian love—he accepts as done to himself.

C. J. QUEBEC.

The Rev. S. S. Wood, A.M., Rector of Three Rivers, in Lower Canada, now in England, is intrusted with the interests of the Canadian church in this behalf, and authorized to receive subscriptions, which will be appropriated by myself, aided by the Archdeacons of Quebec, Kingston, and York, and acting in concert with the Society for the Propagation of the Gospel in Foreign Parts.

Subscriptions will be received by Messrs. Drummond and Co., Bankers, 49, Charing-cross; Messrs. Hoare and Co., Bankers, 37, Fleet-street; Messrs. Rivington, Booksellers, 4, Waterloo-place; Messrs. Hatchard, Booksellers, 190, Piccadilly.

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In presenting this Address to the public of the north of England, as the case speaks for itself, I shall barely add, that the missionaries now in employ (limited only by the means, a circumstance but little creditable to a Christian nation,) are seventy-three.

Even these means have been now lessened by an act of the government at home; while, at the same time, that government is encouraging emigration from the protestant population of England, Ireland, Scotland, and Wales, at the rate of 50,000 souls in the year. "My brethren, ought these things to be so?"

W. J. D. WADDILOVE,

Beacon-Grange, Hexham.

It is hoped that no Banking Company will refuse to receive Subscriptions on this account, and any sums paid into the respective Firms of Lambton and Co., Newcastle; Swann and Co., York; Messrs. Terry's and Harrison, Ripon and Knaresborough; Messrs. Todd and Co., Booksellers, York; will be forwarded to the Bishop of Quebec, *direct*, and *without diminution*, or intervention of any society whatever, except perhaps (should it be established) a Committee now forming in London, by a number of pious and influential friends of the episcopal communion, for the sole purpose of facilitating a more full and regular supply to the Canadian church.

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#### LAST ACT OF PARLIAMENT REGULATING BENEFIT FRIENDLY SOCIETIES.

By the 10 Geo. IV. c. 56 (as amended by the 5 Will. IV. c. 40), societies may be formed for providing relief to members, their wives, children, relations, or nominees, in sickness, infancy, advanced age, widowhood, or other natural state of contingency whereof the occurrence is susceptible of calculation by way of average, or for any other purpose which is not illegal; the rules therefore may now provide for relief in case of loss by fire or shipwreck; substitutes

if drawn for the militia; a weekly allowance if reduced to a workhouse or imprisoned for debt, and for payment towards the expenses of the feast, &c., &c.; but for all such purposes, the contributions must be kept separate and distinct from the payments which may be required on account of relief in case of sickness, infancy, advanced age, widowhood, or other natural state of contingency, susceptible of calculation by way of average; or the charges must be defrayed at the time by extra subscription of the members. The money payable on the death of a member may be received by any person nominated by such member, and is not confined to his wife, child, or relation.

The fee payable to the barrister for his certificate is one guinea, but he is not entitled to a fee in respect of any alteration or amendment of any rules, upon which one fee has been already paid within the period of three years, nor for any certificate to rules, &c., which are copies of any that have been certified by him and duly enrolled, 5 Will. IV. c. 40, s. 4, 5.

The returns of sickness and mortality required to be made pursuant to the 10 Geo. IV. c. 56, s. 3, are to be sent to the barrister, and not to the clerk of the peace, 5 Will. IV. c. 40, s. 4, 5.

So much of the 2 Will. IV. c. 37, as required societies which were enrolled under the 33 Geo. III. c. 54, &c., to be enrolled under the 10 Geo. IV. c. 56, is repealed, and such societies may continue under the provisions of the 33 Geo. III. c. 54, &c., until they make any alterations in their present rules, in which case they must conform to the provisions of the 10 Geo. IV. c. 56, as amended by the 5 Will. IV. c. 40.

By the 5 Will. IV. c. 40, s. 4, a considerable saving of expense, &c. in the enrolment of rules has been made. Two copies of these rules, alterations, or amendments, written on paper, or parchment, signed by three members, and the clerk or secretary, (accompanied, in the case of an alteration or amendment of rules, with an affidavit of the clerk or secretary, or one of the officers of the said society, that the provisions of the act under which the rules are enrolled have been complied with,) must be sent, with the fee of one guinea, to the barrister appointed to certify the rules of savings' banks, for the purpose of ascertaining whether the said rules, or alteration or amendment thereof, are calculated to carry into effect the intention of the parties framing such rules, &c., and in conformity to law and the provisions of the 10 Geo. IV. c. 56, and 5 Will. IV. c. 40; and the barrister is to advise with the clerk or secretary, if required, and give a certificate on each of the said copies, that the same are in conformity to law, and to the provisions of the 10 Geo. IV. c. 56, and 5 Will. IV. c. 40, or point out in what part or parts the said rules are repugnant thereto. The barrister is to return one of the copies to the society, and to send the other to the clerk of the peace for the purpose of being enrolled; but the rules may be legally acted upon from the time when the same are certified by the barrister.

A society, therefore, will not in future incur any expenses, &c., in communicating with the clerk of the peace, or in forwarding the rules to or receiving them from the barrister, as all rules, letters, and packets relating solely and exclusively to friendly societies, if sent by the general post, under cover, directed to the "barrister appointed to certify the rules of friendly societies, London," will be delivered to and returned by the barrister free of postage. The whole expense of the enrolment cannot, therefore, exceed one guinea.

Friendly societies enrolled under the 10 Geo. IV. c. 56, or the 5 Will. IV. c. 40, may invest their funds in a savings' bank to any amount.

The following are among the benefits derived from a friendly society being enrolled under the 10 Geo. IV. c. 56, as amended by the 5 Will. IV. c. 40:—The rules are binding, and may be legally enforced—Protection is given to the members, their wives and children, &c., in enforcing their just claims, and

against any fraudulent dissolution of the society—The property of the society is declared to be vested in the trustee or treasurer for the time being—The trustee or treasurer may, with respect to property of society, sue and be sued in his own name—Fraud committed with respect to property of society is punishable by justice—Court of Exchequer may compel transfer of stock, &c., if officer of society abscond or refuse to transfer, &c.—Application may be made to Court of Exchequer by petition, free from payment of court or counsel's fees, &c.—Disputes settled by reference to justices or arbitrators; order of justices or award of arbitrators final—Power to invest their funds to any amount in the savings' banks—Power to invest their funds with the commissioners for the reduction of the national debt, and to receive interest at the rate of 3*l.* 16*s.* 9*d.* per cent.—Priority of payment of debts, in case officer, &c., of society becoming bankrupt, insolvent, has an execution, &c. against his property, or dies—In case of death of members, payment may be made of sum not exceeding 30*l.* without the expense, &c., of obtaining letters of administration—Members are allowed to be witnesses in all proceedings, criminal or civil, respecting property of society—Exemption of all documents, &c., from stamp duty—All correspondence, &c., with barristers, free from postage.

## CLERICAL SUBSCRIPTIONS.

	Northumber- land.*	Hereford- shire.	Cheshire.	Northamp- tonshire.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.
Hospitals, Dispensaries, Infir- maries, &c.....	178 14 0	168 18† 0	124 2 0	223 13 0
Mendicity and Indigent Sick or Charitable Society.....	13 19 0	—	40 6 0	
Society for Shipwrecked Mari- ners and Widows.....	30 9 0			
Lunatic Asylum.....	—	204 0 0		
District Committee of Society for Promoting Christ. Knowledge	211 16 0	63 17 0	53 18 6	60 18 0
Dist. Comm. of Society for Pre- pagation of the Gospel.....	49 7 0	—	31 4 0	47 15 0
Auxiliary Bible Society & Tract Society.....	16 19 0	15 13 0	12 10 0	14 14 0
Auxiliary Church Missionary So- ciety.....	28 10 3	23 0 0	11 11 6	23 2 0
Church Building Society and School Building Society.....	56 18 0			
Dist. Comm. of National Society.	—	—	28 8 6	87 3 0
Infant School, School of Indus- try, and Clothing Society.....	6 11 0	84 19 0	26 13 0	
Schoolmasters' Association.....	10 9 0			
Society for Conversion of Jews....	8 10 6	—	8 16 0	
Society for Relief of Clergy.....	175 16 6	170 2 0	304 12 6	184 4 6
	782 19 3	736 9 0	642 2 0	641 9 6

\* There have been 560*l.* of recent donations to these various charities from clergy.

† There is a dispensary at Ledbury.

### LIST OF SUBSCRIBERS TO BISHOP JEBB'S MONUMENT.

Names of Irish Subscribers already received.		English Subscriptions.	
£	s. d.	£	s. d.
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Rev. A. J. Preston	10 0 0	Mrs. Peter La Touche	5 0 0
Ven. J. W. Forster, L.L.D.	50 0 0	A Friend	5 0 0
Col. H. O'Donnell, K.C.B.	5 0 0	Mrs. Hook	2 2 0
Rev. Henry H. Rose	5 0 0	Rt. Hon. T. Spring Rice,	20 0 0
Rev. T. G. Willis, L.L.D.	10 0 0	Miss Hornby	5 0 0
James M'Mahon, Esq.	10 0 0	Rev. T. Hartwell Horne,	5 5 0
John S. Thwaites, Esq.	3 0 0	Sir Henry Halford, Bart.	10 0 0
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Alder. D.F.G. Mahony	3 0 0	Miss Wilson	5 0 0
Capt. G. H. Fitzgerald	2 0 0	Rev. C. A. Ogilvie	5 0 0
Rev. Godfrey Massey	5 0 0	Dr. Routh, President of Magdalen College, Oxford	10 0 0
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Rev. E. Herbert, of Kil- lynn	3 0 0	Master of St. John's, Cambridge	10 0 0
William Smith, Esq.	1 0 0	Archbp. of Canterbury,	10 0 0
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Rev. Rich. Moore, P. C. of St. Patrick's	1 0 0	J. H. Butterworth, Esq.	5 0 0
Rev. T. Willis, Kilmurry	1 0 0	Lord Sidmouth	10 0 0
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Rev. R. Conway Hurly	50 0 0	Master of Trinity Coll., Cambridge	5 0 0
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The Attorney-General	10 0 0		
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## BOCKING CHURCH RATE.

TO THE PARISHIONERS OF BOCKING.—It is well known to those who attended the Vestry Meeting, that it was agreed to take down all votes that should be offered, and to scrutinize them afterwards. In accordance with that arrangement, the scrutineers met on the 2nd Sept., and it being requisite that some rule should be laid down for our government, it was agreed *by all parties*, that the votes *not objected to by either party* should be passed as good; and those that might be objected to, should be placed on a separate list, to be reconsidered afterwards, and legal advice taken on any cases that might require it; and it must be obvious to every one, that as there was no umpire appointed to preside at our meetings, this was the only reasonable method that could be adopted to arrive at a just conclusion.

On proceeding with the business, we soon found it necessary to make objections to persons *who, although demanded of them, had not paid their rates previously to voting*, which caused a good deal of irritation and idle talk about *substantial justice* being done to parties who, though they were not prepared to pay directly, did tender their money before the close of the two days' poll. Now, as the Vestry Act expressly says that "No person who shall have *refused or neglected* to pay *any* rate for the relief of the poor which shall be due from, and shall have been demanded of him, shall be entitled to *vote* or be *present* at any vestry of the parish," we contended, not knowing where the line could be drawn, that such votes should be placed on the objectionable list—this *we considered substantial justice*. A man is qualified to vote or he is not; and if he had *refused or neglected* to qualify himself according to the statute there could be no injustice in rejecting him. Thus, after six hours labour, we got through the first day's polling.

On the second day of meeting, our opponents, to our great surprise, wanted, in the first instance, to go over the Doubtful List, with the view, it is presumed, of reducing the number, and even threatened to take advantage of some informality in the proceedings at the meeting, if we persisted in refusing our assent: finding, however, that we were resolved to abide by the plan first laid down, they gave up the point.

Shortly after, they proposed and insisted upon going over *again* the votes which had been *passed as good on the first day*, and to recanvass their merits. Finding our opponents so capricious and eccentric in their movements, and consequently affording no prospect of a termination of the business, we made up our minds to proceed no further with them, and have since seen no cause to regret our decision.

The chairman afterwards informed us, that Mr. Courtauld and his colleague had agreed, that each party should go through the scrutiny, and make a separate report. They met accordingly (with Sir H. Oakeley in the chair), and having gone through as much of the business as they thought proper, they again altered their minds, and most unwarrantably protested against our meeting for a similar purpose, and against our having the use of the Rate Books in the execution of our part of the duty; this induced Sir Herbert to decline meeting them again upon the business—he, therefore, sealed up the books, till it should be considered what was the best course to pursue, which, however, they broke open on their second day of meeting, and finished the matter by furnishing to the public the *ex parte* statement now in circulation, and which, it would seem, is the only one they ever intended should be made.

In conclusion, we beg to state, that in the report delivered in by us to the chairman, we have given all parties the benefit of any doubts respecting their right to vote, and in those cases where the demand of the rate was only made by deputy, we uniformly placed such votes *on the unobjectionable list*. Having thus done, what *we* call substantial justice to all parties, we cannot forbear calling the *particular attention* of the parishioners to a class of persons (18 or

19 in number), who voted on this occasion *against the rate, who, be it remembered, never paid a rate before of any kind*: all these persons have a *significant cross in red ink* placed against their names in the Rate Books, indicating to the overseers, *that they are excused on account of their poverty*; there is another case of a woman having voted, who is in the receipt of a weekly allowance from Braintree parish; another, of a pauper who was removed to Twinsted at our expense, the amount of whose rate, on his return, was furnished by the overseer, and he voted, although at the time he was not an inhabitant; another man voted who has since died, and been buried at the expense of the parish; and another, who has been and is now in the actual receipt of a weekly allowance of 2s. from the parish funds. We forbear to make any comments on this part of the proceedings; we would rather invite them to look through our List and tell us if they can find people of the like description. It is not for us to account for paupers suddenly becoming rich enough to come forward and volunteer the payment of their rates on such an occasion; we shall therefore leave it to the parishioners to draw their own conclusions, and content ourselves with merely expressing our *admiration* of the indefatigable industry of our opponents, who, in so short a space of time, were able to find up this *chosen band of followers*, report them fit for service, and bring them into the field.

Since writing the above, the chairman has made his report to the churchwardens, a copy of which we subjoin, by which it will be seen that he is in the singular position of not being able to declare either for or against the rate, occasioned by Mr. Courtauld's refusing the means to enable him to do so; this alone, to our minds, is conclusive. A good cause requires no concealment.

JOHN HOLMES,

Bocking, 29th Sept. 1834.

FOR SELF AND COLLEAGUE.

Bocking, Sept. 29th, 1834.

GENTLEMEN,—As Chairman of the vestry which was held on the 27th ult., I have to announce to you the termination of the scrutiny of votes tendered for and against the church rate, for which you then applied.

Two distinct and widely different reports have been made to me by the appointed scrutineers. The two gentlemen selected from among the supporters of the rate, report as follows:—

<i>For the Rate.</i>		<i>Against the Rate.</i>	
Votes polled . . .	147	Votes polled . . .	168
Bad votes . . .	6	Bad votes . . .	34
<hr/>		<hr/>	
Good votes . . .	141	Good votes . . .	134
<i>Majority in favour of the Rate . . . . .</i>		<i>7</i>	

They have, at the same time, supplied me with the whole list of votes, have specified the rejected votes, and stated, in each case, the ground of objection. The following is the report on the other side:—

<i>For the Rate.</i>		<i>Against the Rate.</i>	
Votes polled . . .	147	Votes polled . . .	168
Bad votes . . .	14	Bad votes . . .	5
<hr/>		<hr/>	
Good votes . . .	133	Good votes . . .	163
<i>Majority against a Rate . . . . .</i>		<i>30</i>	

In order to enable me to decide between these conflicting statements (with the assistance of a legal adviser, who should be *mutually approved*), I applied to Mr. Courtauld for the same information that had been given me on the other side, namely, a list of the votes rejected by him and his colleague, together

with a statement of the objections in each case. *He declines to supply that information, "demanded" (as it certainly was) "upon the ground that their report is not definitive."* I remain, Gentlemen, very faithfully yours,

H. OAKLEY.

To the Churchwardens of Bocking.

### ST. MARTIN'S.

THE Reform Committee of the parish of St. Martin-in-the-Fields, appointed on the 24th of June last, have published one of their reports on the state of the parish expenditure. They say that, for many years, the expenditure has exceeded the income. The pew rents of the church are only one-third of what they are in St. James's. Pews are in several instances let for 6*l.* 6*s.* a year, whilst any person now applying for a vacant one cannot get it under 10*l.* 10*s.* The Duke of Northumberland has three of the best pews in the church, though he does not pay a farthing for them. The amount received for pew rents is 625*l.* 8*s.* a year, and for burial fees 323*l.* 19*s.* 2*d.*, making a total of 952*l.* 7*s.* 2*d.* The Committee recommend that the afternoon lecturer be paid by voluntary subscription—that the salary of the vestry clerk be reduced from 200*l.* to 100*l.* a year—and that the payment of 13*l.* 10*s.* to the clerk be discontinued. This recommendation is made on the ground that Dr. Hamilton, who holds the office, receives 500*l.* per annum, while he employs a deputy, to whom he only gives 40*l.* per annum. They recommend that the salary of the organist be reduced from 96*l.* to 50*l.* a year—that the practice of giving Christmas-boxes be discontinued—and that the church be lighted with gas, by which a yearly saving of 45*l.* will be effected. By adopting all the recommendations of the Committee, the saving to the parish will be 646*l.* 12*s.* annually, particularized as follows:—The two lecturers, 120*l.*; one afternoon preacher, 100*l.*; vestry clerk, 100*l.*; early prayers, 10*l.*; curate at Drury-lane, 20*l.*; parish clerk, 13*l.* 10*s.*; vicar, third service, 26*s.* 5*s.*; grave-digger, 12*l.*; organist, 40*l.*; two beadles, 20*l.*; supernumerary ditto, 60*l.*; vestry-keeper, 7*l.* 17*s.* 6*d.*; sextons, 20*l.*; pew-openers, 10*l.*; vestry clerk, for stamps, &c., 1*l.* 19*s.* 6*d.*; gas, 45*l.*; uniting the duties of beadle and vestry-keeper, 40*l.* Total reduction on the annual expenses of the church, 646*l.* 12*s.* The Committee further recommend that the proposed reductions be carried into effect at Michaelmas next.—*Observer.*

### CHURCH MATTERS.

THE Correspondence of this month anticipates so much of what would have been said here, as to leave no necessity for anything but one or two remarks on matters of fact.

In the first place, the church rates, it is satisfactory to see, have been carried in most large places. In Coventry, Wakefield, Middleton,\* Clerkenwell, Frome, Dudley, Sedgely, &c., they were carried triumphantly. The result of the contest at Manchester is not yet known. The church was in a great majority for the first three days, and on the last of them the majority was 700. On the

\* There was no attempt made this year to refuse the rate, although last year there was a poll, and an action in the Ecclesiastical Courts. It is a place of 15,000 inhabitants.

fourth, by a manoeuvre of the dissenters, there were no means of checking the votes from one district, as the overseers withdrew the books, and a rush of voters, who had no votes, came in and procured a majority of above 1100 *against* the rate. A scrutiny was demanded, and it appears that there is a great disposition, in the overseers of one part, to hold back their books, and thus the church party will find a difficulty in getting rid of false votes. What is one to say of parties who have recourse to such stratagems, and of papers, like the "Patriot," which exult at such proceedings. The proceedings at Bocking (given elsewhere) likewise deserve notice. But the general victory is very satisfactory, as the dissenters avowedly have put out all their strength this year.

What will be the pretext in Parliament next year for passing a Church Rate Bill? Not the state of the great towns, surely.

The next matter is a very different one. It is the formation of several District Committees, in Yorkshire, (in connexion with the Foreign Translation Committee of the Society for Promoting Christian Knowledge,) the object of which, however, is to supply *English* Bibles, Testaments, and Prayer Books. The arrangement deserves careful attention. It obviously arises from this state of things—viz., that there is a body of persons who dislike the Bible Society, and wish to connect themselves more closely with their own church, but who also dislike the tracts issued by the Society for Promoting Christian Knowledge. This Foreign Committee is a sort of convenient means of connecting themselves with the society, without having any connexion with its tracts. It should be said that the society has taken no part at all in the proceeding. It cannot, of course, refuse to sell Bibles and Common Prayer Books, at the *cost price*, to these new district committees, but it does no more, and it obviously could do no more, without condemning itself. No comment is here made on this arrangement, by way of either praise or blame. It is noticed here merely on the principle of *chronicling*, and as a matter so important as well to deserve to be chronicled. Committees formed on this plan will not, of course, complain of the tracts of the society, as they have avoided all connexion with them, and the members look to supplying themselves with tracts elsewhere. With them, therefore, there will, at least, be complete peace.

The reader's attention is particularly requested for a letter on the condition of things in Ireland, and the subscription proposed in it. Surely we cannot do less than the excellent writer has recommended. Cannot we do much more?

The following paper was drawn up for a different part of the Magazine, but, after all, its proper place seems to be here.

#### EDUCATION.

THE papers in the two last numbers of this Magazine have, it may be hoped, directed the attention of all readers to the views entertained at present by persons of influence as to some new schemes of education. But every day shews to what extent this scheme has laid hold of the minds of these persons, for it is thrust forward in the most singular way, by every means and every channel which they can devise. Among other curious instances, one may be found in the monthly supplement to the *Penny Magazine*, published on Sep-

tember 30th. It contains a long article on Hogarth's "Rake's Progress," with plates, (one of a series, it seems, of illustrations of Hogarth,) and it must obviously want no little ingenuity to attack old systems of teaching, and recommend new, under illustrations of Hogarth. Yet so it is.

"In looking back upon the scenes of vice and misery which Hogarth has so truly depicted in this series of plates, we are naturally led to consider what are the causes of these fatal evils which have prevailed, and still prevail, so extensively in the most civilized states of man. There can be no doubt, we think, that they almost entirely proceed from improper education. The young man whose wretched career is here depicted, is presumed to have been sufficiently instructed in the elements of knowledge—he *was educated, probably, at some public school: one of the commentators of Hogarth says, that in the first plate the miser's heir is represented as just summoned from the university by the death of his father. In these venerable institutions too little attention has always been paid to the education of the moral feelings—to the formation of correct notions of the responsibility under which every member of society labours to discharge his duty to the best of his ability, according to his opportunities.* The rich, to whom much is given, and from whom, therefore, much is demanded, seldom hear this lesson. They are not early instructed in the "icy precepts of respect"—the severe maxims of prudence; but are led to fancy that riches are all-powerful, and that the pleasure of their possessor is the only rule for their administration, &c. &c. For such evil notions as these there is no corrective but sound education,—not the education only of the intellect, but of the heart,—not a mere cultivation of the memory and the imagination, but a strengthening of the moral principle. How this effect is to be attained is not our province to discuss. It is enough for us to express our conviction, that for the correction of the early mistakes, which lead to the debasements of high life or of low, the same educational process is necessary.

"The time may come when the vices and wretchedness which Hogarth has depicted in his 'Rake's Progress' and his 'Gin Lane' shall be looked upon as curious evidences of a past state of manners. If that happy time should ever arrive, it will be accompanied by the devotion, both of the rich and the poor, to those sources of pleasure which nature has opened to us in the cultivation of our higher tastes, and the indulgence of our purer affections. False excitements will then be valued as they deserve. The frivolities of the great, and the grossness of the vulgar, will then be weighed in the same scale. *Men of all ranks will have more enjoyments in common. A more healthy state of the social system will be generally induced.* Those who are poor will labour with cheerfulness; those who are rich will know that wealth is given to them, not to squander, but to render a source of public and private benefit.

"Nor are we without hope that such a time may arrive. The progress of the humanizing influences of civilization has already banished from our cities many of the more open exhibitions of profligacy which were common in Hogarth's day. Night taverns, dedicated to riot and debauchery, *uncontrolled by the police,*—highwaymen and pickpockets resorting to public places without fear,—ragged boys gambling in the causeway,—prisons, at once the most filthy and corrupting;—such things as these are greatly changed amongst us. Vice does not thrust up her brazen front at noon-day;—she puts on the semblance of decency, and decency is the portal of virtue. Hogarth's prints undoubtedly shew us that in many things we have improved. *It is education alone,—not an education confined to small corners of the land, but a broad and universal system of educating all the members of the state with the conviction that they have all high duties to perform,—which can carry forward these improvements as becomes a country which has done so much for example, though she has still left so much undone.*"

The justice and equity of the reasoning in this paper are truly conspicuous. There is a rake—a creature of the painter's imagination—in whom he is about to shew the evils of profligacy, and whom he brings forward first of all as a heartless seducer, coolly offering money as a compensation to the woman whom he has corrupted. This *figment of the imagination of Hogarth*, says the just, candid, and liberal writer of the "Penny Magazine," *was educated at a public school, and afterwards at one of the universities*, for these venerable institutions were never very scrupulous in inculcating morality! *Nisi nocuisses, mortuus esses.* If this writer speaks from experience, and derived his own intellectual proficiency from one of these venerable institutions, it may be feared that they are, at least, as careless in inculcating logic as morality. For thus, it appears, must he reason:—No man is bad except from bad education. No education is bad except at the public schools and universities. Ergo, every bad man was educated at the public school and university. The schools of old times would have begged for *some* sort of proof of the major and minor. But one has hardly patience to write calmly of this dull slanderer. He may persuade the class of readers for whom he writes—and who probably never knew a single

person educated at one of these great institutions—that they are mere hot-beds of vice. But no man who looks back to his own acquaintances in life can fail to own, whatever *theory* he may entertain (and there are doubtless great difficulties on the subject), that a very full and large share of the worst, the most sensual and profligate, as well as mean and base of men, have had the *advantage* of escaping those dens of wickedness—the public schools; and that out of them have come very many of the most moral, religious, industrious, and well disciplined men of the age. There is much to be amended in all schools, and in public schools as well as others. But it is gross dishonesty to compare them with institutions yet unborn, which, of course, will be represented by their advocates as all-perfect, as well as all-pure; and may be so represented safely, because facts which exist only in the air cannot be contradicted. The question will be, when large masses of boys, or young men, are brought together, what are the most effectual means of controlling that propensity to evil which exists in their nature, which, in boys as well as men, is too often fostered by their living together in large numbers, and which will unquestionably take the liberty of exhibiting itself in the yet unborn schools of our reformers, should they ever exist *in esse*, and disturbing their visions of halcyon days of purity and peace? The question how one whose nature has much of evil in it, and who is to go shortly into the midst of evil in the world, can be taught *to reject the evil*, as well as to *choose the good*, and whether the end will be achieved by keeping him from all knowledge of evil till he is pushed into the midst of it, or, in other words, by entirely private education, is a very grave one, and involves some of the subtlest questions respecting ethics and metaphysics. But to suppose that, if boys are—not to be taught in the same room, only, but—to play and to live together, a large share of evil will not rise up among them, and to attribute it to the school and the teacher is gross injustice—one among a thousand specimens of the injustice of the destructive spirit, which attributes unhesitatingly to the institution which it wishes to destroy, those evils which are inherent in the nature of man, and will spring up with the new building and flourish as they did in the old, which has been beaten down. How it is to be kept down, or how the moral principle is to be established in the new system, the “Penny Magazine” writer says it is not his province to discuss. It is only his province to slander the old system, without the shadow of a pretence—to put forward his slanders on an occasion where nothing but malice could suggest them—and such slanders as are fully contradicted by experience and fact, whatever theory may suggest. But, of course, this—and far worse than this—will pass current with those for whom it is designed, when accompanied by the pandering to their vanity which is here practised. The high and low must undergo the same educational process! Under the happy new era, the more healthy state of the social system, they are to have more enjoyments in common, &c. &c.! These miserable fallacies, the product of a superficial view of man, if it is not a dishonest one, of course dazzle those who have no clear nor wide views of their own, but are easily led by the prospect of their own exaltation to hate whatever seems to stand in its way.

The burthen of the song, however, is still “*a broad and universal system of educating all the members of the state.*” That is “the key-note of the strain.” What we may be condemned to endure from the hands of arbitrary power remains to be seen. But let the burthen of *our* song be, that no tyranny can be so cruel, and no oppression so significant of the lowest degradation, as that where a child’s education is wrested from his father’s hands. It is all very well to say that a father may add what he pleases to the oppressive education forced on him by power. He *may*, doubtless, but the occupations and opportunities of many fathers do not enable them to conduct their children’s education themselves. But they seek for a master who holds the same principles as they do, and to him they commit their son, because they know that, according

to the principles or no-principles of his school life, will be the tenour of his future one. That the "broad and universal system" will not have the only principles which a religious father will think of any value is quite certain, and, consequently, till the die is cast, every religious father must strain every nerve to preserve his children and his children's children from the fate which awaits them if the "broad and universal system" be established.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Bangor .....	Sept. 7.
Bishop of Salisbury, Salisbury Cathedral .....	Sept. 21.
Bishop of Hereford, Hereford Cathedral .....	Sept. 21.
Bishop of Llandaff, Llandaff Cathedral .....	Sept. 21.
Bishop of Winchester, Farnham Castle .....	
Bishop of Bath and Wells, Chapel, Wells Palace .....	Oct. 21.
Bishop of Rochester, St. Margaret's Church, Westminster ...	Oct. 26.

#### DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Arden, Francis E.....	B.A.	St. Peter's	Camb.	Rochester*
Barker, Joseph H.....	B.A.	St. John's	Camb.	Hereford
Barlow, H. M. ....	B.A.	Wadham	Oxford	Rochester*
Barrett, J. C.....	B.A.	Christ Church	Oxford	Bath and Wells
Blundell, Thomas (Literate)				Salisbury
Booth, Leeds C.....	B.A.	St. Peter's	Camb.	Rochester*
Buckeridge, A. N.....	S.C.L.	St. John's	Oxford	Bath and Wells
Byng, John.....	B.A.	Merton	Oxford	Rochester*
Cachemaille, Jacques }				Winchester
Louis Victor .....				
Clark, T.....	B.A.	Pembroke	Oxford	Bath and Wells
Clements, A. ....	B.A.	Trinity	Dublin	Bath and Wells
Coles, J. S.....	B.A.	Emmanuel	Camb.	Bath and Wells
Cooper, Edward.....	S.C.L.	Trinity Hall	Camb.	Llandaff
Dampier, Robert .....	S.C.L.	Christ Church	Oxford	{ Llandaff, by let. dim. from the Bp. of Bristol
Daniel, H. T.....	B.A.	St. Peter's	Camb.	Bath and Wells
Digby, Kenelm H. ...	B.A.	Christ Church	Oxford	Rochester*
Gibbes, Heneage ....	M.B.	Downing	Camb.	Bath and Wells
Goodwyn, C. F.....	B.A.	St. John's	Camb.	Rochester*
Greville, Algernon ...	B.A.	St. Peter's	Camb.	Rochester*
Hales, J. Tooke.....	B.A.	Christ's	Camb.	Rochester*
Haslewood, A. B. ...	B.A.	Christ's	Camb.	{ Rochester, by l. d. from the Archbp. of Canterbury
Hurnard, W. Burr ...	B.A.	Corpus Christi	Camb.	Rochester*
Jackson, J. E.....	M.A.	Brazenose	Oxford	Bath and Wells
James, C.....	B.A.	Exeter	Oxford	Bath and Wells
Lambert, R. F.....	B.A.	St. John's	Oxford	Bath and Wells
Langford, E. H.....	B.A.	Sidney	Camb.	Bath and Wells
Letts, John.....	B.A.	Sidney Sussex	Camb.	Rochester*
Maxwell, Charles .....	B.A.	Balliol	Oxford	{ Llandaff, by let. dim. from the Bp. of Bristol
Mears, William .....	B.A.	Queen's	Oxford	Rochester*
Mosse, S. Tenison.....		Trinity	Dublin	Rochester*

\* By Letters Dimissory from the Bishop of Norwich.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Russell, R. Norris.....	B.A.	Caius	Camb.	{ Rochester, by let. dim. from the Bp. of Ely
Scott, G. H. C.....	B.A.	Exeter	Oxford	{ Rochester, by l. d. from the Bp. of Chichester
Smith, Reginald S.....	M.A.	Balliol	Oxford	{ Llandaff, by let. dim. from the Bp. of Bristol
Smith, R. J. ....	B.A.	Worcester	Oxford	Bath and Wells
Strickland, John .....	B.A.	Wadham	Oxford	Hereford
Tait, David.....	M.A.		Glasgow	Rochester*
Wilberforce, H. W. ...	M.A.	Oriel	Oxford	Winchester
Williams, Thomas.....	B.A.	Jesus	Oxford	Llandaff
Williams, W. Lloyd ...	B.A.	Jesus	Oxford	Bangor

PRIESTS.

Alford, Henry .....	B.A.	Trinity	Camb.	Rochester*
Barham, C. H. ....	M.A.	Christ Church	Oxford	Rochester*
Barrow, — .....	B.A.	Wadham	Oxford	Bath and Wells
Bird, J. Waller .....	B.A.	Wadham	Oxford	Rochester*
Blyth, William .....	B.A.	Christ's	Camb.	Rochester*
Bussell, J. G.....	B.A.	Wadham	Oxford	Bath and Wells
Caley, R. L. ....	B.A.	St. John's	Camb.	Bath and Wells
Campbell, R. R.....	S.C.L.	Trinity	Camb.	Bath and Wells
Cockayne, T. O.....	M.A.	St. John's	Camb.	Bath and Wells
Cooke, Isaac Urban ...	B.A.	St. Edmund H.	Oxford	{ Llandaff, by let. dim. from the Bp. of Bristol
Coulcher, George .....	M.A.	Corpus Christi	Camb.	Rochester*
Davies, William (Literate)				{ Llandaff, by let. dim. from the Bp. of Bristol
Evans, David .....		St. David's, Lampeter		{ Llandaff, by let. dim. from the Bp. of Bristol
Fish, George .....	B.A.	Trinity	Camb.	Rochester*
Giles, W. G. ....	B.A.	Wadham	Oxford	Rochester*
Gosling, E. Johnson ...		Magdalen Hall	Oxford	{ Llandaff, by let. dim. from the Bp. of Bristol
Grigson, W. ....	B.A.	Corpus Christi	Camb.	Rochester*
Groome, R. H. ....	B.A.	Caius	Camb.	Rochester*
Guille, Edward .....	B.A.	St. John's	Camb.	Winchester
Howell, John, (Literate)				{ Llandaff, by let. dim. from the Bp. of Bristol
Jekyll, J.....	B.A.	St. John's	Camb.	Bath and Wells
Lister, William, (Literate)				{ Llandaff, by let. dim. from the Bp. of Bristol
Lockwood, C. B. ....	B.A.	St. John's	Camb.	Rochester*
Luscombe, C. J.....	B.A.	Worcester	Oxford	Bath and Wells
Marsh, William .....	B.A.	Pembroke	Camb.	Rochester*
Martin, Frederick .....	M.A.	Trinity	Camb.	Rochester*
Maynard, George .....	B.A.	Caius	Camb.	Rochester*
Netherwood, John .....	M.A.	Corpus Christi	Camb.	Rochester*
North, I. W. ....	B.A.	Trinity	Camb.	Rochester*
Owen, Owen .....	B.C.L.	Queen's	Camb.	Rochester*
Phabays, J. F. S. ....	B.A.	Queen's	Oxford	Bath and Wells
Powell, Thomas, (Literate)				{ Llandaff, by let. dim. from the Bp. of Bristol
Priest, Edward .....	B.A.	Corpus Christi	Camb.	Rochester*
Pritchard, Charles.....	M.A.	St. John's	Camb.	{ Rochester, by let. dim. from the Bp. of Ely
Reeve, A. Charles.....	B.A.	Trinity	Camb.	Rochester*
Richards, T. ....	B.A.	Queen's	Oxford	Bath and Wells
Schofield, Philip .....	B.A.	University	Oxford	Rochester*

\* By Letters Dimissory from the Bishop of Norwich.



<i>Name.</i>	<i>Degres.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Simpkinson, Thomas ...	B.A.	Balliol	Oxford	Hereford
Spencer, John Leigh...	M.A.	Worcester	Oxford	Hereford
Starkey, S. ....	B.A.	Trinity	Camb.	Bath and Wells
Thompson, Joseph.....	B.A.	Christ's	Camb.	Rochester*
Tottenham, E.....	M.A.	Trinity	Dublin	Bath and Wells
Vaughan, E. P. ....	B.A.	Balliol	Oxford	Bath and Wells
Wegg, Robert ....	B.A.	St. John's	Camb.	Rochester*
Wickham, E. D.....	B.A.	Balliol	Oxford	Bath and Wells
Williams, W. M. H...	M.A.	Trinity	Dublin	Bath and Wells
Whiteford, H. J. ....	B.A.	Magdalen	Camb.	Hereford

His Grace the Archbishop of York intends to hold a general Ordination at Bishopthorpe, on Sunday, the 16th of November.

The Bishop of Winchester will hold his next Ordination on the 14th of December, at Farnham Castle.

The Bishop of Chichester will hold an Ordination on the 21st of December next.

### CLERICAL APPOINTMENTS.

Allen, Rev. Dr. ....	Bishop of Bristol.
Atkinson, Christopher...	Reader of St. James's Church, Bury St. Edmunds, Suffolk.
Carter, John.....	Incumbent of the New Church at Frenchay, near Bristol.
Douglas, Henry .....	Prebendary of Durham Cathedral.
Dupuis, George John...	Lower Master of Eton School.
Moore, Hon. Edward...	Canon of Windsor.
Probert, John, Incumbent of St. James's Chapel, Pontypool, a Surrogate for the Diocese of Llandaff	
Snooke, H. B., Curate of Titchfield, Hants, a Surrogate for the Diocese of Winchester.	
Taylor, Robert .....	Domestic Chaplain to Earl Nelson.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ball, John .....	{ St. Lawrence V., Reading }	{ Berks }	Sarum	St. John's Coll., Oxon.
Barker, J. H.....	{ St. Peter's C., Here- ford }	{ Heref. }	{ P. of D. of Hereford }	
Bradley, R. B. ...	Ash Priors P. C.	Somerset	B. & W.	Sir T. Lethbridge, Bt.
Bull, J. G. ....	Tattingstone R.	Suffolk	Norwich	
Bywater, J.....	Morleigh R.	Devon	Exon	Earl of Morley
Clifford, J. B.....	Petersfield C.	Hants	Winchest.	Bp. of Winchester
Collyer, Thomas...	Bungay St. Trinity V.	Suffolk	Norwich	Bishop of Ely
Cooke, H. ....	Black Notley R.	Essex	London	M. Wyvill, Esq.
Daubeney, A. F...{	Bourton-on-the- Water R.	{ Glouces. }	Glouces.	J. D. Croome, Esq.
Eade, J. ....	Witton-le-Wear P. C.	Durham	Durham	Sir W. Chaytor, M.P.
Fisher, George ...	Simonburn R.	Northum.	Durham	Lds. of the Admiralty
Hodgson, J. M....	Gidley R.	Devon	Exon	Rev. T. Whiphram
Haughton, C. D...{	Trinity Chapel C., Salford, near Man- chester }	{ Lancash. }	Chester	
Hutchinson, W....{	Incumbent of New- ton Chapelry, Man- chester }	{ Lancash. }	Chester	Manchester Coll. Ch.
Kelly, Walter .....	Preston-cum-Hove V.	Sussex	Chichester	Preb. of Hove
Lane, Ambrose ...	Pendleton C.	Lancash.	Carlisle	Rev. T. Blackburne
Laurence, T. F....	East Farndon R.	Northam.	Peterboro'	St. John's Coll., Camb.
Mickle, John .....	South Leverton V.	Notts	York	Dean of Lincoln
Mossop, Isaac.....	Smarden R.	Kent	Cant.	Abp. of Canterbury

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Muncaster, J. ....	{ St. John's P. C., Oulton, near Leeds }	York	York	Archbishop of York
Oldham, J. R. ...	{ St. Paul's Ch., Huddersfield }	W. York	York	Vicar of Huddersfield
Penleaze, John ...	Black Torrington R.	Devon	Exon	J. S. Penleaze, Esq.
Penton, Thomas...	North Baddeley D.	Hants	Winches.	T. Chamberlayne, Esq.
Prevost, Sir G., bt.	Stinchcombe C.	Glouces.	Glouces.	Bishop of Gloucester
Ram, Abel John...	Towcester V.	Northam.	Peterboro'	Bp. of Lich. & Cov.
Redsdale, R. ....	Tillington V.	Sussex	Chichester	Earl of Egremont
Squire, Edmund...	Ashen R.	Essex	London	Lord Holland
Stafford, J. H. ....	St. Paul's R., Liverpool	Lancash.	Chester	{ The Common Council of Liverpool.
Strickland, J. ....	{ Moreton-upon-Lugg C. }	Hereford	{ Pec. & Exem. }	{ Preb. Moreton Magna in Hereford Cath.
Thompson, E. ....	Keyworth R.	Notts.	York	P. Thompson, Esq.
Tomblin, Charles..	Langtoft V.	Lincoln	Lincoln	Sir G. Heathcote, Bt.
Turner, Edward...	{ Wigginholt & Great-ham R. }	Sussex	Chiches.	Rev. R. Turner.
Vaughan, Hugh...	{ Cregrina and Llanbadarn Garreg R. }	Radnor	St. Dav.	Bp. of St. David's.
Webster, Thomas..	St. Botolph's R., Camb.	Camb.	Ely	Queen's Coll., Camb.
Whiter, Walter ...	Clown R.	Derby	L. & C.	Lord Chancellor.
Whyte, J. R. ....	Okehampton V.	Devon	Exon.	{ Rev. H. B. Wrey, and H. C. Millett, Esq.
Williams, William	Llyswen R.	Brecon	St. Dav.	Mrs. Macnamara.
Williams, George..	Wichenford V.	Worcester	Worc.	D. & C. of Worcester

CLERGYMEN DECEASED.

The Right Rev. R. Gray, D.D., Lord Bishop of Bristol.

Brand, T. ....	St. George's, London			
Bull, John .....	{ Pentlow R. }	Essex	London	
Cane, W. A. ....	{ and Tattington R. }	Suffolk	Norwich	
	Doddington P. C.	Northum.	Durham	Duke of Northumber.
Clarke, J. S. ....	{ Preston-cum-Hove V., Canon of Windsor, and Deputy Clerk of the Closet to the King. }	Sussex	Chiches.	{ Preb. of Hove Villa in Chichester Cath.
Cooke, H. G. P.,	Exeter College, Oxford.			
Croome, J. D. ...	{ Bourton-on-the-Water R. }	Gloucest.	Glouccs.	J. D. Croome, Esq.
Davies, Edward,	Ipswich.			
Dyke, Henry Grey,	Quebec, Lower Canada.			
Frank, Edward ...	{ Shelton cum Hendwicke R. }	Norfolk	Norwich	{ The King, by reason of lunacy.
	{ and Alderton R. }	Suffolk	Norwich	Rev. E. Frank.
Fryer, William ...	Stinchcombe C.	Gloucester	Glouces.	Bishop of Gloucester.
Gaskell, Thomas..	{ Incumbent of Newton Chapelry, Manchester }	Lancash.	Chester	Manchester Coll. Ch.
Griffith, David ...	Nevern V.	Pembroke	St. Dav.	
Hamerton, W. ....	Tonge C.	W. York	York	Thomas Plumb, Esq.
Hodge, John .....	Cullumpton R.	Devon	Exon.	Rev. W. Gray.
Howell, Howell	{ Reynoldstone and Llanmadock C. }	Glamor.		
Jackson, B. ....	{ Alston V. }	Cumb.	Durham	Greenwich Hospital
	Kirkhaugh R.	North.	Durham	Miss Wilkinson
Johnstone, John,	Manchester.			
Keeling, W. ....	Pendleton C.	Lancash.	Carlisle	Rev. T. Blackburne

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Lyne, Richard ...	Petherick R.	Cornwall	Exon.	J. Molesworth, Esq.
Moore, Robert,	St. Alban's.			
Moore, William, D. D.,	Dursley, Gloucestershire.			
Morgan, John,	Clifton.			
Pickles, Robert,	Master of the Free School at Kirkburton, near Huddersfield.			
Scott, John.....	Kimble R.	Bucks	Lincoln	
Scott, John.....	St. Mary's P. C., Hull,	E. York	York	S. Thornton, Esq.
Tanner, R.....	Okehampton V.	Devon	Exon.	{ Rev. H. B. Wray, and H. C. Millett, Esq.
Treadway, J. F.				

## SCOTTISH KIRK.

## PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Campbell, Dugald.....	Kilmore.....	Lorn.....	Duke of Argyll.

On Thursday, September 16th, the Rev. J. Cooper, of Arbreath, was admitted Minister of Pittenweem.

On Thursday, September 25th, the Rev. — Nesbitt was ordained Minister of New-street Chapel, Edinburgh; the Rev. John Sym was admitted Minister of Old Grey Friars, Edinburgh; the Rev. Edward Hume was admitted Minister of Pitsligo; the Rev. George Renton was ordained Minister of Dunsyre; and the Rev. Peter Browne was ordained Minister of Rutherglen.\*

The Rev. A. O. Greig, of Aberdour, has been appointed Minister of the Scottish church, Warwick parish, Bermuda.

On Sunday, October 5th, divine service was performed at the church or chapel of Chapel-Hill, Logie Almond, which has undergone a thorough repair. It is upwards of 192 years since divine service has been performed in it.

There appears to be a great probability of the return of the original seceders to the communion of the established church. This highly respectable body has uniformly and resolutely opposed the attempts of the voluntaries, who have wished to accomplish the separation of the church from the state.

The want of church accommodation is severely felt in Edinburgh, especially with reference to the lower orders. In all the parishes, taken together, the number of free sittings does not amount to one thousand. Contrasted with this lamentable deficiency, how gratifying the Reports of the Parliamentary Commissioners for the Erection of New Churches in the southern parts of the island, who have so liberally, according to their ability, provided for the spiritual wants of the poor.

## DEATHS.

Rev. David Scott, Professor of Oriental Languages, St. Andrew's.  
Rev. John Williamson, Minister of Twynholm.  
Rev. William Stark, Minister of Dirleton.

## IRELAND.

## PREFERMENTS, ETC.

Rev. A. M'Craith, M. A., to the Rectory and Vicarage of Castleterra or Ballyhaiss, Cavan, vacant by the death of the Rev. P. Fox, M. A.

Rev. Frederick Thompson, to the curacy of Whitechurch.

Rev. Loftus Nunn, to the Curacy of Ferns.

Rev. J. Alexander, to the Curacy of Adamstown.

Rev. Thomas B. Armstrong, to the second Curacy of Wexford.

The Lord Bishop of Killaloe has been pleased to collate the Rev. Joseph John Seymour, Curate of Ballymacward, in the diocese of Clonfert, to the consolidated Rectory and Vicarage of Ballymacward and Clonkeen.

\* This large and important parish, in the immediate vicinity of Glasgow, and containing a royal Burgh, has, for eight years, been without the services of a parochial minister.

## UNIVERSITY NEWS.

## OXFORD.

*Saturday, Oct. 11.*

Congregations will be holden, for the purpose of granting Graces and conferring Degrees, on the following days in the present term: viz.—Thursday, the 16th October; Thursday, the 23rd; and Thursday, the 30th;—Thursday, the 13th Nov.; Thursday, the 20th; and Thursday, the 27th;—Thursday, the 4th Dec.; Thursday, the 11th; and Wednesday, the 17th.

No person will, on any account, be admitted as a candidate for the Degree of B. A. or M. A. or for that of B. C. L. without proceeding through Arts, whose name is not entered in the book, kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of Congregation.

On Wednesday last, the Rev. G. Rowley, D. D. Master of University College, was the third time nominated and admitted Vice-Chancellor, by letters from his Grace the Duke of Wellington, the Chancellor of the University, and approved by Convocation. Having taken the oaths of office, and addressed the members of the University assembled, in a Latin speech, the new Vice-Chancellor nominated as his Pro-Vice-Chancellors the Rev. R. Jenkyns, D. D. Master of Balliol; the Rev. J. C. Jones, D. D. Rector of Exeter; the Rev. A. T. Gilbert, D. D. Principal of Brasenose; and the Rev. T. E. Bridges, D. D. President of Corpus Christi.

Yesterday, the following Degrees were conferred:—

*Master of Arts*—W. Fowle, University.

*Bachelor of Arts*—F. J. Spring, St. Edmund Hall.

The Regius Professor of Divinity will commence his course of Lectures on Monday, Nov. 24.

*October 18.*

On Thursday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. T. T. Carter, Christ Church; J. H. Taylor, Queen's; A. Foster, Wadham.

On Thursday last, Mr. M. Atkinson, B. A. of Queen's College, was elected Fellow of Lincoln College.

*October 25.*

The following, with many other gentlemen, have been admitted Members of Christ Church in the present term:—Lord Viscount Stavordale, and his brother, the Hon. S. F. Strangways, sons of the Earl of Ilchester; Lord Chewton, eldest son of the Earl of Waldegrave; Sir W. Dixie; the Hon. R. Grimston, &c.

On Monday last, the nomination of the Rev. W. H. Cox, M. A., and late Michel Fellow of Queen's College, to be a Public Examiner in *Literis Humanioribus*, was approved in convocation.

At the same time, the Rev. G. Jekyll, rector of West Coker, Somerset, and of Lincoln College, was admitted to the degree of Bachelor in Civil Law.

On Thursday last, the nomination of the Rev. W. R. Browell, M. A., Fellow of Pembroke College, to be a Public Examiner in *Disciplina Mathematicis et Physicis*, was approved in convocation.

At the same time the following Degrees were conferred:—

*Doctor in Civil Law*—The Rev. F. Jeune, Fellow of Pembroke, and Master of King Edward's School, in Birmingham.

*Masters of Arts*—E. D. Oyley Barwell, New Inn Hall; G. H. Franks, Exeter College; Rev. G. Robbins, Magdalen; T. Chamberlain, Student of Christ Church; H. A. Jeffry, Student of Christ Church.

*Bachelors of Arts*—H. M. Sherwood, Queen's; E. H. Niblett, Exeter; J. King, St. Alban Hall; W. Jones, Balliol; C. W. Bagot, Student of Christ Church; L. F. Bagot, Student of Christ Church; W. A. Ormsby, University; C. Bourne, Oriel.

## CAMBRIDGE.

*Friday, Oct. 3.*

On Wednesday last, E. Law Lushington, B. A., Rev. Henry Alford, B. A., E. T. Hamilton, B. A., W. H. Thompson, B. A., W. Deason, B. A., and T. R. Birks, B. A. of Trinity College, were elected Fellows of that society.

There will be congregations on the following days of the ensuing Michaelmas term:—Friday, October the 10th, at ten; Wednesday, the 15th, at eleven; and Wednesday, the 29th, at eleven; Wednesday, Nov. the 19th, at eleven; Wednesday, Dec. the 3d, at eleven; and Tuesday, the 16th (end of term), at ten.

On Tuesday last, Mr. J. Key Ridgway was elected Keeper of the Fitzwilliam Museum, in the room of the late Mr. W. Key.

*October 17.*

On Friday last, the 10th inst., (being the first day of term,) the following gentlemen were elected University Officers for the year ensuing:—

*Proctors*—Rev. W. Potter, M. A. St. Peter's; Rev. H. Philpott, M. A. Catharine hall.

*Moderators*—Rev. J. H. Evans, M. A. St. John's; Rev. T. Gaskin, M. A. Jesus college; *Scrutators*—Rev. R. Jeffry, B. D. St. John's; Rev. G. Skinner, M. A. Jesus college.

*Tutors*—Rev. S. W. Waud, M. A. Magdalene; Rev. J. Graham, M. A. Queens'.

At the same congregation Mr. Leeds Conyer Booth, of St. John's college, was admitted to the degree of Bachelor of Arts.

On Monday last, the following gentlemen were admitted the *CAPUT* for the ensuing year:—

The Vice-Chancellor.

John Graham, D. D. Master of Christ's college—*Divinity*.

James William Geldart, LL.D. Trinity hall—*Law*.

John Haviland, M. D. St. John's—*Physic*.

John Graham, M. A. Queens'—*Sen. Non Regent*.

Christopher Wordsworth, M. A. Trinity—*Sen. Regent*.

At a congregation on Wednesday last, the Rev. G. B. Paley, B. D. of St. Peter's college, and H. Kuhff, Esq. M. A. of Catharine hall, were appointed Pro-Rectors.

At the same congregation the following graces passed the Senate:—

1. To appoint Mr Martin, of Trinity college, Mr. Steventon, of Corpus college, Mr. Rusby, of Catharine hall, Mr. Hymers, of St. John's college, Mr. Paley, of St. Peter's college, and Mr. Smith, of Catharine hall, Examiners of the Questionists in January, 1835.

2. To appoint Mr. Kuhff, of Catharine hall, and Mr. Tucker, of St. Peter's college, Classical Examiners of the Questionists who are not candidates for honours.

3. To allow the Wardens of the market the usual stipend.

4. To allow Mr. Martin, of Trinity college, and Mr. Hildyard, of Trinity hall, to resume their regencies.

A Grace also passed to empower the Vice-Chancellor, Dr. Haviland, and Professor Musgrave, to take such steps on the part of the University as they may think necessary with reference to a clause in the Shelford Inclosure Act.

October 24.

Meetings of the Cambridge Philosophical Society for the present Term:—Thursday (Anniversary) November 6; Monday, November 10, November 24, and December 8.

Mr. John Massey has been appointed Curator of Meesman Museum.

## DURHAM.

Michaelmas term commenced on Saturday evening, 25th inst. Subject of the English Prize, compositions for which to be delivered at the beginning of the term:—"The Constitution of Rome from the time of Servius Tullius to the beginning of the first Punic War."

The Rev. Hugh James Rose has resigned the office of Professor of Divinity in the University of Durham.

## DUBLIN.

The Solicitor-General, Dr. Crampton, formerly Fellow of Trinity College, has been raised to the bench. By his promotion the Professorship of Feudal and English Law in the University becomes vacant, and, as it is supposed, will be offered to Dr. Longfield.

Dr. Longfield has resigned the Whateley Professorship of Political economy. An Examination for the election of his successor will shortly be held by the provost and senior fellows. The situation is open to all Masters of Arts of Dublin, Oxford, or Cambridge.

Michaelmas Term began on the 1st of October. The Examinations commenced on the 20th of the same month.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of the Rev. G. Blackburne, Crofton R. near Wakefield, Yorkshire; of Rev. J. S. Walton, Pontefract; of Rev. T. Blackburne, Eccles V.; of Rev. E. Cookson, Swinburne Castle (still born); of Rev. Waldron Whitter, Budleigh Salterton; of Rev. J. S. Walton, Cleasby O. Yorkshire; of Rev. A. G. Cornwall, Newington Bagpath cum Owlpen R.; of Rev. W. Birkett, Great Hailey R.; of Rev. H. Thursby, Penn V., Staffordshire; of Rev. C. Forge, Mappleton V.; of Rev. P. Spenser, Folkestone, Kent; of Rev. T. Vincent, Heggenden V., Bucks.

*Of Daughters*—The lady of the Ven. Archdeacon King, Dover; of the Rev. W. H. Bathurst, Barwick in Elmet; of the Rev. M. Devenish, Lytchett Matravers C.; of Rev. H. Richards, Horsfield Parsonage; of Rev. C. Hardwick, Ashleworth, near Gloucester; of Rev. R. Newman, of Stokenham; of Rev. G.

Treeweke, Illogan R.; of Rev. J. Leach, Tovey, B.A., Chiltern, Wilts.

### MARRIAGES.

Rev. J. Heyworth, of Greensnook, to Mary, eldest d. of O. Heyworth, Esq., of Everton; Rev. A. Hadfield, M.A., Incumbent of Trinity Church, Bolton, to Martha, youngest d. of T. Howell, Esq., of Rose Hill, in Bolton; Rev. H. A. Herbert, to Magdalene, second d. of the late W. Buckle, Esq., of Chacely, near Tewkesbury; Rev. T. W. Sharpe, only s. of — Sharpe, Esq., of Doe Hill, to Mary Anne, youngest d. of J. Jebb, Esq., of Walton Lodge, near Chesterfield, Derbyshire; Rev. W. B. Stavelay, Incumbent of Trinity Church, Over Darwen, Lancashire, to Eleanor, youngest d. of Mr. R. Elwin, of Islington; Rev. E. Wilson, jun., of Chapel Allerton, to Miss C. Denton, of Headingley; Rev. J. Clark, of Guildenborough, to Miss Aspinall, late of Liverpool;

Rev. J. Parker, B.A., of Cath. Hall, Camb., to Elizabeth, only d. of the Rev. S. Grundy, Incumbent of Chapel-en-le-Frith; Rev. R. Evan, C. of Llanfair, to Gwen, youngest d. of the Rev. D. Evans, R. of Llanbedr and Llandanwg, Merionethshire; Rev. J. T. Toogood, M.A., of Balliol Coll., and of Bridgwater, Somerset, to Harriet, fifth d. of G. Lovell, Esq., of Rookley House, Hants; Rev. J. E. Newell, M.A., of Worcester Coll., and of Bromley, Kent, to Anne Catharine, third d. of W. H. Rawson, Esq., of Mill House, near Halifax; Rev. G. Bewsher, B.A., of St. Edmund Hall, C. of Audlem, Chester, and Head Master of the Free Grammar School there, to Ann, second d. of J. Nickson, Esq., of Buttery Hayes, near Audlem; Rev. H. F. Hutton, B.A., of Trin. Coll., R. of Gate Burton, Lincoln, to Louisa, eldest d. of the late Rev. H. J. Wollaston, late R. of Scotter, Lincoln; Rev. J. Dudley Oland Crosse, M.A., of Exeter Coll., R. of Pawlett, near Bridgwater, to Margaret, d. of the Rev. J. Browne, of Tiverton; Rev. B. Morland, M.A., late Scholar of Pemb. Coll., to Anna Maria, youngest d. of the late Rev. J. Collins, of Betterton, Berks; Rev. Harris Jervoise Bigg Wither, M.A., of Oriel Coll., R. of Worthing, Hants, and son of the late Harris Bigg Wither, Esq., of Manydown Park, to Eliza Harriet, youngest d. of W. Appletree, Esq., of Goldings, near Basingstoke; Rev. J. H. Stuart, B.A., of Trinity

Coll., and of Henlow, Bedfordshire, to Ann, widow of A. T. Sampayo, Esq., of Peterborough House, Fulham; Rev. T. Ilderton, B.A., of St. Peter's Coll., Camb., third s. of S. Ilderton, Esq., of Holerton, Northumberland, to Mary Susan, only child of the late W. Francis, Esq., of Chesterton, Cambridgeshire; Rev. W. Philipps, to Frances, youngest d. of T. H. Griffiths, Esq., solicitor, Broadway; Rev. J. Mitton, B.A., of Jesus Coll., Camb., and C. of Kirby Mabeard, near Ripon, to Anne, eldest d. of the late Mr. Barrett, of Cambridge; W. Erle, B.C.L., Fellow of New Coll., and King's Counsel, to Amelia, eldest d. of the Rev. D. Williams, D.C.L., Prebend of Winchester, Head Master of Winchester Coll., and late Fellow of New Coll.; Rev. H. Fuller, V. of Willington, to Emily, d. of the late J. Forster, Esq., of Brickhill House, Bedfordshire, and niece to the Countess of Carhampton; Rev. J. Davis, B.A., second s. of Mrs. Davis, of Eve Hill, to Mary Ann, eldest d. of Mr. B. Dudley, of Dudley; Rev. T. Langley, B.A., of Llandogo, to Ann, eldest d. of W. Rogers, Esq., of Lambridge, Bath; Rev. R. S. Ellis, M.A., of St. Peter's Coll., Camb., to Caroline, third d. of the Rev. G. Feachem, V. of Dorking; Rev. J. Parry, of Lichfield, to Mary Elizabeth Ainsley, only child of the late J. Ainsley Coates, Esq., of Leeds; Rev. W. Mitton, of Ripon, to Sarah, second d. of Mr. Alderman Healop, of Ripon.

## OBITUARY.

ON Monday last, the mortal remains of the BISHOP OF BRISTOL were committed to the silent mansions of the dead. All ranks seemed anxious to pay to the memory of departed worth the heartfelt testimony of respect. The morning was ushered in by the solemn tolling of the bells of the cathedral and other churches in the city; the flags on the ships and the public buildings were raised half-mast, and all the shops in the principal streets were partially closed. At ten o'clock, three-fourths of the population might have been seen proceeding towards College-green, and both sides of Park-street were thronged with spectators. At the hour previously determined on, the several members of the corporation of Bristol, the clergy to the number of seventy, and the churchwardens of the different parishes, who had voluntarily come forward to join the procession, assembled at the Horticultural-room, and it was soon evident that the attendance would be as great as had been anticipated. About eleven o'clock, the hearse, accompanied by three mourning coaches and thirty-two gentlemen's carriages was observed slowly advancing down the road leading from Clifton, in the midst of a considerable crowd of spectators.

When the procession had reached the Horti-

cultural-room it halted, and the following was its progress down Park-street to the Cathedral:—Churchwardens, Vestries of different Parishes, and other Gentlemen, all in mourning, four-a-breast—Mayor's Marshals and Peace Officers—Governor and Corporation of the Poor—Common Council—Aldermen and Magistrates—The Mayor—Clergy of the Diocese, amounting to sixty-four, in their gowns, with hat-bands, four-a-breast.—PALL BEARERS:—Mr. Archdeacon England, Mr. Rural Dean Bedford, the Rev. Messrs. T. T. Bidulph, R. Watson, J. Eden, J. Emra, Dr. Charlton, and F. Elwyn—HEARSE AND SIX—Three coaches and four, as above—Family carriage of deceased, and thirty-two other carriages of gentry of the city and neighbourhood, voluntarily sent as a mark of respect to the memory of the deceased.

The inscription on the coffin was as follows:—

ROBERT GRAY, D.D., Bishop of Bristol;  
Born March 11, 1762; consecrated in 1827;  
Died Sept. 28, 1884.

There was no mitre on the coffin, from the lamentable fact of its symbol having been destroyed at the late disgraceful riots, and never been replaced.

The late Bishop of Bristol was a prelate

whose pious, firm, and consistent conduct was eminently calculated to adorn the station which he filled in the church for the space of seven years; ruling with all authority, yet with the utmost moderation; honestly and conscientiously employing his talents in firmly supporting the interests of religion, and the church establishment of these realms, not only by his literary labours, but by his uncompromising firmness in the House of Peers, unswayed by names, and uninfluenced by the popular politics of the present day; a line of conduct that has not only called forth the respect and admiration even of many to whom he was opposed in political opinion, but will long remain in the grateful recollection of those who conscientiously

entertain a veneration for the apostolical church of England, and a regard for pure and undefiled religion, as the best evidence of the soundness of his judgment, and the integrity of his heart. "Semper honos, nomenque tuum, laudesque manebunt." Of such a one it is not too much to say—when meditating on the promises of the Gospel to those who have sincerely endeavoured to serve God in their generation—"Verily he shall not lose his reward;" or, with the apostle, "There is henceforth (doubtless) laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day."—2 Tim. iv. 8. REQUIESCAT IN PACE.—*Bristol Journal*.

## EVENTS OF THE MONTH.

The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BERKSHIRE.

We hear that the Rev. Mr. Ball, the gentleman we mentioned on a former occasion, as having accepted the vicarage of St. Lawrence, Reading, has made an exchange with the Rev. T. F. Lawrence, to whom the living was afterwards presented by St. John's College, for a living held by Mr. Ball, in another county.—*Berks Chronicle*.

### BUCKINGHAMSHIRE.

Mr. Hawtrey has succeeded Dr. Keate, and entered upon the duties, as Head Master of Eton. This, we at first heard was to be the arrangement; but we were afterwards informed, and mentioned, that Mr. Oke was likely to be Dr. Keate's successor (in consequence of Mr. Hawtrey's health being unequal to the task, which we are glad to find is not the case). The Under Master, Mr. Knapp, who had been longer a Master at Eton than any there now, has also retired, and been succeeded by Mr. Dupuis, senior. We believe that all the present Eton Masters were pupils of Dr. Keate.—*Morning Herald*.

### CHESHIRE.

*New Church at Huddersfield, near Macclesfield.*—A subscription has been opened for the erection of this church. The sum required will be about 2000*l.*, and the Lord Bishop of Chester has promised a grant of 1000*l.* for the endowment of the church, when it is completed.—*Manchester Courier*.

### CORNWALL.

The Rev. J. C. Grylls has been elected Mayor of Saltash.—*Plymouth Journal*.

### CUMBERLAND.

*Radical Oratory.*—At a Radical dinner given last week to Mr. Blamire, by some of his constituents, Mr. James, M.P. for Carlisle, declared that the people must "devise some means of bringing the lords to their senses, or eradicate them altogether!" Mr. Aglionby, M.P., a barrister on the northern circuit, and the son of a sinecure clergyman, was not a whit behind-hand in his fury or vulgarity. He vowed that "tithes were worse than the devil!"—*Manchester Courier*.

### DEVONSHIRE.

*St. Edmond's New Church.*—The consecration of this sacred edifice took place on Saturday morning, the 20th of September. The Right Rev. the Lord Bishop of the diocese, attended by the principal registrar and other officials, arrived at the church at eleven o'clock: the Rev. Precentor Lowe, Archdeacon Barnes, Rev. Chancellor Martin, a great number of the clergy of the city and neighbourhood, and the mayor and corporation, were present. The choir of the cathedral attended, and, with Mr. Mudge presiding at the organ, performed the musical services of the day. The sermon was preached by the Rev. Thos. Atkinson, the rector, from Ps. c. 3. The rev. preacher having, in his exordium, remarked on the lapse of time that had

taken place since he had last addressed them, proceeded, in very just terms, to eulogise the individuals who had contributed to its erection, and concluded by exhorting all who called themselves Christians to uphold in all its purity the established religion of the land, and to support the constitution in church and state, not for the purpose of making the church political, but the state religious. The new church of St. Edmund's is a very elegant and commodious structure: and is embellished with a very handsome altarpiece, the entire gift of the Right Hon. Lord Rolle: the dean and chapter have also permitted the old seating of the outer choir of the cathedral to be used for the pews; a new and fine organ has been erected; and a beautiful tenor has been given to the peal of bells by S. Mortimer, Esq. The ceremony of consecration was performed by the bishop in the most impressive manner, and the church was crowded by a highly respectable congregation. The arrangements made by the committee for the accommodation of the spectators was in every respect praiseworthy, and the occasion was one of the most interesting we have ever witnessed.—*Western Luminary*.

At a meeting of the mayor and aldermen of Totness on Friday, Sept. 19, it was agreed that the freedom of the borough should be presented to the Rev. Thomas Cleave, A.M., as a mark of their esteem for his services as the officiating minister of that parish.—*Falmouth Packet*.

*Presentation of a Piece of Plate to the Rev. Thomas Harrison Valletort Mill, Vicar of the Parish of Northam.*—A deputation of the churchwardens, and other respectable persons of the parish, waited on the rev. gentleman on Monday, Sept. 29th, when Samuel Titherley, Esq., one of the oldest inhabitants, addressed the rev. vicar, and presented him with a large Silver Salver, of exquisite workmanship, with the following inscription:—

“Presented by the Parishioners of Northam to their Vicar, the Rev. Thomas Harrison Valletort Mill, as a Tribute of their Gratitude and Esteem for the long and unwearied exertions, the zeal and fidelity, with which he has ever laboured to promote their temporal and eternal welfare—29th September, 1834.

The above was presented with a scroll of parchment, containing the names of 631 subscribers to the gift. After partaking of the hospitality of the vicar, the deputation withdrew, highly pleased with the grateful manner in which they were received.—*Exeter Flying Post*.

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On Sunday the 14th Sept., pursuant to a resolution of the congregation of protestant dissenters assembling in George's Meeting-house, South-street, in this city, a liturgical form of prayer was introduced.—*Exeter Post*.

#### DORSETSHIRE.

*Wareham, Oct. 3rd.*—It has been highly gratifying to the friends of the church to observe the great attendance of young persons at the solemn rite of confirmation, held this day by the Lord Bishop of Winchester, in St. Mary's church. The number confirmed were upwards of 600, of whom about 350 were females, and upwards of 250 males. The church was otherwise crowded to excess, and the most intense interest was excited by the very solemn manner in which the service was altogether conducted.—*Salisbury Herald*.

It is with great pleasure we find that the progress made towards the establishment of a Free School in Poole, in connexion with the National School Society, is highly satisfactory. The proposal has been most promptly met by the members of the established church; and the subscriptions already raised for the expenses of erecting the building, &c., amount, with the grants from the Treasury and the Society, to upwards of 500L. The corporate body has forwarded the plan in the most liberal manner; and, at a meeting held for the purpose on Wednesday last, it was agreed to present a suitable piece of ground on which the school-rooms might be built, and to make a considerable pecuniary grant towards the funds of the institution.—*Ibid*.

For a long period there has been but one church in the borough and town of Weymouth and Melcombe-Regis, which, although spacious, could not be adequate to supply the spiritual wants of its greatly increased population. The chapel of that part of the borough, called Weymouth, having been destroyed in the civil war of 1643, Wyke Regis was the only church. The two places lie at a very inconvenient distance from each other. The church of the latter is a handsome building, but still not large enough for the accommodation of its inhabitants added to those of Weymouth, consisting together of at least four thousand. The rector of Wyke Regis deeply felt and lamented this spiritual destitution of his parishioners; and accordingly, in the year 1819, projected the erection of another sacred fabric. But at that time, circumstances occurred which defeated his good intentions. The late Church Building Act has now enabled him to accomplish this object. On Mon-



day last, the inhabitants had the pleasure to witness a ceremony most gratifying to every member of our ecclesiastical establishment. The Worshipful the Mayor, George Arden, Esq., and the corporation, accompanied by the neighbouring clergy, to the number of twenty-one, and many of the gentry, assembled in the National School Room about twelve o'clock, and moved thence to the church of Melcombe Regis, where divine service was performed by one of the curates, the Rev. Francis Oakley. This being ended, the procession moved to the spot where the sacred fabric was to be erected. When they ascended the platform over the catacombs recently built, the sixty-seventh Psalm was recited, in alternate verses, by the Rev. George Chamberlaine, the rector, and by his curate, the Rev. Thomas Payn. A solemn prayer was then offered by the Rev. Dr. Dupre, and the necessary preparations were made to lay the foundation stone. Mrs. Chamberlaine being conducted to the spot, first deposited the coins in the cavity, then applied the mallet, &c., according to the usual form. While this was doing, the Rev. Rector pronounced the last verse of the 90th Psalm—"The glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy work!" and afterwards delivered a very appropriate address to the contractors and to the people. The Rev. G. Chamberlaine then addressed the contractors for the building: and the blessing having been pronounced by the Rev. Dr. Dupre, the ceremony concluded, and the procession returned to the National School Room, where an excellent collation was spread out for their refreshment. Never perhaps was a warmer, or more general interest felt and expressed by all classes and orders than upon this occasion. It is expected that the building will be ready for the performance of Divine Service by the 1st of September, 1835.—*Ibid.*

#### DURHAM.

A tea service of massive silver was presented on Tuesday sennight to the Rev. J. K. Marsh, M. A. curate of Sunderland, about to remove to Eccleshall, in Sheffield, as a testimony of the respect, esteem and Christian affection of the subscribers. On the service was inscribed as follows:—"Presented to the Rev. John Kirk Marsh, M. A., by 86 members of his congregation, in testimony of their esteem for his character, their high sense of his ministerial abilities and usefulness, and their deep

regret at his departure from Sunderland. 30th September, 1834."

*New Roman Catholic Mass-house.*—The new Roman-catholic Chapel, at Bishopwearmouth—a superb building—is rearing its stately front in all the splendour of catholicism when it was the state religion of this country. It is of the Gothic order of architecture, and when finished will stand unrivalled as the finest public building in the town. It has already assumed an imposing appearance, and its large and magnificent eastern window attracts the attention and unqualified admiration of all who have seen it. The building is of considerable magnitude, and will possess sufficient room for the display of all the ceremonials and pomp of the Romish Church.—*York Chronicle.*

#### GLOUCESTERSHIRE.

On Tuesday, the 14th October, the inhabitants of the Slad, a hamlet in the parish of Painswick, together with a large concourse of persons from the adjoining neighbourhood, were gratified by witnessing the affecting ceremony of the consecration of an Episcopal Chapel, lately erected in that populous district. The Lord Bishop of Gloucester accompanied by his Chaplain, the Rev. W. S. Phillips, arrived at 11 o'clock, and performed the religious service appointed for the occasion in that solemn and impressive manner which so peculiarly belongs to his lordship. Prayers were read by the Rev. A. Hill, Minister of the Chapel; and an excellent and highly appropriate sermon was preached by the Rev. W. F. Powell, Perpetual Curate of Stroud. A numerous body of the clergy met the Lord Bishop at the door of the chapel, and the whole congregation seemed deeply impressed with the sacred character of the service in which they were engaged.

We observe that the inhabitants of the parish of St. Mary Redcliff have themselves subscribed a sufficient sum for the erection of a neat monument to the memory of the late Rev. Dr. Bridges, who was for so many years their lecturer; but considering that the proposed testimonial of their respect and esteem should also be more in accordance with the superiority and beauty of the structure in which it is to be placed than a mere tablet would be, they have judiciously resolved to give the public an opportunity of at once joining in those feelings of grateful respect, and of erecting a monument which may reflect credit on the taste and liberality of their fellow-citizens.—*Bristol Journal.*

The inhabitants of Dursley have presented their late curate, the Rev. Washington Hallen, with a handsome piece of plate, in testimony of their great regard and esteem for his character, and for the zealous and conscientious discharge of his clerical duties, during his residence among them. The money for purchasing this present was contributed in small sums by a numerous body of the parishioners.—*Gloucester Chronicle*.

On Sunday morning, Sept. 7th, the congregation at Cheltenham Church were not a little surprised by the sudden interruption of Divine Service. It appears that a gentleman's servant had claimed the right of being married immediately after the publication of the banns for the third time; and, of course, before twelve o'clock. In the absence of legal authority, to protect the refusal, it was judged best to comply with this demand; and the parties were married during the pause of Divine Service.—*Exeter Flying Post*.

An Example to be followed.—Mr. Ricardo has announced his intention to build and endow a church at a place called the Box, in the parish of Minchinhampton.—*Gloucester Chronicle*.

The Lord Bishop of this diocese has announced his intention of letting out a piece of land in the immediate neighbourhood of this city, in portions of a quarter of an acre, to industrious labourers of good character.—*Ibid*.

#### HAMPSHIRE.

A meeting of the gentry and clergy of Alresford and its vicinity was held on the 2nd of last month, for the purpose of entering into resolutions for the support of the established church, and to publish tracts to be diffused among persons to promote an attachment to its rites and ceremonies. Colonel Coles took the chair, and addressed the meeting at some length, after which the resolutions were unanimously adopted.—*Salisbury Herald*.

(From a Correspondent.)—On Thursday, October 9th, a sermon in aid of the Church Missionary Society, was preached at St. Thomas's, Winchester, by the Hon. and Rev. Prebendary Noel; and on the following day, the annual meeting of the Hants Central Association, under the patronage of the Bishop, was held; Sir Thomas Baring, president, in the chair. The meeting was addressed by Prebendaries Dealtry and Noel, by the Rev. Messrs. Tillwood, Maddock, Dallos, S. Wilberforce, and other gentlemen. The Report read by the Secretary was most gratifying.

#### HEREFORDSHIRE.

The Bishop of Hereford held his primary visitation in the cathedral on Wednesday, September 24th. In the course of the charge, his lordship alluded to the present "alarming, fearful, and trembling state of the church," but expressed his confidence that, though tried, she would not be destroyed.

#### HUNTINGDONSHIRE.

The collection at St. Mary's Church, Huntingdon, in aid of the fund for re-pewing and altering it, after two excellent and impressive sermons, by the Rev. H. J. Rose, Fellow of St. John's College, on Sunday, September 28th, amounted to 30l. 12s. 6d.—*Cambridge Chronicle*.

#### KENT.

*Church Rate, Chatham.*—On Thursday, the 16th of September, a meeting of the parishioners of Chatham was duly convened for the purpose of passing the churchwarden's accounts, and granting a new church-rate. The accounts were referred to a committee of auditors, and the making a rate of 4d. in the pound was strongly opposed by some of the leading members of the Independent connexion, aided as usual by the Socinians and radicals, who urged that a firm and decided opposition was now the only means they had of ridding themselves from the impost; thus teaching the enemies of all order to cast aside their subjection to the powers that be, and bid defiance to the laws of their country. The rate being opposed, a poll was demanded by the churchwardens, which their opponents succeeded in postponing until Monday, the 20th instant, and the two following days. The polling accordingly commenced on Monday, and at the close of the day the numbers were:—

For the rate	-	-	-	111
Against it	-	-	-	56
Majority	-	-	-	55
Tuesday, the second day:—				
For	-	-	-	96
Against	-	-	-	69
Majority	-	-	-	27
Wednesday, the third day:—				
For	-	-	-	148
Against	-	-	-	73
Majority	-	-	-	75

Total majority in favour of  
the rate - - - - - 157

After a vote of thanks to the chairman, the Rev. Dr. Irving, (the perpetual curate,) for his impartial conduct throughout the proceedings, and which was moved by

the opposing party, the business of the meeting was quietly concluded.—*Record*.

The annual meeting of the Dover and Sandwich District Committee of the Society for Promoting Christian Knowledge was held at Sandwich, on Tuesday, Sept. 30, when an excellent sermon was preached by the Rev. R. D. Backhouse, Vicar of Walmer; after which a collection was made, amounting to 9*l*. The meeting was attended by D. Hodgson, Esq., V.P., chairman; Rev. J. B. Backhouse, V.P.; J. T. Brydges, Esq.; Rev. J. Gregory, G. Randolph, J. D. Glennie, J. V. Hamilton, R. D. Backhouse, J. Papillon, F. de Chair, W. M. Harvey, J. Layton, G. Downe, T. Brockman, — Baylay, J. Monins (treasurer), and W. S. Cole (secretary). The secretary made a gratifying statement of the operations of the committee during the preceding year, within which period the committee had issued 405 Bibles, 222 Testaments, 774 Prayer Books, and 6,548 books, tracts, &c. The sum of 40*l*. was voted to the Parent Society, being 10*l*. more than the grant for the preceding year. A subscription was commenced in aid of the funds of the Foreign Translation Committee appointed by the Parent Society, and hopes are entertained that a local association will shortly be formed for the purpose of promoting the circulation of the Holy Scriptures in foreign languages, and also of versions of the English liturgy.—*Dover Telegraph*.

*The King and the Church*.—A grand public dinner, to commemorate his Majesty's declaration in favour of the church, took place on Thursday, the 25th of September, at Canterbury, the Right Hon. Earl of Winchilsea in the chair. Among the noblemen and gentlemen present were, besides the chairman,—Earl Roden, Lord Maidstone, Right Hon. S. R. Lushington, Sir Edward Knatchbull, M.P., J. P. Plumtree, Esq., M.P., and a large concourse of distinguished and honourable persons. The principal speakers were Lords Winchilsea and Roden, and Sir E. Knatchbull. The health of the King was received with three times three; but the Queen's was given by Lord Winchilsea, the chairman, with the "true Kentish fire." The "House of Lords" was proposed by Sir Edward Deering, and elicited a brief speech in reply from the Earl of Winchilsea:—"The House of Peers, he granted, were placed in a perilous situation; but they were determined, notwithstanding, in defence of those perils, and in defence of their constitution, to do their duty. They might fall, and would fall, he would say, in that defence. (Cheers.) They felt that they

had great and important duties to discharge to their country; and, whatever the character of the difficulties and perils which might arise could be, he would again say that they would, fairly and conscientiously, discharge the obligations due from them to their country in defence of its institutions."—*Kentish Observer*.

*Tunbridge Wells*.—On Monday, the 29th of September, their Royal Highnesses the Duchess of Kent and the Princess Victoria, and suite, with most of the fashionable residents, proceeded to the site of the New Victoria National School, Calverly New Town, towards which the duchess subscribed 100*l*., and consented that the princess should lay the first stone.—On their arrival, their royal highnesses were conducted by the committee to a marquee, and the plans of the intended building were submitted to them, with which they expressed themselves pleased. The procession having been formed, the clergy stood forward, and the architect (Mr. Burton) handed the trowel to the princess, who took some mortar and spread it under the suspended stone. The master of the ceremonies then deposited a glass bottle, containing the inscriptions, &c., and the stone was lowered amidst the acclamations of the assembly. The duchess was then presented with the plummet and square, and delivered a suitable address. The children of the charity schools were placed around the ropes, and the band played "God save the King" at the commencement, and "Rule Britannia" at the conclusion of the ceremony.—*Ibid*.

*King's School Feast Society, Canterbury*.—The anniversary of this excellent and flourishing establishment was celebrated on the 18th of September. The attendance of some of the most exalted and distinguished men in the kingdom produced a sensation of no ordinary kind. In the morning, the Rev. R. Smith, formerly a King's scholar, preached, to a large congregation, an eloquent and impressive discourse; shortly after which the Chapter House was thronged with visitors, anxious to hear the speeches delivered by the scholars. His Grace the Archbishop of Canterbury, his Grace the Duke of Wellington, the Right Hon. S. R. Lushington, the members for the eastern division of the county, a vast number of ladies and gentlemen, and the clergy resident in the city and neighbourhood, were present.

The recitations on this occasion did the greatest credit both to the scholars and to the masters.

At five o'clock, a numerous company, composed of many of the leading personages in the county, sat down to dinner at the Fountain Hotel. The Rev. F. Dawson, the Vice-Dean, took the chair, and was supported on his left by his Grace the Duke of Wellington, the Right Hon. the Earl of Winchilsea, the Right Hon. S. R. Lushington, J. P. Plumptre, Esq., M.P., and on his right by his Grace the Archbishop of Canterbury, Sir Edward Knatchbull, Bart, M.P., W. O. Hammond, Esq., &c. &c. D. J. Parker, Esq., faced the chairman as deputy.

Our space will not allow us to give more than a very short abstract of the Duke of Wellington's and the Archbishop's speeches:—

The Duke of WELLINGTON rose to propose the next toast, amid deafening applause. He was convinced, he said, that it would be received by the company with a satisfaction at least equal to that he experienced in giving it. He took the liberty to propose "The health of the right reverend prelate, the Visitor of the King's School." (Immense cheering.) It was not necessary to enter into a detail of the services rendered to the cause of religion and virtue by that right reverend prelate, or of his services in another place in which he had the honour to meet him (cheers); neither in his presence would he dilate upon his private virtues, his charities, and those inestimable qualities for which he stood so high in the good opinion of the country. Neither would he speak of the advantages which learning derived from his patronage and fostering care. They must all be much better aware than himself of the services that right reverend prelate had rendered to the institution whose proceedings they had that day witnessed. (Loud applause.) He (the Duke of Wellington) took the opportunity of expressing his satisfaction at what he had seen—(cheers)—and attributed much of the high talent exhibited by the scholars to the encouragement of those at the head of the institution, and to the right reverend prelate himself. He begged to give the health of the "Archbishop of Canterbury." (Loud and long continued cheers.)

The ARCHBISHOP said, he felt himself unable to express adequately his feelings for the flattering and handsome manner in which his health had been proposed by, he might say, the greatest man of the age—(tremendous cheering)—and for the great kindness with which it had been received by them. With respect to the object they had that day met to celebrate, he need not say that it was one of deep and momentous

interest. (Cheers.) He had that morning heard, with peculiar satisfaction, the performances of the scholars, and it afforded him much gratification to give his testimony of approbation both to them and their masters. (Loud applause.) He was happy to hear that the school was in a state of rising prosperity, and he trusted it would continue to increase and flourish. At a time when the institutions of the country were threatened with change, the King's School, possessing so many advantages, would naturally become an object of their solicitude. (Cheers.) The cultivation of classical literature tended greatly to the formation of the national character, and he did conceive that the strong sense and manliness which characterized generally this nation, was attributable, in a great degree, to the education received in public seminaries. He was sure, in an assembly like that, it was not necessary to dwell at any length upon the advantages of such a system of education. (Hear.) He would content himself with saying, that he considered the expansion of the mind was promoted by an acquaintance with the history of past generations, as obtained by the study of the Latin and Greek languages. Such study put an individual in possession of the ideas and opinions of the wisest and best men in periods of refined civilization, but without the advantage and blessing of that holy religion to which the Christian world is so deeply indebted. It threw light upon the history of the human mind in the cultivation of morality and virtue, exhibited its limits, and showed where knowledge must stop without the advantage of Divine revelation, thereby enabling us to see how little man can do without that light of heaven. Another great advantage was, that it made us acquainted with former times, portrayed the state of society and the changes consequent upon the introduction of Christianity. An acquaintance with one of these languages in particular furnished means of communication between the learned of different nations, and placed within the reach of all the knowledge of whatever might be beneficial. (Loud applause.) He could not help expressing a hope that the time would never arise when the funds of these institutions would be converted to other purposes. (Loud cheers.) In all old institutions there was doubtless room for improvement, and he was not opposed to such progressive amendments as would, judiciously applied, advance the object for which each institution was originally and peculiarly intended. (Loud cheers.)

The Canterbury King's School had produced men of great eminence; some of them known to many in that room. He trusted that future generations would have to speak of other illustrious men who would rise and come forth out of that school, and that centuries hence would have to repeat the names of persons distinguished for all that was estimable in man. (Loud and repeated applause.)

#### LANCASHIRE.

*Rochdale Church Rates.*—For the last week the churchwardens of Rochdale have been collecting a rate of 2½d. in the pound, which was granted by the Ecclesiastical Court. The dissenters and radicals have refused to pay, and several have been summoned before the magistrates. The opponents, however, still refuse to pay, and an appeal is likely to be made to a higher court. On Saturday evening, a few of the dissenters had a meeting at the Beaver Inn, when it was agreed to call a public meeting, for the consideration of measures necessary to be adopted under present circumstances. Accordingly the town was placarded on Monday, exhorting the lay-payers not to comply with any demand of the churchwardens, but firmly to resist the rate. On Wednesday evening a public meeting was held, when a number of resolutions, in opposition to the rate, were unanimously passed.—*Manchester Guard.*

At the Rochdale Petty Sessions, Friday, Oct. 10th, James Taylor, Esq., of Spotland, the defeated radical candidate for Rochdale, was summoned by the churchwardens of Spotland, for refusing to pay a church rate for the repairs of the parish church of Rochdale. — Mr. Booth, druggist, and several other persons, were summoned by the churchwardens of Castleton, for refusing in like manner, but they did not appear. The magistrates told the wardens that the cases would best be settled in the Ecclesiastical Court, whither the churchwardens intimated that they would take them.—*Leeds Intelligencer.*

The inhabitants of Ulverston are about to present the Rev. P. Nicholson, curate of the parish church at that place, with a piece of plate, in testimony of their regard and esteem, and to mark their sense how faithfully he has discharged the important and sacred duties committed to his care. The rev. gentleman goes from Ulverston to Rochdale. As a further proof of the high estimation in which he is held, it is gratifying to add, that the subscription already exceeds the most sanguine expectations.—*Westmoreland Gazette.*

*The Rev. W. Dalton.*—The congregation

of St. Jude's church, highly impressed with the value of their pastor's ministry, resolved, at a meeting held on Monday last, to present Mrs. Dalton with a portrait of her husband. From the original painting an engraved copy is to be taken, of which his friends will have an opportunity of possessing themselves of a proof copy. The profits arising from the sale of the engraving will be appropriated in aid of the funds for the support of the school belonging to St. Jude's church. Mr. Dalton, on Thursday evening last, delivered a lecture to the youth of his congregation, on the importance of religion in the season of youth, to a crowded auditory. The text selected for the occasion was taken from the Proverbs:—"My son, give me thy heart."—*Liverpool Standard.*

The Rev. William Stewart, M.A., Incumbent of Hole, Lancashire, has been presented by his congregation and friends with a gown, cassock, and bands, and a silver waiter, upon which is an appropriate inscription, as a testimony of their high esteem and attachment.—*Gloucester Chron.*

*The Voluntaries again!*—On Sunday, Sept. 21st, two sermons were preached in the Baptist chapel, Leeming-street, Preston, by the Rev. John Crook, of Hebden-bridge, near Halifax, after which collections were made in support of the Sunday-school connected with the above place of worship. What we noticed a few weeks ago, in the case of the annual collections for the Lady Huntingdon's school, was again practised on this occasion, to ensure a tolerable muster of the voluntaries, namely, the closing in the evening of three other meeting-houses; yet, incredible as it may appear, the collections after both sermons amounted to about eight pounds! The above preacher has lately been writing in one of the Yorkshire papers, in support of the voluntary system; and the minister of the chapel, Mr. W. Giles, is also a strenuous declaimer against the union of church and state, and a great boaster of the good works and generous deeds of the dissenters.

#### LEICESTERSHIRE.

*Bazaar for the Benefit of the Infant School.*—The proceeds of the Bazaar, lately held in the New Rooms, for the benefit of the Infant Schools, in Oxford-street and Metcalf-street, in this town, amounted to upwards of £40l. The Countess Howe sent 10l. to make purchases. A donation of 10l. was received from W. Evans, Esq., M.P.—*Leicester Journal.*

#### LINCOLNSHIRE.

*Church Rates.*—On Thursday, 9th Oct.,

a vestry meeting was held at Louth for the purpose of laying a rate for the necessary expenses of the church, the Rev. E. R. Mantell, Vicar, in the chair. Upwards of 500 persons were present, and the churchwardens, Messrs. Fuller and Smith, having stated that a rate of 4d. in the pound would be required, the proposition was seconded by J. T. Banks, Esq., M.D. The chairman then requested the vestry clerk to read the law on the subject of church-rates, which being done, a Mr. Paddison rose and addressed the meeting for upwards of four hours, touching upon all sorts of topics—church, tithe, parson, church rate, &c. &c., with the usual proportion of misrepresentations, vituperation of all constituted authorities, and of the aristocracy in general, concluding by a motion that the business of laying a rate be adjourned to that day six months, which was seconded by Mr. Cameron, a baptist preacher, and on a show of hands being taken, there appeared about 2 to 1 against the rate. Arrangements were then made between the movers and seconders of the motion, and, on the following morning, the polling commenced; at the close of the day the numbers were—against the rate, 259; for the rate, 243. Saturday presented nearly the same equality of voting; the numbers being, at 4 o'clock, against the rate, 418; for the rate, 403. On Monday, the exertions on each side were increased tenfold; the opponents of the rate distributing handbills in abundance, containing the most atrocious falsehoods and calumnies, and the day was commenced by a most outrageous proceeding on the part of Mr. Paddison, who declared that he cared not for constables or others, but would *command a force out of doors* immediately to get together! For about an hour the brawl seemed likely to have a very serious conclusion. At a quarter to five the majority against the church was reduced to three, and there being every appearance of a riot, the magistrates felt it necessary to swear in great numbers of special constables. The opponents of the rate brought up many men in a beastly state of intoxication, and were thus enabled, at the close of the poll at 5 o'clock, to obtain a majority of *seventeen* against the rate; the numbers being, against the rate, 590; for the rate, 573.—*Boston Herald*.

#### MIDDLESEX.

*New Poor Law Bill*.—On Tuesday evening, the 30th Sept., the parish of St. Leonard, Shoreditch, met to assess the rates, when a poor-rate of 9d. in the pound was unanimously voted, and a halfpenny churchyard rate. It was stated that there

are at present 740 paupers in the workhouse.—On Wednesday, the 1st Oct., a meeting of the parish of St. Ann's, Limehouse, was held, to consider of the circular sent by the Poor Law Commissioners, and other business. The following answers had been sent to the queries of the Poor Law Commissioners:—1st, That there are three local acts,—one for establishing the parish, the second for securing an equal assessment of the poor-rates, and the third for building the present workhouse. 2nd, The vestry is an open one; that is, every person paying to the amount of 12s. a-year is qualified for a vestryman. 3rd, They have a new and substantial workhouse. 4th, Capable of accommodating 250 persons. 5th, The greatest number of inmates at any one time in the workhouse, 238. The 6th query called on the officers to furnish a copy of contracts, which were ordered to be furnished. 7th, The indoor paupers were kept in food, fuel, and clothes by contract, at the rate of 3s. 9d. a head per week; a surgeon is retained at 100*l.* per annum. 8th, The expense of maintaining the poor for the last year amounted to 1,524*l.* 14s. 5d. 9th, The overseers in no case grant relief to able-bodied persons. 10th, The earnings of the paupers are the perquisites of the master of the workhouse; but as no able-bodied pauper is in the house, the amount of their earnings is very small. The paid officers of the parish were only the vestry clerk, who had been 27 years in the office; the master of the workhouse, who had been in that situation seven years, and one beadle.—*Old England*.

The Rev. William Busfield, A.M., has been presented, by the congregation of St. Michael's church, London, with a magnificent silver salver, in token of their attachment to him, and the estimation in which they held his services as curate of the united parishes of St. Michael, Woodstreet, and St. Mary, Staining. He has faithfully discharged all the duties of that office for nine years.—*Oxford Paper*.

*National Society*.—A meeting of the National Society for the Education of the Poor was held at the Central School, Westminster, on Wednesday, the 1st Oct., when the following members were present:—Bishops of London and Rochester, Archdeacon Cambridge, Rev. Dr. Walmsley, James Trimmer, Esq., Rev. J. C. Wigram, Col. Clitheroe, Richard Twining, Esq., William Cotton, Esq.—*Morning Herald*.

*St. Clement Danes*.—On Thursday evening, the 2nd October, a vestry meeting of the rate-payers of this parish was held to

elect officers who hold places of emolument for the year ensuing, to make rates, and on other business. The re-election of the parish officers was made subject to a proviso that they should be liable to the operation of any alteration that might be carried into effect during the year by the Poor Law Commissioners or the Legislature, affecting their offices. It was determined that a committee should be appointed to enforce the better observance of the Sunday in Clare-market and the neighbourhood. A rate of 9d. in the pound for the poor, police, and county-rates, was agreed to for the ensuing quarter.—*Albion*.

On Thursday, the 9th Oct., a meeting of the Society of Patrons of the Anniversary Meeting of the Charity Children in St. Paul's Cathedral was held at the London Coffee-house, Ludgate-hill; the Treasurer in the chair. The business of the meeting was chiefly confined to the receiving of a Report relative to the receipts, &c., of the last anniversary meeting. The Report of the proceedings at the last assembly of the charity children was highly satisfactory. The total receipts at the doors of the cathedral were 590*l*., and it was remarked that of this sum there were only seven shillings in bad silver.—*Ibid*.

A general vestry meeting was held in the parish church of West Hackney, on the 18th Oct., for the purpose of making a church-rate; the Rev. Edward Birch, the rector, in the chair. After Mr. Pocock, one of the inhabitants opposed to the rate, had proposed that the meeting do adjourn until that day twelvemonth, Mr. Badem, senior churchwarden, moved as an amendment, that a rate of 3*d*. in the pound be granted for the expenditure of the current year. This was seconded by Mr. Richardson, the junior warden, and on a shew of hands, carried by a triumphant majority. After some minor matters had been disposed of, thanks were voted to the Rector, and the meeting adjourned. The opposition to a rate in this parish last year was so strong, that in two attempts (one of them a three day's poll) the churchwardens were defeated; but by their energy and perseverance, with the assistance of the friends of the church, on the third trial, after great expense and inconvenience, they were enabled to attain their end. The success of the measure this year affords a proof that energy and determination on the part of the supporters of the church may still help her to regain her former prosperity.—*Ibid*.

*The Courts in Doctors'-Commons.*—Sir John Nicholl.—This veteran Judge, it appears, as resigned the Judgeship of the Prero-

gative Court, and the Archbishop of Canterbury, in consequence, has nominated his Majesty's Advocate to fill the important office, which nomination has been approved by the Crown, and Sir Herbert Jenner has been appointed to fill the vacant judicial seat. The immediate cause of the retirement of Sir John Nicholl is his advancing age, and the expected great increase that will take place in the business of the Prerogative Court, in the event of the recommendations of the Law Commissioners being carried into effect, of abolishing nearly all the minor Probate Courts throughout the kingdom. Sir John Nicholl is very nearly 77 years of age, and the able manner in which he has performed the arduous duties of Judge of the Prerogative Court, up to his retirement, has excited the surprise and admiration of all who knew him. Sir John Nicholl will retain his seat as Judge of the Court of Admiralty, the salary of which is 2,500*l*. per annum, to which he was appointed on the death of the late Sir Christopher Robinson. On the resignation of Sir W. Wynne, Dr. Nicholl was appointed King's Advocate, and subsequently was advanced to the bench. Dr. Robinson was appointed as Judge to the Admiralty on the resignation of Lord Stowell, when Sir Herbert Jenner was appointed his Majesty's Advocate; the duties of which the learned civilian has executed up to the present period. The elevation of Sir Herbert Jenner to the bench has given much satisfaction to the civilians and proctors of the Ecclesiastical Courts. The other arrangements consequent upon the retirement of Sir John Nicholl and the appointment of Sir H. Jenner as Judge of the Prerogative Court, have not, we believe, been completed. It is understood that Dr. Lushington will not accept the office of King's Advocate, the nature of his present practice being too lucrative; and it is therefore probable that Dr. Dodson, the Admiralty Advocate, will be appointed to the post of King's Advocate; and it is expected that Dr. Phillimore will be advanced to the office of Advocate to the Admiralty.—*Morning Herald*.

The Rev. Dr. Richards (late Fellow of Oriel College), the worthy and exemplary Rector of St. Martin-in-the-Fields, has resigned that living, on account of the disputes so long prevailing in the parish. The living is in the gift of the Bishop of London.—*Ibid*.

*Unions.*—The parish of St. Paul, Covent-garden, is to be united to the parish of St. Martin-in-the-Fields, pursuant to the power invested in the commissioners

appointed under the Poor Laws Amendment Act. Within the last two years the poor rates have gradually diminished in the former, but the parishioners apprehend that they will be increased by the union, should it take place.—*Old England.*

*Church Rates.*—On Monday morning, September the 29th, a poll was commenced in the vestry of St. James's Church, Clerkenwell, to determine whether the rate to be levied for the necessary repairs of the district church of St. John should be one of three-halfpence or only a farthing in the pound. The farthing rate was avowedly moved to defeat the design of compelling the inhabitants, whether churchmen or dissenters, to contribute equally towards the repairs of the church. It was moved as an amendment, by Mr. Whipple, and carried at the vestry meeting on Friday night by a large majority. To it were clogged the following conditions:—That before any part of the rate was collected, sermons should be preached in St. James's and St. John's churches in aid of the repairs, and subscriptions solicited throughout the parish, particularly of those who voted in favour of the repairs. A poll was demanded. The number of rate-payers is estimated at about 6,000. At three o'clock on Tuesday afternoon, Mr. Churchwarden Garland declared the poll to be finally closed, and the numbers to be as under:—

For a three-halfpenny rate ..... 593

For a farthing rate ..... 127

Majority ..... — 466

*Worship-street Police-office.*—On Tuesday, Mr. Samuel Hoppen, of No. 21, Leonard-street, Shoreditch, mathematical instrument maker, and Samuel Hoppen, his son, were charged before the sitting magistrate, Mr. Twyford, with having behaved riotously at the Tabernacle Chapel, City-road, and assaulted the officers who were attending there to preserve the peace. There have been lately very serious disputes between the trustees and congregations. The Rev. Matthew Wilks (father of the Member of Parliament for Boston) was for many years the popular minister, and at his death, about two years ago, was succeeded by the Rev. J. Campbell; but the latter having threatened to resign unless certain conditions were complied with, his resignation was unexpectedly accepted by eleven out of the twelve trustees, who, upon his afterwards insisting upon maintaining his position, forcibly expelled him, and employed the Rev. W. Rugsdall, a baptist, to supply his place. The most disgraceful scenes of uproar and violence have frequently occurred between the par-

tisans of these ministers in the City-road Chapel, and parties of police-officers have been withdrawn from their ordinary duties to attend the religious services there, and prevent parties from fighting. The disturbance in which the present defendants were concerned occurred last Friday evening. One party had announced a missionary meeting to be held in the chapel, Mr. Campbell in the chair, but printed circulars were issued by the other party forbidding that proceeding, and announcing the usual evening service to be performed by the Rev. Mr. Rugsdall. It was expected that a disturbance would take place, and application for the assistance of the police was made at this office by Mr. Rowland Wilks, solicitor for the trustees, and son of the Member for Boston. When the doors of the Tabernacle were opened on Friday evening, Mr. Hoppen, sen., who was accompanied by his two sons, cried out, "Now for the gallery, my boys," and making a rush to that part of the chapel to which there is admission only by tickets, knocked down the gallery-keeper, an elderly person named Warner, assaulted John Light, one of the parish headboroughs, and afterwards Hanley, one of the Worship-street officers. Mr. Pearce, one of the churchwardens of Shoreditch, stated that he was himself struck, and he never witnessed anything more disgraceful than the conduct of the elder defendant and some others. From statements made of the proceedings on the evening in question, it appeared, that when Mr. Rugsdall had been locked into the pulpit, (a precautionary measure now regularly adopted there,) a tremendous uproar of hooting, hissing, and kicking, took place.—The defendants apologized, settled the affair satisfactorily to the complaining parties, and were discharged; and after some conversations between the solicitors, trustees, and others, the warrants were withdrawn.

On Saturday, Mr. James Temple, of 41, Tabernacle-walk, was charged with interrupting the service at the Tabernacle Chapel, City-road, on Friday evening. Several persons were apprehended, but proceedings were pressed against the defendant only. He was held to bail in the sum of 50*l.*—*Record.*

The bill of indictment preferred against Mr. Temple, for the alleged offence of creating a disturbance in the Tabernacle, was thrown out by the Grand Jury.—*Ibid.*

*The Bishop of London and the Parishioners of St. Martin's.*—At a meeting of the rate-payers of this parish, on Monday, the 20th Oct., Mr. Simpson, the churchwarden,



said, a paragraph had gone the round of the newspapers, purporting to be the answer of the Bishop of London to a memorial from this parish, relative to the appointment of the Rev. Mr. Andrews to the vicarage, which paragraph was not correct. The following letter had been received by him (Mr. Simpson) that morning:—

"The Bishop of London presents his compliments to Mr. Simpson, and the other gentlemen who have signed the memorial recommending him to consider the propriety of appointing the Rev. Mr. Andrews to the vicarage of St. Martin-in-the-Fields, and begs to inform them, that owing to his absence from home, he did not receive the memorial till the day before yesterday.

"The Bishop of London entirely agrees with the gentlemen who have signed the memorial in the opinion which they entertain of Mr. Andrews's zeal and ability, and regrets that the arrangements which he has thought it his duty to make for supplying the place of the present excellent vicar, when it shall be vacated by his resignation, does not leave him at liberty to comply with the wish expressed by the memorialists.—Fulham, 20th October."—*Morning Herald*.

#### NORFOLK.

The annual meeting of the Society for Promoting Christian Knowledge for the neighbourhood of Lynn, was held at the usual place in that town on Tuesday the 14th of October. The accounts of the secretary being produced, we find that the operations of this institution have been on the increase during the last twelve months, and from the report laid before the meeting, we gathered that the following number of books has been circulated by this committee in the course of the year:—132 bibles, 164 testaments, 419 prayer-books, and 782 religious books, &c.—*Suffolk Chronicle*.

#### OXFORDSHIRE.

*Adderbury*.—The inhabitants of this village are doing themselves honour by presenting a handsome silver inkstand and a copy of Skelton's engraved antiquities of Oxfordshire to their late excellent curate, the Rev. Charles Baring.—*Oxford Paper*.

#### SHROPSHIRE.

(*From a Correspondent*.)—The Bishop of Lichfield and Coventry has been going through this part of his diocese, holding confirmations; and though the age of candidates has been restricted to fifteen years, the number of confirmers, as might natu-

rally have been expected, instead of being diminished, was considerably increased. The bishop expressed himself highly gratified with the reaction which seems to be taking place in favour of the church, notwithstanding the coalition of unitarians, dissenters, and papists against her. To all his clergy the bishop delivered printed "Proposals for forming a Diocesan Society for promoting the enlargement and increase of Churches and Chapels within the diocese of Lichfield and Coventry," which were signed by the dean, chancellor, and four archdeacons. For the furtherance of the important objects of this society, three plans are laid down:—1. The enlargement of existing churches and chapels. 2. The erection and endowment of new ones. 3. The conversion into churches and chapels (duly consecrated) of buildings suitable for the purpose. At present only about one-seventh of the diocese is provided with church room.

#### SOMERSETSHIRE.

A great Protestant Conservative Meeting is to be held at Bath on Nov 12th. Mr. O'Sullivan, Mr. Boyton, and other distinguished Irish clergy, will attend.

A subscription is about to be raised for the purpose of erecting a monument to the memory of the late excellent Bishop Gray.—(*From a Correspondent*.)

A contest recently took place between the supporters of the church and a body of dissenters in Shepton Mallet, upon the subject of a rate for the repairs and expenses of the church for the ensuing year, which terminated in the triumphant success of the church party, thus "affording," says a correspondent, "another proof of the stability of the church where its members are alive to their duty."—*Oxford Paper*.

At the late contest on church rates, at Melkham, it appears that the property of the parish, as represented on the occasion, voted in this way:—For the rate, 6940*l.* paying 329*l.* per rate; against it, 2103*l.* paying 78*l.* per rate; being less than one fourth of the amount paid by the supporters of the rate; and this includes the rates paid by seven churchmen, one of whom pays more than 13*l.* per rate.—*Salisbury Herald*.

#### STAFFORDSHIRE.

(*From a Correspondent*.)—The churchwarden and overseers of the poor of the parish of Alrewas in the county of Stafford, having obtained the sanction of a vestry meeting, took two closes of land, containing twelve acres, for the purpose of allotting them to labourers belonging to the parish. The

applicants amounted to fifty-six: so that a piece of land measuring nearly a quarter of an acre has been allotted to each. There is no scarcity of land to be let to small occupiers in this parish, but the rent demanded has been so great as to leave the cultivator no return for his seed and labour; as much as thirty-five or forty shillings being given for a quarter of an acre. The parish allotments are let at the rate of 2*l.* per acre, including all payments for rates. On the 5th of October last, was the second rent-day; for, with a kind consideration for the labourers, the rent is received only once in the year, and that at a time when they have been earning larger wages in harvest, and are consequently better able to spare the money. Out of fifty-six occupiers, forty-seven attended on the day, and all the rest paid up within the five days allowed them. The greater part of the men have expressed themselves grateful for the assistance rendered them. The vicar and some of the inhabitants having collected among them the sum of thirty-seven shillings, were enabled to distribute prizes to thirteen of the occupiers of allotments who were reported as worthy of the encouragement, by three of the largest occupiers of land in the parish, selected by the men themselves, as the judges. The crops of potatoes have been very abundant; and most of the patches of wheat and barley have yielded much more than an average crop; and there is not a poor man belonging to the parish who has not got, for less than ten shillings rent, food for himself and family, and also for a pig, for the whole winter, and most have some to sell. All this is the produce of labour over the usual hours of work: for it is one of the conditions on which they hold the land, that it shall be cultivated at leisure hours, or when out of employment, so as not to interfere with their usual work for the farmers. But the immediate advantage to the labourer is not the only benefit arising from the system. It has produced, and will produce still farther, a kindliness of feeling between all parties in the parish. The industrious and diligent are known and favourably distinguished from the indolent; and a quiet, but at the same time an effectual, stimulus is given to honest industry. M.\*

Oct. 13th, 1834.

(From a Correspondent.)—The last Report of the Wolverhampton &c. District Committee of the Society for Promoting Christian Knowledge states the following to have been the circulation of its publications, during the past year:—Bibles,

456; Testaments, 573; Prayer Books, 784; miscellaneous books and tracts, 8090. A very large grant was also made by the Parent Society, for gratuitous distribution in the "hope that the severe visitation of cholera, during 1832, has not been unproductive of salutary effect." This aided the Committee in the distribution of 2790 Testaments, 1338 Prayer Books, 5300 tracts. Total receipts, 460*l.* 15*s.* 3*d.*; expenditure, 429*l.* 11*s.* 5*d.*. Balance paid to the Parent Society. One of the usual annual sermons, in aid of the funds of the District Committee, according to the cycle, was preached at Wednesday Church; 29*l.* 5*s.* was collected.

The churchwardens of the parish of Dudley required a levy of tennence in the pound, which was proposed at a vestry meeting held for that purpose, and opposed by the dissenters, by the amendment that it be postponed to that day six months. A poll was then demanded by the churchwardens, which, after being kept open the time allowed by law, produced the following result:—

For the rate.....	474
Against it .....	390

Majority ..... — 84

The majority would have increased at least two hundred if the poll had been kept open two hours longer, whilst the strength of the opposition was so completely exhausted, that they could not bring up another vote. The result of this contest proves beyond all doubt that the church party in this town is stronger than all the dissenting sects together, in numbers, wealth, intelligence, and worth. The ministers of the different sects were not content by giving their votes, but, it is said, urged their respective followers to vote against the rate, by using the most violent language against the establishment.

The Hon. and very Rev. the Dean of Windsor and Wolverhampton has appointed the Rev. A. Johnson to the perpetual curacy of St. George's Church, Wolverhampton; but the Rev. G. B. Clare has entered a caveat against the Dean's right to appoint.—*Leicester Journal*.

#### SUSSEX.

The Rev. James Stanier Clarke, L.L.D., Rector of Preston-cum-Hove, and a Canon of Windsor, died on the Marine Parade, Brighton, on Saturday, the 4th Oct. He was the brother of the celebrated traveller, and was himself distinguished for his literary attainments. He was for many years the librarian at Carlton House, and was honoured by the intimate friendship and countenance of our most gracious king.

The Roman Catholics have purchased six acres of land between Hastings and St. Leonard's, close to the sea; and are, it is said, going to expend 30,000*l.* in building a college, chapel, &c. Some of the works are already commenced.—*Salisbury Herald*.

#### WILTSHIRE.

The Rev. T. Cook, has been elected Mayor of Westbury, Wilts, for the year ensuing.

The Rev. B. Donne, curate of this town, has been presented by the inhabitants of Shaftesbury with a splendid silver salver, as a token of their remembrance and esteem for the manner in which he discharged his ministerial labours in that town for a period of fourteen years. It is worthy of remark, that Christians of all denominations in Shaftesbury, voluntarily contributed towards the expense of this tribute of respect to the merits of Mr. Donne.—*Salisbury Journal*.

#### WORCESTERSHIRE.

We last week stated that a deputation, consisting of the principal inhabitants of the parish of Stone, near Kidderminster, waited upon their highly-respected vicar, the Rev. J. Peel (brother of Sir Robert Peel), and presented to him, as a token of regard, an elegant silver inkstand, value 60*l.*, purchased by the contributions of almost all the adult population of the parish. We have now to add, that Mr. Amphlett, as senior churchwarden, presented the plate, accompanied with an address expressive of the affection, gratitude, and admiration of the parishioners towards their vicar, referring to his kindness, to his munificent benefactions to their church, lately rebuilt, to his sermons, and to his exemplary life and conversation; concluding with an earnest wish that he and his family may long live to contemplate the offering then presented as a token of that covenant of mutual confidence and kindness so happily subsisting between him and his parishioners. — *Worcester Journal*.

#### YORKSHIRE.

(*From a Correspondent*). — *Rawmarsh, Rotherham*.—The anniversary meetings of the Rawmarsh Church of England Missionary Association, in aid of the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society were held on Thursday, the 9th of October. The chair was taken by the Rev. John James, rector of the parish, and the various resolutions were proposed and supported by the Rev. John Lowe,

jun., of Swinton; Henry Walter, Esq., of Clifton; Robert Hodgson, Esq., of Haigh Hall; Rev. T. D. Gregg, of Sheffield; Rev. H. J. Branson, rector of Armthorpe; Rev. H. Partington, vicar of Wath; Rev. Mr. Fardell; Rev. G. Greaves; Rev. J. Reeve, &c. &c. It was stated in the Report, that the sum received during the past year had been 49*l.* 11*s.* 10*d.* The collections made at the time amounted to 7*l.* 5*s.* 6*d.*

(*From a Correspondent*).—At a meeting of the Ripon Church Association, held at the Deanery, Oct. 2, 1834, the Rev. Wm. Gray, Prebendary of Ripon, in the chair, the following resolutions were unanimously passed:—

1st. That, in the opinion of this meeting, the happiness and prosperity of these kingdoms principally depend, under Divine Providence, on the maintenance of the pure apostolical church of England and Ireland.

2nd. That this meeting most deeply sympathize with the Irish branch of that church, now openly threatened with destruction, and pledge themselves to support it, when called on, by pecuniary and such other means as may be found necessary.

3rd. That the members of the Association be requested to apply to protestants of all political opinions for their co-operation, by subscription, if necessary, and otherwise; as this meeting disclaim any object except the support of their own church.

4th. That the secretary and other members of the Association be desired to forward these resolutions to their brethren, and request their assistance.

*Batley Church Rate*.—A severe contest between the supporters and the opponents of the church took place at a meeting, on Thursday, the 18th of September, at Batley, the Rev. Henry Cooper, curate, in the chair, respecting the amount of money necessary for the repairs, and other incidental expenses attending the church at that place, for the ensuing year, which terminated in the signal defeat of the latter, after every exertion had been used by them to obstruct the purposes for which the meeting had been called. The churchwardens, upon making their estimate upon the strictest principles of economy, found that the sum of 45*l.* would be barely sufficient for the present year, and accordingly applied for that sum. An amendment was immediately moved and seconded that the sum of 25*l.* should be allowed instead of 45*l.*, without producing any estimate to show that that sum would suffice.

More violent opposition was manifested by the dissenters against the church at this meeting than was ever before exhibited on a similar occasion at Batley. At the close of the poll the numbers were—for the churchwardens, 537 : against them, 504 ; —majority in favour of the church, 33. One cause which swelled the number of opposition votes against the churchwardens was, that the inhabitants of Guildersome contend that they are not liable to pay rates to the parish church at all, in consequence of their having an ancient chapel, which has lately been made a district church, and has been consecrated more than twenty years ; therefore many rate-payers from Gildersome, who would otherwise have supported the churchwardens, voted against them.—*Leeds Intelligencer*.

The parishioners of Kirby Malzeard, near Masham, have presented the Rev. Francis Blackburn Tate, M.A. (son of the Rev. James Tate, late master of Richmond School), their late curate, a handsome tea-pot, valued at 30*l.*, in testimony of their high approbation of his zealous and efficient services as the minister of that large parish.—*Ibid*.

A subscription has been opened for the erection of a new church at Huddersfield. The sum required will be about 2000*l.*, and the Lord Bishop of Chester has promised a grant of 1000*l.* for the endowment of the church when it is completed.

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#### WALES.

The Lord Bishop of Llandaff confirmed a large number of candidates at Caerleon on the 11th Oct. ; and on Tuesday, the 14th, the Chancellor of the Diocese held his Autumnal Visitation at Usk.—*Glamorgan Guardian*.

*St. David's College*.—It gives us much pleasure to announce a further accession to the exhibition fund of St. David's College, Lampeter. In addition to the munificent contributions we have published in former numbers of this paper, we are enabled to state that the Bishop of Bangor and the Rev. J. M. Treharne, Coedriglan, Glamorganshire, have severally contributed 100*l.* each ; and if the necessity of the case be properly consulted by those of our countrymen who have power "to do good and to distribute," we feel assured that these will not be the last benefactions we will have to record to promote the important objects of this interesting and useful institution.—*Cardiff Journal*.

*Church Reform*.—In his charge to his clergy at his last visitation, the Bishop of St. Asaph, in alluding to the poverty of some of the lesser livings, stated that he had had, for some time, a plan in contemplation, which would go a great way to remedy this evil ; and he was not without hope of being able to carry it into effect, though, from adverse circumstances, he had failed in his endeavours for the last three years. His object was to obtain an act of parliament, to empower the patrons of sinecure rectories to apply them, under certain limitations, to the augmentation of small benefices, or the endowment of new churches.

The friends and admirers of the personal virtues and literary eminence of the late Rev. Edward Davies, author of "*Celtic Researches*," and several other learned publications, have commenced a subscription to erect a monument to his memory in the church of Bishopston, in this county, where he was rector twenty-five years ; towards defraying the expense of which the late Bishop of St. David's, Dr. Burgess, the present Bishop of Salisbury, has been pleased, amongst the first subscriptions, to contribute five pounds.—*Glamorgan Guardian*.

*The Bishop of Llandaff*.—A Public Meeting was held at Cardiff on the 2nd Oct., at which it was resolved to establish an Infirmary in that town, for the counties of Glamorgan and Monmouth ; and large contributions, in addition to the Marquis of Bute's 1000*l.*, were made towards this benevolent object ; in announcing the donation of 100*l.* by the Bishop of Llandaff, it was stated to the meeting by J. Nicholl, Esq., the worthy member for Cardiff, that his lordship devoted more than the whole revenue of his see to deeds of charity.—*Gloucester Chronicle*.

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#### SCOTLAND.

*Glasgow Cathedral*.—Mr. Reid, the King's architect, has ordered estimates for the restoration of the walls and stonework of our venerable cathedral, and an extensive repair is forthwith to be commenced.—*Argus*.

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#### IRELAND.

*Tithes and Landlords*.—(From the *Dublin Evening Mail*.)—Lord Downshire's example has done much for the relief of our suffering clergy. The landlords of

Ireland, who have hitherto held back from taking the payment of tithes upon themselves, now see the advantage and necessity of doing it. Every post brings us accounts of new accessions to the number. But there are many to whom we must do the justice of saying, that they have not only liberally taken this charge upon themselves, but have anticipated the public example set by Lord Downshire. A Cavan correspondent assures us that it is more than a twelvemonth since the Lord Primate directed his agents to pay the incumbents of his several estates, whether of episcopal lands or private property. The Lord Bishop of Kilmore has done the same; so has Lord Farham. The receivers of the Court of Chancery, too, for many estates in this country, have received similar directions; and the agents of the Duke of Buckingham and the Marquis of Chandos have undertaken the payment of the clergy. To these our correspondent adds several proprietors in the neighbouring county of Meath, as W. B. Wade, Esq., of Clonebrony; J. W. L. Naper, Esq., of Loughcrew, Edward and Thomas Botham, Esqs., &c. Lord Headfort, we believe, may be added to the list.

An Armagh correspondent has furnished us with the names of the following noblemen and gentlemen who have generously come forward in the cause of patriotism and religion, and have taken upon themselves the payment of the clergy of their respective estates in that county:—Earl of Charlemont, Maxwell Close, Esq., Roger Hall, Esq., Earl of Ranfurly, Lieut.-Col. Verner, J. Y. Burgess, Esq., Earl of Caledon, Sir J. Stronge, Bart., Joseph Goff, Esq., C. Brownlow, Esq., W. S. Richardson, Esq., Major Blackhall, Wm. L. Conyngham, Esq., Sir T. Stables, Bart., Alex. Mackenzie, Esq., E. Caulfield, Esq., J. Major, Esq. the Drapers Co., London, Lieut.-Col. Stewart, Rev. Dr. Kennedy, Sir H. Stewart, Bart., Alex. Hamilton, Esq., L. Thompson, Esq., Jas. Hamilton, Esq., E. Evans, Esq., Joseph Mee, Esq., James Young, Esq., Robert Forster, Esq., Rev. R. N. Horner, Rev. T. Staak. To the foregoing we add the following:—The Earl of Clancarty, on his Galway and Roscommon estates. Lord Sherborne on his whole Irish property. In Cavan—the Bishop of Kilmore; Cosby Nesbitt, Esq.; Major Burrowes; Pierce Morton, Esq., G. M. Knipe, Esq., and many others, —*Globe*.

Viscount Lorton has given directions to

pay the tithes due on his estates from the 1st Nov. last, to the clergymen entitled to receive the same. His lordship's estates extend into twelve parishes in Roscommon and Sligo.—*Roscommon Gazette*.

The Archbishop of Canterbury has contributed, through the Lord Primate of Ireland, the munificent sum of 100*l.* to the funds of the Association for Discountenancing Vice.

(*From a Correspondent.*)—It is a matter of sincere satisfaction that the venerable Bishop of Ferns has been induced to print the spirited Charge lately delivered by him. It has been absurdly misrepresented. They who read it will find in it a clear and powerful defense of Church discipline.

The Hon. and Right Rev. Dr. Knox held his first Visitation on Thursday, the 4th Oct., at the Cathedral, Limerick, and addressed a most numerous body of his assembled clergy.

A great meeting of the clergy has been held in Dublin, at the rooms of the Association for Discountenancing Vice, the Archdeacon of Armagh in the chair, in compliance with some resolutions entered into at a previous meeting at the Palace of Armagh, the Primate in the chair, for the purpose of forming a Society for the support of the clergy in obtaining information as to tithes, and maintaining their just claims. It is earnestly to be hoped that English protestants will not fail to give their best support to this Society. One of the strong proofs of the excellence of the plan is, the abuse lavished on it by all the liberal papers.—(*From a Correspondent.*)

The following Letter of the venerable Archbishop of Canterbury has been addressed to the Secretary:—

“ Lambeth, Oct. 17, 1834.

“ Rev. Sir,—I have to acknowledge the receipt of a copy of the resolutions agreed on at the meeting of benefited clergymen, deputed from several dioceses of Ireland, held the beginning of this month, which has been transmitted to me by direction of the Society. I beg to assure the Society that I look at their proceedings with deep interest, and trust that, through the blessing of God, they may be conducive to the object which I am desirous of furthering to the utmost of my power—the preservation of the protestant church in Ireland.—I have the honour to be, Rev. Sir, your very obedient servant,

W. CANTUAR.”

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 Mr. Valpy has announced for publication a work under the title of Skeletons of the Sermons of the most eminent British Divines. By the Rev. T. S. Hughes, Prebendary of Peterborough. To commence on the 1st of December, in Monthly Parts, of about 130 pages.  
 Practical Holiness the Ornament of Christianity. By the Rev. John Flavel, with a recommendation by William Mason, author of "Spiritual Treasury," &c., &c.  
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 "The Country Town" will form the fifth number of the popular and useful series of Treatises on Domestic Economy, now publishing by the Rev. Charles B. Taylor, under the title of "Social Evils and their Remedy."  
 The Van Diemen's Land Annual and Guide, for 1834, has just been received from Hobart Town, and will be published in a few days, containing valuable information for the guidance of emigrants, a brief History of the Colony, its Commerce, Institutions, Schools, Agriculture, &c., with other useful and important intelligence connected with that flourishing Colony.  
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 On the 1st of January (to be continued Quarterly), the First Part of a Series of 143 Plates of Roman Coins and Medals, with Introductory Observations. By the late Rev. John Glen King, D.D., F.R.S., F.S.A., &c.  
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## NOTICES TO CORRESPONDENTS.

THE drawing of Laindon Hills, sent in 1833, will probably not be recovered for some time, as it was by mistake enclosed in some packages of books and papers which cannot yet be opened. The gentleman who was so good as to send it, is requested to excuse the delay.

Any communication from "J. P. S." is acceptable. He will see in this Number, that his former kind communication is used at last.

"J. G. A.'s" proposed communication of Otho's Constitution will be highly acceptable. What he has now sent, and similar papers, will also be very useful. But will be so good, in each case, to say *whence* the quotation comes, as it is always satisfactory to know the value of the authority.

"T., on the Rubric as to Consecration of the Elements, "E. B.," and "D. K. L. V.," in the next Number.

It appears, by a letter from Birmingham, which will appear in the next Number, that the "Birmingham Advertiser and Aris's Journal" are far more favourable to the church than the "Birmingham Journal," which has been the decided assailant of church-rates.

"J. F. R.," and several other letters on the confirmation of persons irregularly baptised, are received. Perhaps those given will suffice.

Mr. Meek's "Reasons for Conformity" have reached a second edition, which is satisfactory on all grounds. Mr. Meek's intimate acquaintance with dissent makes his work very valuable, and the bitterness of the "Eclectic Review" is the best testimony to its merits.

Mr. Washbourne has published a very beautiful edition, not only of "George Herbert's Sacred Poems," but of his "Country Parson" also.

The article on the character of Pontius Pilate is in type, and will be used next month.

"N. C.'s" amusing letter was too late for this Number, but shall be given in the next.

An excellent letter on the Inconsistencies of Dissenters is deferred again for want of room, but will certainly appear next month.

The next Number will likewise contain a most laborious and valuable series of calculations on the profits derived to laymen by clerical augmentations of small livings.

"L. W.'s" drawing will be most acceptable.

The Bristol Charities in the next Number.

"Pastor inter Colles," and another country Curate, are received.

The Editor begs to offer to "R. W. B." his very best thanks for his unwearied diligence and zeal.

THE  
BRITISH MAGAZINE.

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DECEMBER 1, 1834.

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ORIGINAL PAPERS.

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THE COLLIER BOYS.

It was a clear breezy Sunday evening; bright masses of clouds, looking like thrones for angels, were sailing along the pure blue sky; the young wheat was beginning to make the gentle falls of the hilly grounds of the softest green, and all along the hedge-rows were gathering that sweet and gay company which come to bid us rejoice in the mercy of God, who, though they toil not neither spin, has arrayed them in beauty that even Solomon, in all his glory, could not equal. These happiest of God's brute creatures, the birds, told us, by voice and motion, how glad they were that it had pleased him to create them. It was weather that lightens the heart and exhilarates the spirits; and I remember, that as I had knelt that day to pray for all that were troubled in mind, body, or estate, it was with a general, not an individual, feeling. There are many times when each touching expression of our liturgy turns the worshipper's mind at that moment to "his own grief and his own sore," but this day had not been one of them. It is in such weather that, if ever, it seems possible the stories of the golden age might have been true—just for the few hours when the sun is not too hot, and the wind is not too cold—when there is no blight on the blossoms, and the weeds are only beauties, and not annoyances. Perhaps, too, all outward appearance of sorrow may be for a little hidden from us, but it can be but for a little. We had proceeded only half way on our walk home when we were told of an accident which, two days before, had occurred at one of our coal-pits, which presently effaced from our minds the freshness of the air, and the loveliness of the scenery.

On Friday, a party of the colliers, having finished their work, left the mine, expecting, in a few minutes, to be followed by five boys who had not entirely completed theirs. In the mean time, a large body of water, which it seems had been dammed up in another part of the mine for several years, and only left without sufficient guard for a short time, suddenly burst in, filling up the



passages so as to render the escape of the boys impossible. The men's distress at their young companions' sudden and fearful peril was very great; for they saw, at a glance, the difficulty, if not the impossibility, of saving them alive. The water continued to rise, but to what height they did not at first know. The poor lads, two of whom narrowly escaped being drowned in their first rash effort to pass the stream, saw plainly their danger from that quarter. But though the men, as the water continued to rise, could, with a fearful accuracy, calculate the increasing hours and days which must pass before it could, by any means, be exhausted, and doubted whether the boys' strength would hold out so long, they saw also that this was not the greatest danger. As the water should be pumped out, they knew that the deadly air from that part of the mine which had so long been closed up must rush in, and if the poor lads lived until then, they would then be surely stifled. How they felt "alive within the tomb" we can little tell: uncertainty as to the extent of their danger might have supported them awhile, but hope and the buoyant spirits of youth must presently have sunk before cold, darkness, and the faintness of hunger. Poor boys! it was a melancholy state. Yet we can understand better, and therefore can better sympathize with, the feelings of those relatives and friends who heard the news at home.

It was not at all the kind of trouble to which the balm of resignation can be at once applied. Whilst the faintest hope remains, there will be anxiety and restless exertion; perhaps rather a yet more agonizing state of mind—a restless desire of exertion, whilst the power of action is denied. Such an incident had, of course, excited much interest; and it was strange that so long a time should have passed without our hearing it. I was sorry, because we should so gladly have joined the prayers of our congregation that day with those of the throng of worshippers whom the melancholy occasion brought to the very spot. It was not in our parish indeed, but of the same large family how proper it is that, one member suffering, all the members should suffer with it. Why is not more constant use made of the kind permission that our church gives us to name any who are troubled in mind, body, or estate? I am sure, whenever I shall be ill or distressed, I shall ask, with the pious Herbert, "Give me the prayers of my mother, the church: there are none like hers." Why will not all who are in trouble accept of her gentle comfort? Experience has told many a mourner how precious it is. There was a time when their hearts were almost broken, and the prayers of their own church were offered up for them, and were abundantly answered.

"And, dearest mother! since too oft  
The world yet wins some Demas frail,  
Even from thine arms, so kind and soft,  
May thy tried comforts never fail!

When faithless ones forsake thy wing,  
Be it vouchsafed thee still to see  
Thy true fond nurselings closer cling,—  
Cling closer to their Lord and thee !”

Yet I would not, for one moment, be misunderstood. I thank God for the passionate prayers that were made for them there. I only say we would fain have joined them. I thank God for the awakened earnestness with which many heard the truth there, and for the fervent petitions that ascended thence day by day. And though we did not know it in time to add to these our church's public prayers for the children's deliverance, yet we could not forget as we knelt down in comfort, each in our own closet, the poor starving boys crying from the depths of the earth whilst their hearts were in heaviness.

Day after day passed ; the people gathered in crowds round the pit ; but none could help. One man since told me that he knew the place so well, having for years been in the habit of working there himself, he could see, in his mind's eye, the very spot where his boy was, and it almost broke his heart to think he could not get to him. Another who had watched there so long that his strength was completely exhausted, lay down on the bank ; and when asked why he did not go home, replied, he was afraid it would kill his wife to see him without his boy ; and she, who was ill at home, lay, hour after hour, watching for the news with such intense anxiety, that all about her believed it would cost her her life. Oh ! what would we have given merely to know that they were still alive. Day after day passed. The elder men, who knew the awful danger of the bad air, which they dreaded more than the water, seemed to have little hope—some even doubted whether it would even be possible to find the bodies ; but the women, more ignorant of the risk of life, and more passionate in their feelings, still hoped against hope, and for a few days we could hope too ; but the gleam faded, and the answer of one to whom I expressed a belief that we should hear good news of them in a day or two, fell with a heavy weight on my heart—“ I dare say,” replied she, “ we shall see their funerals.” Then, as the evenings drew on, one after another, when I knelt to pray for the preservation and the deliverance of the poor collier boys, my faith wavered—how should I pray for the dead ? We ceased to inquire the news ; every body looked so grave that it was needless, and every one's first greeting was, “ How sad about these poor boys.” On Tuesday night, the last hope of the anxious friends was extinguished by a report that the water could not be entirely exhausted for a month to come. This, however, agonizing as it was, proved groundless, for the next morning I was told, that by to-morrow evening the boys must be found, dead or alive. By to-morrow night ! Still how many long long

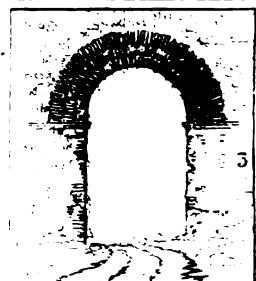
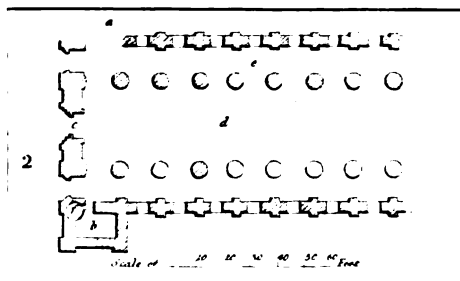
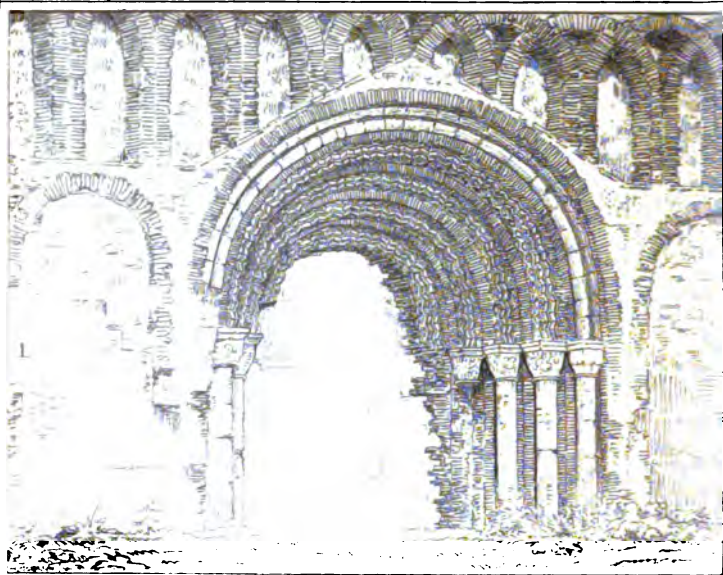
hours of terror and anxiety. To-morrow night! and this moment their last strength may be failing. This hour might restore them to light and life. Can no more be done to help? Must hour after hour wear on, whilst they are fainting and famishing one after another?

About the middle of the day of Thursday, I met with Isaac's eldest boy, a delicate gentle little fellow, very unfit, at least so it seems to us, for his appointed task. It is really pitiable to see a child, the civilest lad in the parish, and the head boy in the school, a good reader and a neat writer, and with wits to learn any thing that he could be taught, trembling and crying from terror at the thought of his fearful work in the coal-pit. It is not cowardliness, but a feeling of his physical inability for his work that weighs down his spirits. I was not at all surprised at the sympathizing expression of feeling with which he answered my questions, nor at the settled air of sadness with which he said, "If they are not starved, the men think the damp" (i. e. the foul air) "have killed them; but they'll be found, any way, to-night." He had been on the spot all day, and was going again. "And you'll come and tell us directly?" But my heart sunk as I asked him. "What miserable news to bring," I thought: "five young creatures, most probably unthinking and unprepared, called thus, in so awful a way, to meet their God! Starved to death—pining away miserably one after another—or all at once poisoned by the stifling damp—or altogether drowned, and brought up, pale and disfigured, one after another, to their agonized friends. Oh! why should I ask him to bring me such news?" I stood that evening in my room window, looking toward the part where that mine is situated, and longing to know the worst. It is a mercy, I thought, that vehement anxiety cannot last long. But to be sure no one is so foolish as to hope now. At that moment there was a hasty run down the lane, and a loud ring at the bell. "Mother! Mother!" said a boy's voice; and Nancy, who was white-washing the kitchen, ran to the door. "Mother, they are all alive!" said the boy, scarcely able to breathe, and Nancy burst into tears. I believe if she had heard they were all dead she would not have cried so much. We all found the use of our feet that moment; there was no more standing to muse and lament over the sad story. "Thank God the boys are alive!—they are *all* alive!" was our greeting to one another as we met on the stairs; and in a moment I was in the midst of the people at the door. Some were laughing, and some were crying, and some did both at once. "It's no kin of mine," said Nancy, "but my husband works in the pit, and my children work in the pit, and the water may break in upon them any day." "And you've seen them yourself?" we asked the boy over and over

again, and over and over again he assured us that he had ; and we hoped and trusted that they would be prudently treated, and we were told that there were seven doctors on the spot waiting to take charge of the poor patients ; so we should indeed have been unreasonable not to be satisfied. Then we had leisure to fancy the unspeakable delight of their friends ; and one little touching incident after another showed us how deep-seated is natural affection, and how it exists often under the roughest exterior. One poor fellow was so overcome on seeing his child, that as his wife pushed by him to be the first to clasp him in her arms, he fainted away, and, as he felt himself falling, exclaimed, " Don't kill me now I've found my boy ! " The poor woman who was confined to her bed a long way from the spot, told me, she thought she heard the news in five, ah ! in four minutes, for people were waiting all along the road to tell her ; and her brother, she said, flew like the wind, having caught the tidings from her husband, whose agitation was too great for his speed. I shall never forget the peculiar stamp of countenance which I observed in two or three of the parents, when I conversed with them a day or two afterwards. It was the most perfect expression of peace and satisfaction that I ever saw on a waking countenance. An infant asleep does sometimes look as calmly happy. Such a look perhaps in an adult would only come after many days of distress and perturbation ; and such a look, in this world of perplexities, cannot last long. The heart seemed to know but one feeling, and that one was content—calm after a long and tremendous night's storm. " I should not be any happier if I had this hat full of gold "—said one of the fathers to me—" none happier, to look upon his poor dear face this minute. I did give him up on Wednesday, and I said there's no table long enough to lay him out upon when they *do* bring him home ; but there he is, alive, bless the Lord ! and this hat full of gold, and this house full of gold, would make me none happier than I be." And how had the poor boys felt all that long tremendous week ? " Blessed," says the word of truth, " are they that sow beside all waters." The instructions that some of them had received seemed, in some degree, to have been a real blessing to them ; they were ignorant, indeed, yet something they knew. God, in his mercy, grant to them to know more and more ! " The waters are rising," said one of them in his despair. " What shall we do now ? " " We'll go and pray," answered some of the rest ; and, as well as they could, so they did ; " and then," added the one who told me the story, " the waters abated." They prayed to be delivered from the bad air ; and " the Lord was so well pleased," said the collier, who took some pains to explain what he called the manner of it to me, " that he caused one of the doorways at the end of one of the hatches " (I understand by this word, a long passage in the mine, running upward,) " to break

down, and the falling mass of coal and clay stopped up the passage, so that, whilst it confined the boys there, it prevented the foul air from reaching them." The boys themselves appear fully convinced that this preservation was an answer to prayer. May the impression abide with them. "And what didst say in thy prayer, my son?" said the father. The boy's answer was a touching specimen of natural eloquence. "Lord," his prayer began, "Lord! thou knowest how bad 'tis to go to work in the morning in health and strength, and to be carried home to poor father and mother dead." Poor boy, as he spoke, the remembrance of the agony from which he had so lately been delivered so agitated his weak frame, that he with difficulty restrained his tears. The father was much affected. "Then," said he, "that went to my heart more than anything, that he should remember his poor father and mother in his trouble." Another, who had had a little brother born only the day before the accident, told me he thought of the baby when he was down in the pit, and said to himself, "If the Lord takes me away, there's another to stand in my place." This poor fellow was beyond measure distressed at finding his mother so ill. She had suffered very much, and her strength was nearly exhausted, for she had mourned for him all the time she was awake, and dreamt of him during the few minutes that she slept. She fainted when she was told that he was alive, and was, I think, insensible at the time he was carried in. "Don't mind me," said the boy, though his life, and that of his companions, hung for many days on a thread; "I don't look after myself at all, but it hurts me to see mother so ill. I'm afraid mother'll die." But no! the Lord bringeth down and lifteth up, he killeth and maketh alive; and, in a very few days, when I saw the mother, there was only left on the pale brow that expression of peace of which I before spoke—a calm whose depth alone told through what a tempest she had passed. And now is my story done; or could I fully enter into the beauty of the text which I taught the children of my class the Sunday morning after, by way of preparing them to join heartily in our church's thanksgiving that day—"It is meet that we should make merry and be glad, for this my son was dead, and is alive again; he was lost, and is found;" could I so deeply feel the natural application of the text, and not say to every reader of my true story, "There is joy in the presence of the angels of God—(greater than these poor parents felt at the resurrection of their buried sons)—over one sinner that repenteth." Shall I lay down my pen without marking once more the providence of God, ruling everywhere, in the sea and in all deep places, without charging, on my own heart and on my reader's, to acknowledge him in all our ways? Let us both try to come to the same conclusion to which an old man to whom I talked on the subject brought me. He remarked many striking

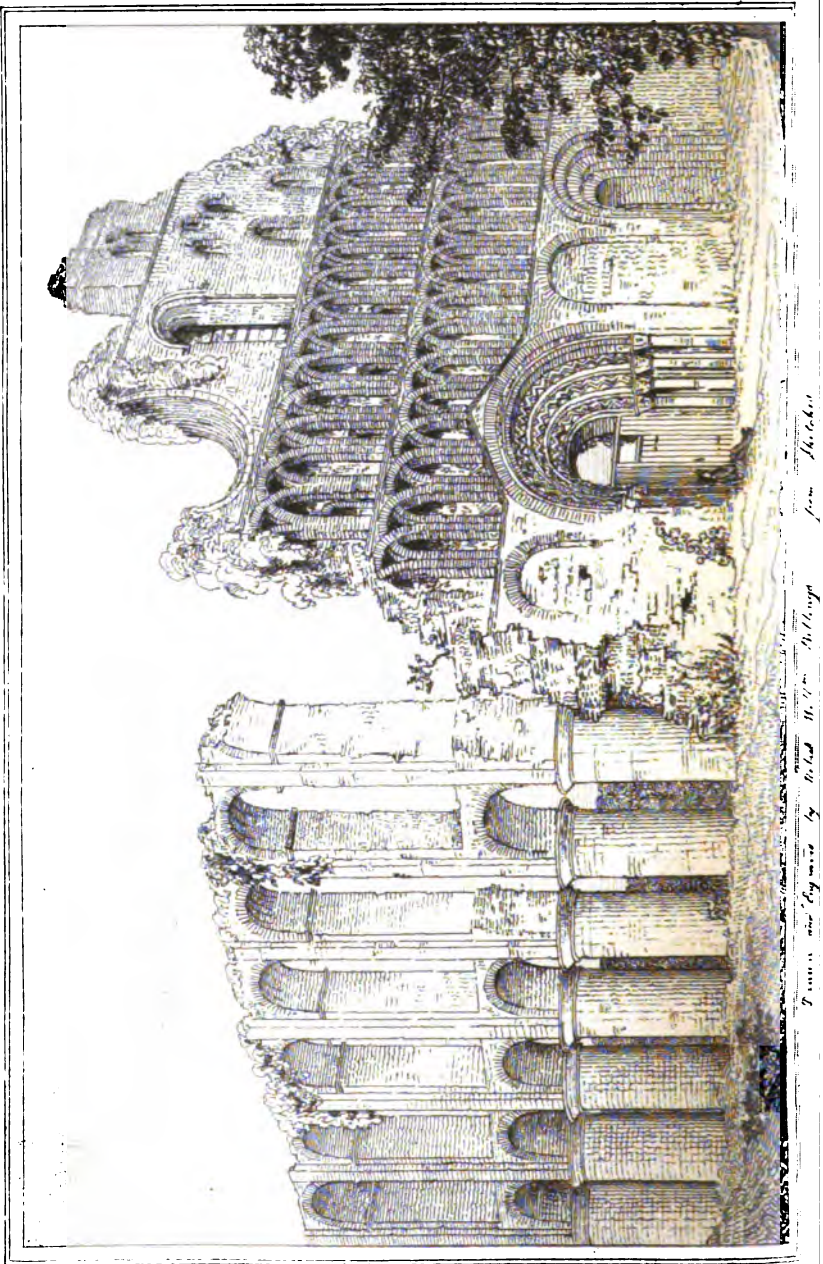




Drawn & Etched by R. W. B. B. from sketches







particulars which made it almost a miraculous preservation, and ended by saying, "To think there was bad air enough in the place to kill all the horses in the world *seemingly*, and these boys were to be kept alive! 'Tis no use to say no more about it," added he, throwing out his hands with the action of one who casts from him a piece of work which he has completed, "'tis no use to say no more about it—the Lord DOES hear prayer."

I will add to the poor collier's stock of prayers one in verse:—

THE COLLIER'S PRAYER.

Dark is the mine, and, drear below,  
We hang upon a breaking cord;  
Hear us, as down the pit we go,  
Save, or we perish, gracious Lord! .

Watch o'er us on the stormy night,  
When dark and chill the midnight wind;  
As forth we go, be thou our light,  
And bless the babes we leave behind.

Thou know'st how oft by sudden death  
The young, the gay, cut down we see;  
But lengthen out our fleeting breath  
Till we are fit to dwell with thee.

Oh! save us from the hurtful air,  
From spreading fire and rushing wave;  
But chief, good Lord! in mercy spare  
From the proud sinner's hopeless grave.

Oh! thou art merciful we know,  
We own thy power, we trust thy word;  
Hear us, as down the mine we go,  
Save, or we perish, gracious Lord!

E. H.

HISTORICAL NOTICES AND DESCRIPTIONS OF CHRISTIAN  
ARCHITECTURE IN ENGLAND.

*Second & Third Classes.*—ANGLO-SAXON AND NORMAN ARCHITECTURE.

NO. VII.—CAMULODUNUM.—ST. BOTOLPH'S PRIORY CHURCH,  
COLCHESTER, ESSEX.

THE very peculiar architectural character of the ruins of the Priory Church, popularly called St. Botolph's, at Colchester, Essex, cannot fail to awaken the curiosity, if they do not command the admiration, of the antiquary. Defaced, mutilated, deprived of nearly all architectural enrichment, the masses of walls, the rude arches, and the half-buried door ways, are little calculated to please the general spectator, and none but the initiated antiquary will be likely to appreciate these ruins of a sacred edifice which was once spacious, substantial, and even grand. The origin and history of the church are alike entirely

unknown ; neither the local nor the general topographer, nor the monastic and architectural antiquary, have been able to ascertain the age of the building, nor its pristine appropriation, nor the national class of people who raised it. Unlike any other church in England, both in architectural design and constructive execution, it would certainly be very gratifying to ascertain its genuine history ; but this has not, hitherto, been accomplished, and we can scarcely hope that any researches in the present times will produce authentic evidence. Built in the immediate vicinity, and even under the walls of an eminent and long occupied Roman station,\* formed almost entirely of bricks and tiles, which are commonly ascribed to the Romans, and presenting, in the formation of its arches, the appearance and character of a work raised by masons of that nation, it demands the most critical and most cautious examination of the architectural antiquary. Morant, the historian of Essex, who resided many years in Colchester, and devoted a folio volume to its history and antiquities, affords but little information respecting the age and peculiar

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\* Whatever differences of opinion may prevail among antiquaries, respecting the site of the *Camulodunum* of Antoninus, there can be no dispute—no doubt—that the modern Colchester occupies the area of an ancient and important Roman station. The form and position of the old walls, which still remain in large and almost indestructible masses, and inclose an area of 3060 feet from north to south, by 1750 feet from east to west—the numerous Roman relics that have been disinterred, both within the boundary of these walls and in the suburbs—the earthworks, the inscriptions, coins, &c., and the distances and relativeness with other recognized Roman stations, are ample proofs that the *Colonia Camulodunum* was at this place. The learned and erudite Camden, and the still more valuable illustrator and historian of Anglo-Roman antiquities, Horsley, have endeavoured to identify this station with Maldon, in Essex ; and the Rev. Mr. Skinner, of Camerton, in Somersetshire, has written a long and learned essay to prove that it was at or near the place of his abode. However inefficient and imperfect the writings of Antoninus, Caesar, Tacitus, &c., may be on this point, there is abundant evidence in modern discoveries and modern authors to show that *Camulodunum* was in the eastern part of Britain, and that there is no place which affords equal claims and equal evidence to Colchester. Besides numerous coins, with inscriptions of *Camu*, *Camob*, &c., discovered at this place, there are two objects of singular curiosity and interest still preserved in the town. One is an earthen vase of the unusual dimensions of four feet in height, by three feet diameter at the centre, and the other a sculptured group in stone, standing about two feet high, representing the *Theban Sphinx*, with part of the figure of a man which the monster is supposed to have murdered. A very interesting pamphlet, with an etched representation of the group, by T. Landseer, was published at the time the sculpture was found, by E. W. A. Hay, Esq. "A singular coin of *Nerva*," was discovered at Colchester, about the year 1766, on which the Rev. Mr. Ashby wrote a learned essay for the Society of Antiquaries of London, which was published in the third volume of the "*Archæologia*." In the course of that essay the writer remarks, that Leland led the way right in placing *Camulodunum* at Colchester, but Camden unluckily misled himself and other subsequent writers on that point. Dr. Mason, Woodwardian Professor of Cambridge, after repeated visits to Colchester, vindicated the claims of that town to a Roman origin and dignity, and substantiated his arguments from the geographical position of the place, the plan of the town, the character of its buildings, the roads communicating to it, the inscribed coins found, and also from an inscription to Mercury, then recently brought to light.

character of the building now under notice. Dugdale, in "Monasticon," Tanner, in "Notitia Monastica," Willis, in "Mitred Abbeys," Strutt, in "History of Colchester," and Carter, in "Ancient Architecture of England," are even less satisfactory; and the many wars to which Colchester has been subjected have probably destroyed all those local muniments which were calculated to furnish authentic evidence on this and other local antiquities. Hence the "forlorn hope" of acquiring that substantial and indubitable information on which true history must ever be based.

Aided by the annexed etchings, we shall be enabled to convey to the reader a pretty clear idea of the forms, proportions, and general character of the remnant of the monastic church which is left. This once singular and very curious edifice must have been of large dimensions and of great solidity. Its walls and columns were constructed of almost equal portions of Roman bricks and mortar, the latter being nearly of the same thickness or quantity in the joints and interstices as the former. It is singular that the bricks are fragments, or pieces, there being scarcely one entire brick to be seen. It is equally remarkable that the mortar is of very inferior quality to that used in the Roman walls which surrounded the ancient station, and of which the greater part encircle the modern town. With these materials, it may be presumed that the original church was constituted, and from what remains it may be inferred, that there were scarcely any stone dressings or ornamental work to the windows, door ways, or arches. The whole surface was, probably, covered with stucco, or a coat of mortar. The original extent of the building, and its arrangement, in ground plan, has not been ascertained; therefore, whether it had a single transept, or transept with aisles, a choir with aisles or without, a semicircular apsis, or east end, with lateral chantries, or whether there were porches, towers, cloisters, and some other parts and appendages of the larger monastic churches, we have no evidence, and it would be vain to conjecture. It is, however, probable that some of these points may yet be ascertained by digging and exploring the foundations. At present there is an accumulation of soil and rubbish of from three to five feet above the original floor, and it is not unlikely that there are two or three feet of foundation beneath the floor. Without speculating and theorizing on the probabilities of what the building has been, we proceed to describe the architectural peculiarities of the mass of ruins which remain. These consist of a large portion of the wall of the western façade, or front, parts of the walls of the north and south aisles, seven large circular columns, with superincumbent arches, and piers and walls on the north side of the nave, and three other columns, with arches, &c. on the south side. The vaulting of the nave and aisles, the roofs

of the whole, and most of the arches between the nave and aisles, are gone. There are, however, three arches to the north, and three to the south, with six arches of the clerestory, remaining. There is also one arch across the south aisle in statu quo, and which clearly shews that the narrow aisles (only nine feet wide) were vaulted over. This vaulting, as well as the archivaults of all the *original* door-ways and windows, consist of Roman bricks placed perpendicular to the centre of the arch, or in radiated lines, and all the arches are semicircular. Excepting a door-way in the wall on the north side, the arches are formed by two perpendicular courses of bricks, one above the other; and the lower course receding a few inches within the outer face of the wall. In the small northern door-way there are three of these rows of upright bricks, with two courses of other bricks, disposed flat ways, or at right angles with the two jointings, or junctions, of the perpendicular courses. (See Plate II., No 3.) This mode of construction corresponds with the arches in the Roman Jewry wall at Leicester, in Brixworth Church (described and represented in the 3rd volume of this work), and with many other Roman examples both in Britain and in Italy. There is a singularity in the design of the sides of the nave which cannot easily be accounted for. Immediately over the arches, between the nave and aisle, is a small piece of wall, and above that a lofty archway, as if for a clerestory window, and apparently without any triforium; but if there was no arched opening between the roof and gallery of the aisles, and consequently no triforia arches, the openings for clerestory windows were remarkably large and lofty, whereas those of the aisles, as in all other early examples, were small. Between every two windows of the nave, and springing from the simple and rude capitals of the columns, are pilasters, which apparently rose to the roof, and sustained its vaulted arch. Near the western end, in the south aisle, there is a similar pilaster against the wall, from which spring a mass of arched brick-work over the aisle. (These pilasters, as well as the character of the columns, arches, and inner wall of the west end, are represented in Plate II., No. 4.)

But the most interesting and curious part of this building is the large remaining fragment of its western façade, which is represented in perspective in the annexed print.\* In its present state this appears to be a mass of brick-work, with stone archi-

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\* It is proper to apprise the critical reader, that the artist who made the sketches for the accompanying view of the ruins, has erred in representing five of the arches remaining on the north side of the nave, between that and the aisles; whereas there are only three, as already noticed—viz., the third, sixth, and seventh from the west end. The columns, as well as the western wall, are also shewn of taller proportions than they appear at present; and the ruined wall on the north side of the aisle is supposed to be removed, for the purpose of displaying the seven columns, with the superincumbent piers, and the arches of the clerestory.

volt mouldings and columns to the chief or central door way; also stone dressings to the fragmental parts of the circular window, and to the adjoining Norman window. All the remainder consists of bricks\* and mortar, of nearly equal portions—viz., the constructive parts of the arches of two door-ways remaining; the other arches, the interlaced arcades, the string courses, &c. As indicated by Plate I. and Plate II., No. 3, this front was divided into five compartments, or parts, by four horizontal string courses. In the lower division were three door-ways opening to the nave and the lateral aisles, also two arched niches, or recesses, in the wall. See plate II., No. 1, which displays these niches, the central door-way, with its five archivolt stone mouldings, and four columns of stone on each side. The formation and character of the tier of interlacing arches above the door way are also shewn in this compartment of the plate. Another tier of similar intersecting arches adorn the next compartment, within which are three small apertures, or windows, which served to light an arched gallery in the wall. In the next tier upwards, we perceive some variety in the style, design, and materials. A large circular window occupied the centre, on one side of which is another window of the true Norman-form, proportions, and mouldings; these, with the archivolt mouldings and columns of the great central door-way, correspond in style, and are unlike the other parts of the building, whence we may safely ascribe them to the earliest Anglo-Norman age. On one side, and above this circular or wheel window, are other blank arches, and a fragment of a wall. As indicated by the *ground plan* (Plate II., fig. 2), there are portions of walls at A and B which indicate the lower stories of two *towers*, in one of which, at F, is a winding, or newel staircase, the steps, newel, and vaulting of which are all made of brick. The towers are so ruinous, that their forms, &c., cannot be defined; but the ground plan here annexed indicates their position and proportions. This plan was made, from careful examination of foundations, by the late Mr. B. Strutt, of Colchester, who wrote and published an interesting history of the town, two vols., 8vo., 1803. It will not be necessary to enter into further description, in this place, as the accompanying etchings serve to illustrate, clearly and fully, the peculiarities and extent of the fragment of a church now remaining. It is hoped that some inquiring antiquary at Colchester will undertake to dig

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\* These bricks are of various thicknesses, measuring one inch and a half, two inches, and two inches and a half, and appear evidently of the same clay and mode of manufacture as those in the Roman wall of the town. They are also broken, of irregular sizes; and hence appear to have been previously used in older buildings. Had they been of Saxon or Norman workmanship, and new at the time of using, it may be safely concluded that they would have been sound and whole. Very erroneous statements have been made respecting the origin and history of brick-buildings in England.

round, and explore the ground plan of the whole church; and it is probable that much curious matter would be discovered.

As already noticed, the *history* of the present church, and even the first religious foundation on the site, are unrecorded and unknown. All that has been published may be given in a few words:—Tanner, in "Notitia Monastica," says, "one Eynulfus, or Ernulphus,\* pretty early in the time of Henry I., founded, on the south part of this town, a monastery for Austin canons, dedicated to St. Julian and St. Botolph, and became prior of it himself. It was looked upon as the *first house* of that order in England."

Camden has no record on the subject, and his continuator, Gough, has merely the following paragraph:—"The Church of St. Botolph's Priory, ruined in the civil war, is a single instance of *Saxon building* entirely of *Roman bricks*, if not the oldest piece of entire brick work in England."†

Morant, in his History of Colchester and of Essex, affords us but little new light. His account is, that it "was dedicated to St. Botolph and St. Julian, founded about the beginning of the twelfth century" (which is derived from Leland's Collectanea). "This house, the first of the order in England, as appears by a Bull of Pope Pascal II., dated August, 1116. (This Bull is printed in Dugdale's Monasticon.) Some say that St. Gregory's at Canterbury was the first, which was built by Archbishop Lanfranc, A.D. 1084. Others placed them at Nosthill, Yorkshire, or at the Trinity, in Aldgate, London. Pascal gives them pre-eminence over all other houses in England, and invests them with great privileges."

Mr. Strutt does not attempt to adduce any new historical materials, or question the often repeated old: but in communications to Mr. Britton, for his "Architectural Antiquities of Great Britain," says, the church "must have been erected anterior to the Norman Conquest." In the "Architectural Antiquities" referred to, the author remarks, "Whatever may be the precise era of the present building, I am induced to refer its erection to a time previous to the reign of Henry I.; the buildings of his time, and even those before, displaying a more advanced style of architecture, as may be seen in the ancient chapel of the Tower of London, in Rochester Castle, Cathedral, &c., erected by Bishop Gundulph, and in parts of Durham Cathedral, built by William de St. Carilepho, about 1093. The columns, mouldings

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\* Ernulph was a native of France, and, soon after the death of Bishop Gundulph, was promoted to the abbacy of Peterborough, or Medeshamstead. According to Mr. Wilkins (in *Archæologia*, vol. xii.), "he was a proficient in the Saxon style of building, and various specimens of his taste are to be found at Rochester, Canterbury, and Peterborough."

† Gough's additions to Camden's *Britannia*, edit. 1789, vol. i. p. 58.

of arches, and general ornaments of all those edifices, exhibit more skilful finishing." Carter, in his "Ancient Architecture of England," says, "the church was built out of the ruins of some neighbouring Roman edifice, with the same kind of materials, and much in the same style, with this difference, that the *column* here is the principal feature." With such scanty evidence we may be allowed to exercise a little conjecture—employ so much of imagination as may be under the control of antiquarian experience, and then we shall be induced to refer the Church of St. Botolph to an epoch even anterior to the Norman Conquest. I conclude that Ernulph, in founding his monastery, availed himself of a site, and of some religious buildings which were then in existence, and which were of a size and consequence commensurate to his intended establishment.\* J. B.

Nov. 5, 1834.

## ANTIQUITIES, ETC.

### ILLUSTRATION OF THE CONSTITUTIONS OF THE OFFICE OF DEACONS AT COVENTRY.

(Continued from p. 500.)

#### EASTER EVE.

AMONGST the various ancient practices observed on this day, was that of putting out all fires in churches, and kindling them anew from flint and steel. Accordingly, the second deacon of the Trinity Church, in Coventry, was enjoined as follows:—

"It'm y<sup>e</sup> sayd dekyn schall on est<sup>r</sup> evyn go to y<sup>e</sup> churche wardens and cawse theme to p<sup>r</sup>vyd for collys y<sup>e</sup> y<sup>e</sup> halowd Fyr schal be off and y<sup>e</sup> sayd dekyn schall se y<sup>e</sup> collys be leyd on y<sup>e</sup> sowthe syde off y<sup>e</sup> font, and he to se they be co'venyantly kyndyld agayn y<sup>e</sup> prest cu' to halow y<sup>e</sup> Fyr."

In the church-disbursements of St. Mary at Hill, in London, is the following item:—"For a quarter of coles for the hallowed fire on Easter Eve, vj<sup>d</sup>."

And Barnabe Googe gives us a translation of Neogeorgus,† as under:—

"On Easter eve the fire all is quencht in every place,  
And fresh againe from out the flint is fetcht with solemne grace ;

\* The Editor cannot refrain from taking this opportunity of calling public attention to the meritorious attempt making by an individual, whose character and exertions are above all praise, to raise a new church and an endowment for this unfortunate parish. The population is about *two thousand*! the minister's stipend, arising from casual fees, about 20*l*.! The sum required to be raised by subscription is nearly 3000*l*., of which about half is already gained. Can Christian benevolence find more legitimate modes of exertion than in thus supplying the worst of all wants to a poor population—the want of spiritual instruction?

† The Popish Kingdom, book iv.



The priest doth halow this against great dangers many one,  
A brande whereof doth every man with greedie minde take home,  
That, when the fearfull storme appeares, or tempest black arise,  
By lighting this he safe may be from stroke of hurtfull skies."

#### WATCHING THE SEPULCHRE.

"It was customary [says Mr. Ellis] in the popish times to erect, on Good Friday, a small building to represent the sepulchre of our Saviour. In this was placed the host, and a person set to watch it both that night and the next; and the following morning, very early, the host being taken out, Christ was said to have arisen." In conformity with this practice we find that the deacons of the Trinity Church had the following duties assigned them.

"Also, he schall wache y<sup>e</sup> sepulcur on Aster evyn, till y<sup>e</sup> resurrec'ion be don, then he and hys Fellow schall take downe y<sup>e</sup> lentyyn clothys\* a bowte y<sup>e</sup> Awter and a For (before) y<sup>e</sup> rode."

*First Deacon.*

"It'm, he schall wache y<sup>e</sup> sepulcur on gode Fryday, att nyght."

*Second Deacon.*

And in the churchwardens' accounts for that church, in 1560, is the following payment :—

"It'm for lyght to y<sup>e</sup> sepulcre xvij<sup>d</sup>."

Neogeorgus may again be quoted with advantage here, through his translator, B. Googe, from whom we learn that an image of Christ was laid in the sepulchre as well as the host.

"An other Image doe they gett, like one but newly deade,  
With legges strecht out at length, and handes upon his body spreade,  
And him, with pompe and sacred song, they bear unto his grave,  
His body being all wrapt up in lawne, and silkes † and sarcenet brave,  
And, least in grave he should remaine without some companie,  
The singing-bread is laid with him, for more idolatrie."

#### ROGATION WEEK, ASCENSION DAY, &c.

*Processions.*—The ancient custom of perambulating parish bounds, or limits, at this time, is even now continued in many country places. Formerly, the minister, accompanied by his churchwardens and parishioners, were wont to beg a blessing on the fruits of the earth; a further object being to preserve the parish rights and property. Withers, in his Emblems, folio 1635, p. 161, thus refers to the practice :—

"That ev'ry man might keep his owne possessions,  
Our fathers us'd, in reverent processions,  
(With zealous prayers, and with praisefull cheere,)  
To walke their parish limits once a yeare," &c.

The primitive and good old custom was for the people to accompany the bishop, or some of the clergy, into the fields, where litanies were

\* "It'm y<sup>e</sup> sayd dekyne and hys Fellow schall helpe y<sup>e</sup> church wardens to cover y<sup>e</sup> Awter and y<sup>e</sup> rode in lent, w<sup>th</sup> lentyyn clothes, and to hyng y<sup>e</sup> vayle in y<sup>e</sup> quere."

*First Deacon.*

† In the list of church plate, vestments, &c., of St. Mary at Hill, London, 10th of Henry VI., occurs—"also an olde vestment of red silke, lyned with yellow, for Good Fryday."

made, imploring the mercy of God, praying that he would avert the evils of plague and pestilence, send them good and seasonable weather, and give them, in due season, the fruits of the earth; from the use of which litanies, or rogations, the name of Rogation Week was given to this time.

From the circumstance of the cross being carried in these processions, it is frequently, in old accounts, called *Crosse-week*, and in the northern parts of England, *Gang-week*; the boundary marks were also made in the form of a cross. The church banner was likewise borne in the procession, thus alluded to in one of "Skelton's *Merie Tales*." He says to a cobbler, "'Neybour, you be a tall man, and in the kynges warres you must bear a standard.' 'A standard,' says the cobbler, 'what a thing is that?' Skelton saide, 'It is a great banner, such a one as thou dooest use to beare in Rogacyion Weeke.'" And in a "Sermon on the Crosse Dayes, or Rogation Dayes," imprinted by Richard Bankes, the preacher complains that, now "the banners and badges of the crosse be so unreverently handled and abused, that it is merveyle God destroy us not in one daye."

The Coventry illustrations are as follow:—

"1560. It'm payd for beryng y<sup>e</sup> crosse & banner & stremers uppon St. Marke's\* day & saynt gorges day, viij<sup>d</sup>."—*Trinity Church Accounts*.

"1542. At seynt Nicholas Church (in Coventry) tuysday in Crosse week—

"It' birche, ij<sup>d</sup>., Russhes, ij<sup>d</sup>., a pynt mamsey and a loaf for hym that preached, ij<sup>d</sup>., ol."—*Corpus Christi Gild. Accounts*.

"1560. It' payd for beryng y<sup>e</sup> Crosse and banner, in Crosse wyke, viij<sup>d</sup>."—*Trinity Church Accounts*.

"1539. It' payd for beryng the Crosse and candlesticks on the ascension day, iij<sup>d</sup>."—*Corpus Christi Gild. Accounts*.

#### FONT.

"Also, y<sup>e</sup> sayd dekyn schall hyng a towell aboute y<sup>e</sup> Font at estur, and at wytsonyde. It'm he schall se y<sup>e</sup> ther be iij copys (copes) brougnt down to y<sup>e</sup> fant, for prysts to syng *rex sanctoru*."

"Also y<sup>e</sup> dekyn schall fynde a dekyn to beyr y<sup>e</sup> crysmatory to y<sup>e</sup> Fante wan they go a pressessc'on in est<sup>r</sup> weke."—*First Deacon*.

Easter and Whitsuntide were, except in cases of exigency and imminent fear of death, the only seasons when baptism was allowed in the unreformed church, and during Lent, it was, in ancient times, the practice to lock up the fonts.

#### CANON LAW.

THE following account is taken from "*Repertorium Canonicum* : or an Abridgement of the Ecclesiastical Laws of this Realm consistent with the Temporal, &c. &c. By John Godolphin, LL.D.—London : Printed, &c., at the Black Boy against St. Dunstan's Church, in Fleet Street. 1687."

\* See Strype's *Annals*, vol. i. p. 191, under anno 1559, for an account of a procession in several parishes in London, on St. Mark's day, "after the old fashion."

As the book above named is so very ancient, I question whether there are any of your readers who can have read the account which I have extracted, with but a slight alteration in about half a dozen words, omission of two or three, and alteration in spelling of a few others.

The words in italics are the same in the original.

J. G. A.

#### ON THE ORIGIN AND GROWTH OF THE CANON LAW.

1. The greatness of the canon law was, in part, raised upon the ruins of the Roman empire; and, as the popes grew potent by their unjust usurpations, so the authority of the secular prince did wax weak and decline; especially after the seat of empire was translated to Constantinople: then, by the remote distance thereof, the pope had the greater liberty to exalt his prerogative, without check or control.

2. In those times, it was more insensibly done, because men were then zealous for the propagation of the Christian religion, and, having a high reverence for the dignity and worth of the clergy, they would not dispute or contradict the commands of the Bishops of Rome, who were revered for holiness, and famous for their great works of piety and charity, and so their decrees did easily pass into laws that were kept with a religious observance.

3. And, indeed, it was just that those who had the government of the church and care of men's souls, should have a coercive power to enforce their admonitions, which otherwise would have but small operation upon those that wickedly let loose the reins of their lusts and passions. And, therefore, we find that the emperors, after they grew Christians, had so much confidence in the faith and integrity of bishops, that they gave them a *jurisdiction* as to good manners, and other matters that appertained to the advancement of religion, and so they had their *courts of audience*, whose power is treated of in the *Code\* de Episcopali Audientiâ*.

4. The laws which were anciently made for the government of the church consisted of the canons of councils, sayings of fathers, and decrees of popes, sometimes with, sometimes without, the consent of the colleges of cardinals.

5. They were first collected into a body by *Buchardus, Bishop of Worms*, but afterwards more completely revived by *Gratian, a monk of Bononia*, when *Eugenius the Third* sat in the chair, into which many errors crept by reason of false and spurious copies. And this made up the first part of the canon law, which is called *Decretum*, which, after the correction of *Gregory the Thirteenth*, was of authority in courts and schools.

6. The second part of the canon law is called the *Decretals*, which, after four or five several collections, received its last and purest edition in the time of *Gregory the Ninth*; which, although it was much blamed by *Cuiaci*, was illustrated by the learned Glosses of *Hostiensis, Panormitan*, and many others, and therein are sundry cases, which happened in England, decided, worthy of our knowledge and observation.

7. The third part of the body of the canon law was collected at

\* Code, l. 1, Tit. 4.

the command of *Boniface the Eighth*, which contains these books:— A. D. 1294.  
 1, *Sixti Decretalium*; 2, *Clementinarum*; *Extravagantes*, *Joh. XXII.*,  
*and Communes*; wherein are contained a rhapsody of many things  
 that tend to the advantage of his holiness his purse, who on purpose  
 made the laws more strict and narrower, that the greater plenty of  
 dispensations might be granted.

8. Besides these, we have our *Legatine Constitutions*, which were in A. D. 1296.  
 the time of *Otho*, the legate of *Gregory the Ninth*, and of *Othobon* (that A. D. 1269  
 was afterwards *Pope Adrian the Fifth*), who was legate here to *Clement*  
*the Fourth*; both these are illustrated with the comments of *John de*  
*Athou*. To these are joined, in the same volume, our *Provincial*  
*Constitutions* made by our own archbishops in their synods or convo-  
 cations, which begin in the time of *Stephen Langton*, *Archbishop of*  
*Canterbury*, and *Cardinal*, and end in the days of *Henry Chicheley*, A. D. 1222.  
*Archbishop of Canterbury*, and *Cardinal*. These were collected and A. D. 1434.  
 adorned with the learned Gloss of *William Lindwood*, *Dean of the*  
*Arches*, and afterwards *Bishop of St. David's* in the reign of *Henry the*  
*Fifth*.

9. But when *Henry the Eighth* did justly throw off the usurped  
 tyranny of the pope, and restored his kingdoms to their just and un-  
 doubted liberty, the canon law, and provincial and legatine constitu-  
 tions were continued, *quatenus consuetudinibus et Statutis Regni non re-* 25 Hen. VII  
*puquant nec Prærogativæ Regiæ adversantur*. "Provided that such c. 19, in fin  
 canons, constitutions, ordinances, and synodals provincial, being al-  
 ready made, which be not contrariant or repugnant to the laws, sta-  
 tutes, and customs of this realm, nor to the damage or hurt of the  
 king's prerogative royal, shall now still be used and executed, as they  
 were afore the making of this act, till such time as they be viewed,  
 searched, or otherwise ordered and determined by thirty-two persons,  
 or the more part of them, according to the tenour, form, and effect of  
 this present act;" which act being repealed, in the reign of *Queen*  
*Mary*, was revived 1 Eliz. 1.

10. But this design of purging the canon law fell to the ground, and  
 ended with the life of the king, and then was set on foot again by  
*Edward the Sixth*, who, in his letter, doth nominate eight persons— 11 Nov. An.  
 two bishops, two divines, two doctors of law, and two common law- Edw. VI.  
 yers, being part of the thirty-two, aforesaid—to make a model of laws  
 for the church, who, by the help of *Dr. Haddon*, Fellow of *New Col-*  
*lege*, in *Oxon*, (*Sir John Cheeke* being also supposed an assistant) com-  
 piled that essay which is entitled "*Reformatio Legum Ecclesiasticarum*,"  
 which, however, did not proceed so far as to be ratified by  
 good authority.

11. So that, under these restrictions mentioned, the ecclesiastical  
 laws are consequently confirmed by Act of Parliament, to which  
 were added those excellent canons of *King James*; most of which are A. D. 1603.  
 but repetitions of those in *Lindwood*; that so, by that new publica-  
 tion, they might have the better and stricter observance. And then  
 the Rubricks of the *Common Prayer Book* are of undeniable autho-  
 rity, that being confirmed by Act of Parliament. 14 Car. 2.

## DEVOTIONAL.

## PARISIAN BREVIARY.

## THE OCTAVE OF THE ASCENSION.

THE greater festivals in some cases have accompanying octaves. Something respecting the festival is introduced upon each succeeding day till the recurrence of the same day in the following week, when the subject is again more distinctly introduced, like the breaking out of church music before its final close. I propose to illustrate this by the Octave of the Ascension. On the days which intervene between that festival and the octave, the references introduced are lessons of heavenly-mindedness, and other subjects connected with the ascension; but on the octave—i. e., the following Thursday—the late festival breaks out a little more distinctly. And here it is to be observed, that as each day has its appropriate and peculiar subject, the service of this day—i. e., the octave—does not refer so much to the ascension of our Saviour, nor to the gifts which are now with us after the ascension (which are the subjects of the intervening days), but to that subject which is the most moving that can be presented to the mind of man—to His return, and the day of judgment.

To shew this circumstance more distinctly, I will first of all introduce the lectios for the preceding Wednesday, and then parts of the service for the following day, when the Second Advent, with beautiful propriety, becomes the subject.

On these less important days, when the lectios are only three in number, the first only is from Scripture.

## FERIA QUARTA. INTRA OCT. ASCENSIONIS.

LECTIO I. *From the First Epistle of the blessed Apostle St. John. Cap. 3.*

"My little children,—If any man sin, we have an Advocate with the Father."

*The accompanying responsory*—"Into that within the veil the forerunner \*for us is entered, even Jesus, made an high priest for ever.—v. The priest shall go into the holy place within the veil to make an atonement for all the congregation of Israel. \*For us is he entered, even Jesus, made an high priest."—Heb. vi.; Levit.

LECTIO II. *Sermon of St. John Chrysostom.*

"The angels stood by them in order to declare His ascension into heaven, that they might not suppose that his going into heaven was merely apparent, as that of Elijah was, but real : therefore it is added, 'which is taken up from you into heaven.' For this is not added without an express meaning. Moreover Elijah was taken up as it were into heaven, but not into heaven itself, as being a servant ; but Jesus into heaven itself, as being the Lord. And Elijah, on ascending, let fall his mantle. But Jesus, when he ascended, left with his disciples the gifts of his grace ; by so doing, not making one only a prophet, but an infinite number of Elias, and those, too, much greater and more illustrious than him.

r. He is before all things, and by him all things consist, \*and he is the head of the body, the church, the first born from the dead ; that in all things he might have the pre-eminence.

v. The Lord shall reign in Mount Zion, from henceforth, even for ever. \*He is the head of the body, &c.—Col. i.; Mic. iv.

LECTIO III. *Hom. ad Bp. Antioch.*

Elisha took up the mantle as the most valuable of all inheritances ; for indeed he saw an inheritance, of all the greatest, and more precious than all gold. And thence he becometh as it

were a twofold Elijah; Elijah who had gone above, and an Elijah still below. Blessed, indeed, I am sure you conceive that just man to be, and would each of you wish to be as he. What, therefore, if I should shew you that all we who are imbued with these sacred mysteries, have received another gift far greater than his. For Elijah, when he ascended, left his mantle with his disciple; but the Son of God left his own body with us. Elijah went up without that which he left behind; but Christ left his own body with us, and yet went up with the same into heaven. Let us therefore not faint in our minds, nor lament, nor fear the difficulties of these times. For He who hesitated not to pour forth his own blood for us all, and likewise hath communicated to us for our support his own blood and his own flesh—what is there which he would refuse to do for our salvation?

r. God, the Father of Glory, hath set Him at his own right hand in heavenly places, far above all principality; \*and gave Him to be head over all the church.—v. O ye sons of men, how long will ye be so sad of heart? Know this, that the Lord hath wonderfully exalted his Holy One.—Ephes. i.; Ps. iv.

## FERIA QUINTA. OCTAVA ASCENSIONIS.

*In I. Vesperis.*

*Ant.* †The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. xi.

*Ant.* Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.—Rev. i.

*Ant.* The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.—S. Matt. xvi.

*Ant.* For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father.—S. John v.

*Ant.* He hath given him authority to execute judgment, because he is the Son of Man.—St. John v.

*Capitulum. Is. lxvi.*

The hand of the Lord shall be known towards his servants, and his indignation towards his enemies: for, behold, the Lord will come with fire.

r. Ye men of Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, \*shall so come in like manner as ye have seen him go into heaven.

v. He shall come to enter into judgment with the ancients of his people, and the princes thereof. \*He shall so come in like manner, &c.—Acts i.; Is. xxxiv.

*Hymnus.*

Felix dies mortalibus  
Quâ per profusum sanguinem,  
Homo Deus, clausas diu  
Intravit æternas domos!

Nos membra, quo nostrum caput,  
Quo dux præivit, ibimus:  
Si jungat una mens simul,  
Nos una junget gloria.

Discessit, at suis adest,  
Præsentem semper Spiritu;  
Miscens suo se corpori  
Omnes in artus induit.

At illa quæ! qualis dies!  
Dies tremenda sontibus,  
Dum sede descendens sua  
Redibit ultor criminum.

Damnatus insons a reis  
Partes resumet Judicis,  
Ad cujus ora contremunt  
Dijudicandi Judices.

Blest day, when, doom'd to die no more,  
Our Saviour ope'd the starry way,  
Through heaven's eternal door,  
That had been closed from aye!

Our Head hath pierced the skies, and we  
The body left, but not alone,  
If one in charity,  
In glory shall be one.

Yea, He hath gone, but still is nigh;  
Unseen, in Spirit present still,  
Doth every limb supply,  
And all the body fill.

But oh, that day when, from his throne,  
The avenger of our crimes to be,  
The heavens shall let him down  
In Terror's panoply!

He, once arraigned as criminal,  
The Judge returns, and from afar  
Sitting on high shall call  
His judges to the bar.

† These Antiphones, of which there are five at the Vespers and Lauds on these occasions, are single verses introduced between the Psalms; they also occur singly, as with the Magnificat or Benedictus below.

Ut morte dignos solveret,  
Morti volens se subdidit :  
Cui mors Dei non proderit  
Vindicta qualis imminet !

Quem noxa letalis premit,  
Prævertat iram numinis ;  
Largique prudens debitos  
Extinguat ignes fletibus.

*Ant. (Ad Magnificat.)* Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.—Matt. xxvi.

*In the Nocturnal Office there occurs the following Hymn.*

(IMITATED.)

Sensus quis horror pereuntis ?  
Cælum profundum scinditur :  
Christum sedentem nubibus  
Hinc inde stipant agmina !

Feralis ad sonum tubæ  
Mors iussa reddit mortuos,  
Quos ad tribunal judicis  
Urgent coactos Angeli.

Pios locans ad dexteram,  
Repellit ad levam reos :  
Novit gregem Pastor suum,  
Oves ab hædis segregat.

Ad Judicis sedent latus  
Quicumque, spreto omnibus,  
Fugere mundum pauperes,  
Deum secuti pauperem.

Crux ante Judeis probum,  
Ludibrium crux gentibus,  
Terror reis, probis amor  
Summo micabit æthere.

Fixere quem diræ trahi  
Cernent, pavebunt, ingement :  
Vultu beabit quo suos  
Hoc territabit impios.

He died—that he from death might save !  
What vengeance shall for them remain,  
To whom a Saviour's grave,  
The blood of God is vain !

Then let the guilty now come forth,  
Ere love in terror disappears,  
And flames of wakening wrath  
Extinguish with their tears.

What horror profound !  
The skies are rending ;  
Angel troops around  
Are hurrying ; Christ sits ; all is ended !

Death has his warrant,  
The trump hath sounded ;  
Swift as the torrent,  
By the judgment they are surrounded !

To right or left hand  
He gives the token :  
Alas, that dark band !  
His sheep He knows,—the word is spoken.

By the Judge's side  
They are set on high  
Who did poor abide,  
And flee to Him in his poverty.

To the scoffing Jew,  
And infidel scorning,  
The cross shines in view ;  
Some at the sight are blest,—some mourning.

Trembling, sighing, now  
They see Him they wounded,  
While the self-same brow  
Hath friends consoled, and foes confounded.

*Ant.* Behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.—Rev. xxii.

LECTIO I. *From the Epistle of the blessed Apostle John, cap. ii.*

“Who is a liar but he —” *down to* “that when He shall appear we may have confidence, and not be ashamed before him at his coming.

r. We should live soberly, righteously, and godly in this present world, \*looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.

v. Our God shall come, and shall not keep silence. Gather my saints together unto me. \*Who look for that blessed hope.—Tit. ii. ; Pa. i.

LECTIO II. *Sermo S. Augustini Episcopi.*

The Lord continued with his disciples forty days. On the fortieth day, when he had committed his church to their care, he ascended into heaven. And as he was departing from them, they were admonished by an angel's voice, which said, Ye men of Galilee, why stand ye gazing into heaven ? this same Jesus shall so come in like manner as ye have seen him go into heaven. \* Unknown he came once ; well-known shall he return. Unknown he came to be judged ; known shall he come to judge. He came secretly to stand before the judge, but in the eyes of all shall he come to judge his judges. He shall come, and shall not keep silence. To judgment shall he come, and a fire shall go before him. Do we fear ? Let us be converted, and then we shall fear no more. The chaff may dread the fire, but it cannot

injure gold. They who in any degree have begun to taste the sweetness of wisdom and of truth, well know what a punishment it must be, to be but separated from the face of their God. But let them who have not yet known that sweetness, nor long to see his face—let them dread the fire. Let his punishments alarm him whom his rewards do not invite. If you do not value what God promises, yet tremble at that which he threatens.

r. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; \*and before him shall be gathered all nations.

v. He shall sit upon the throne in truth, judging, and hasting righteousness.—Matt. xxv.; Isaiah xvi.

LECTIO III. *The Sacred Gospel according to St. Luke, cap. 24.*

And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Et reliqua.

*Homily of Pope Gregory.*

Exceedingly is this to be weighed by us, that He who ascended in peace will return in terror. And whatever he hath commanded us in meekness, he will exact from us with a strict severity. Let no one therefore lightly value the time indulged him for repentance. Let no one while he has the power neglect the care of his soul: for our Redeemer will then come to judgment, with a rigour proportionate to that long patience which he hath vouchsafed to us before the judgment. These things, my brethren, consider with yourselves, turn them over in your minds with earnest thoughtfulness. Though heretofore your souls have been tossed by the turmoils of the world; yet, now, however, fix the anchor of your hope on your eternal country—settle your minds on this with all intensity, it is the true light. Lo, we have heard that the Lord hath gone up into heaven. If we believe this, let us keep it in continual meditation. Although we are as yet held by the infirmities of the flesh, yet with steps of love let us strive to follow him.

r. Our conversation is in heaven: from whence we look for the Saviour, the Lord Jesus Christ: \*who shall change our vile body, that it may be fashioned like unto his glorious body.

v. Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold, his reward is with him. \*He shall change our vile body, &c.—Phil. iii.; Is. xl.

*Ad Laudes.*

*Ant.* Him God raised up the third day, and commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead.—Acts x.

*Ant.* All shall be made alive: then cometh the end, when he shall have delivered up the kingdom to God, even the Father.—1 Cor. xv.

*Ant.* For he must reign till he hath put all enemies under his feet.—1 Cor. xv.

*Ant.* The last enemy which shall be destroyed is death; for He hath put all things under his feet.—1 Cor. xv.

*Ant.* When all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all.—1 Cor. xv.

*Canticum.* Rev. xv. and xix.

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.

Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

For all nations shall come and worship before thee: for thy judgments are made manifest.

Alleluia. Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments.

*Capitulum.* Heb. ix.

As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time without sin unto salvation.

*Hymnus.*

Nobis, Olympo redditus,  
Qui, Christe, sedes præparas,  
Nos exules in patriam  
Trahas amoris nexibus.

Thou who dost build for us on high  
A house beyond the crystal sky,  
Lead us to thee above  
With chords of love.

Bonis abundans omnibus,  
Ingens eris merces, Deus,  
Quam longa pro penâ brevi  
Tuos manebunt gaudia!

Thou in whom dwelleth every good,  
Thyself shall be the soul's abode,  
Waking from life's brief night  
To endless light.



Tunc ore nudo qualis es,  
Quantumque te videmus;  
Amabimus te jugiter  
Te jugiter laudabimus.

Si quos amas non deseris;  
Nostræ salutis obsecram  
Mittas ab altis sedibus,  
Qui nos adoptet Spiritum.

Venture Juxta seculi,  
Jesu, tibi sit gloria  
Cum Patre, cumque Spiritu,  
In sempiterna secula. Amen.

Then shall we see thee as thou art,  
And thy pure countenance, nor fear to part,  
To love thee and adore  
For evermore.

If thou dost love us, leave us not;  
But send down from that pure calm spot,  
Pledge of adopting love,  
That fostering Dove.

Thou who shalt come our Judge to be,  
Jesu, the glory be to thee,  
With God, and Spirit pure—  
Aye to endure!

*Ant. (Ad Benedictus.)* O Lord God Almighty, thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, and to the saints. Alleluia.—Rev. xi.

#### *The Collect.*

O God, whose only begotten Son we believe to have come as our Saviour in the infirmity of the flesh, and whom we expect to come again in his glorious majesty as our judge; grant that now that he sitteth at thy right hand we may so serve him with chaste fear, that when he cometh as our judge we may be able to stand with confidence in his presence: through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same Spirit, world without end.

## SACRED POETRY.

### SONNETS FROM FILICAJA.

*(Continued from p. 387.)*

#### FAITH IN GOD UNDER MISFORTUNE.

SONNET CXLVIII.

DEAF to the flattering wind's inviting voice,  
Cautiously moves my little bark along,—  
One oar the billow touching, one the shore,  
She heedeth not the gentle zephyr's song.  
And now the seas toss their white waves on high,  
And fill, with fear and dread, my trembling heart;  
The shores recede, and, 'neath the darkened sky,  
To steer in safety I have lost mine art.  
When from the pilot's eye the clouds of night  
Have veiled the Bear, anon he sees arise  
Some other star to guide his dubious course.  
Thus I, though mortal help meet not mine eyes,  
Still trust in Him who doth in heaven abide,—  
And Faith is still my Ruler and my Guide.

#### CONSOLATION IN ADVERSITY.

SONNET CXLVII.

I WEEP for joy when my Almighty Friend,  
In love, chastises me; and such the peace

I feel within, that other good I spurn,  
 And my heart swells beneath the sense of bliss.  
 As one who, listening to the soothing strain  
 Of some imaginary tale of sorrow, weeps—  
 And weeps the more, the more the story charms ;  
 And pain but makes the pleasure more intense.  
 Thus many a sweet and pleasant tear I shed  
 While by some secret Power constrained to break  
 My wonted silence,—looking up to heaven,  
 I cry, “ Bright Angels! if that joy alone  
 May dwell within your high abodes, I feel  
 I have a deeper bliss—the ‘ joy of grief!’ ”

### Ura Apostolica.

Γνωῖεν δ', ὅς δὴ δηρὸν ἐγὼ πολέμοιο πίπταμαι.

NO. XIX.

1.

“ Am I my brother's keeper?”

THE time has been, it seemed a precept plain  
 Of the true faith, CHRIST's tokens to display,  
 And in life's commerce still the thought retain,  
 That men have souls, and wait a judgment-day ;  
 Kings used their gifts as ministers of heaven,  
 Nor stripped their zeal for God of means which God had given.

'Tis altered now ; for Adam's eldest-born  
 Has trained our practice in a selfish rule.  
 Each stands alone, CHRIST's bonds asunder torn ;  
 Each has his private thought, selects his school,  
 Conceals his creed, and lives in closest tie  
 Of fellowship with those who count it blasphemy.

Brothers! spare reasoning ; men have settled long  
 That ye are out of date, and they are wise ;  
 Use their own weapons ; let your words be strong ;  
 Your cry be loud, till each scared boaster flies.  
 'Twas thus the Apostles tamed the pagan breast,—  
 They argued not, but preached ; and conscience did the rest.

2.

“ I have need to be baptized of Thee ; and comest Thou to me ?”

How didst thou start, thou Holy Baptist, bid  
 To pour repentance on the sinless brow !  
 Then all thy meekness, from thy hearers hid  
 Beneath the Ascetic's port and Preacher's fire,  
 Flowed forth, and with a pang-thou didst desire  
 He might be chief, not thou.

And so on us at whiles it falls, to claim  
 Chief powers we fear, or dare some forward part ;  
 Nor must we shrink as cravens from the blame  
 Of pride in common eyes, or purpose deep ;  
 But, with pure thoughts, look up to God, and keep  
 Our secret in our heart.

## 3.

“ But Jonah rose up to flee unto Tarshish from the presence of the LORD.”

DEEP in his meditative bower,  
 The tranquil seer reclined ;  
 Numbering the creepers of an hour,  
 The gourds which o'er him twined.

To note each plant, to rear each fruit  
 Which soothes the languid sense,  
 He deemed a safe refined pursuit,—  
 His LORD, an indolence.

The sudden voice was heard at length,  
 “ Lift thou thy prophet's-rod !”  
 But sloth had sapped his prophet's-strength,  
 He feared, and fled from GOD.

Next, by a fearful judgment tamed,  
 He threatens the offending race ;  
 GOD spares ;—he murmurs, pride-inflamed,  
 His threat made void by grace.

What?—pride and sloth ! man's worst of foes !  
 And can such guests invade  
 Our choicest bliss, the green repose  
 Of the sweet garden-shade ?

## 4.

“ Come with me, and see my zeal for the LORD.”

Thou to wax fierce  
 In the cause of the LORD,  
 To threat and to pierce  
 With the heavenly sword !  
 Anger and zeal,  
 And the joy of the brave,  
 Who bade *thee* to feel,  
 Sin's slave.

The altar's pure flame  
 Consumes as it soars ;  
 Faith meetly may blame,  
 For it serves and adores.  
 Thou warnest and smitest !  
 Yet CHRIST must atone  
 For a soul that thou slightest—  
 Thine own.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## ON THE HISTORY OF PONTIUS PILATE.

THE duties of a Roman prætor, acting in the allied or provincial territories, consisted in a faithful administration of the various laws, civil and religious, of those respective territories, except only in so far as those laws might be at variance with the union which now bound them to the city of Rome and its authorities, republican or imperial. Any other laws or customs of the provinces were liable to abrogation by the Roman state; but they only ceased to be binding on those who exercised jurisdiction when they *were* so abrogated, as Druidism, with all its appurtenances, were in Gaul and Britain, and the sacrifice of infants to Saturn in the African province. In such manner, the Roman governor of the Lycians was Lyciarch, and numbered in the regular succession of those constitutional magistrates; and he was not at liberty to mitigate any severities, or abrogate any absurdities he might discover in the laws of the country, unless they were inconsistent with the rights of the supreme power which sent him. No doubt many absurd and cruel laws were enforced, the neglect of which would have rendered the Roman prætor both legally responsible and morally culpable, seeing that he was no legislator, nor entitled to infringe upon that municipal independence and limited *αὐτονομία* which Rome had left to her subject nations. It was a part of his duty to uphold the gods and religious rites (*τα νομιζόμενα*) of their provinces, and to punish with death or other inflictions, whatever sacrileges might be committed. That magistrate who endeavoured to instil into the minds of his provincials those improved views of reason and humanity to which Roman civilization had attained, but faithfully performed the functions of his office when imposed upon him, did all that could be expected of an heathen, if not all that is permitted to a man.

Upon this basis we must proceed to judge of the character of Pontius Pilate. Soon after the degradation of Archelaus, and the reduction of Judea into a stipendiary province, by the instrumentality of Cyrenius, he became governor of that province. He found it agitated by those deadly sentiments of discontent, which never ceased to exist until its destruction was completed. National pride, personal covetousness, and religious fanaticism combined to keep alive the question, "is it lawful to pay tribute to Cæsar?" The last of these three incentives was inflamed into a fever of the mind, by the notorious fact that the seventy times seven years limited by Daniel the prophet for the advent of their prince, Messiah, were not far from their completion, whatever subordinate doubts might exist as to the precise edict of the great king from which they were to be computed. A Roman of rank

and education, such as Pilate was, could not be ignorant of the existence of this spiritual fermentation in the public mind. It is impossible that he could be unacquainted with the recent history of his own province, with the unparalleled atrocities committed by the elder Herod, who had not preceded him by very many years, or with the life, preaching, and death of St. John the Baptist. He was placed in an arduous and responsible station, bound by his duty to the most jealous and unrelenting of tyrants, to keep in strict obedience the most stubborn, untractable, and ferociously-brave people in the empire, at a time when a fortuitous or providential combination of two circumstances, paramount in their magnitude, had raised political discontent and enthusiastic zeal both to their highest point.

In these times, foretold by the prophecies, and consequently destined for the appearance of a Messiah, and of many false pretenders, Jesus was brought before Pilate. How far a true Messiah of the Jews, admitting him such, was entitled to the toleration of a Roman governor, is no plain point of casuistry. As the God, Creator, and Saviour of mankind, his authority superseded all human power among Jews and Gentiles. But a Roman governor, entirely ignorant of all these points,—which points the very Jews themselves misrepresented or dissembled,—might esteem it a culpable oblivion,

“ Anciliorum et nominis et togæ,”

if he gave way to the pretensions of a native king, merely because that king had been predicted in the songs of ancient prophets. As to a false pretender, no doubt could exist that his pretensions were equally at variance with the excepted rights of the empire, and with the general residuary rights of Judea. Whether any such thing was announced in their prophecies at all, and whether any given pretender were or were not the true one, were points which he was in duty bound to collect from the native authorities, being unable to form a judgment of his own. “*Am I a Jew?*” as he justly asked, “thine own nation and the chief priests have delivered thee unto me.”

Besides the charges of blasphemy and sacrilege which he was bound to entertain on behalf of his province, in administration of its native law, another charge arose out of the very style and office of the Christ, offensive and dangerous to the Roman empire, and which every subject of Tiberius Cæsar must have trembled, not to utter, but even to hear uttered in his presence. “We found this fellow,” said his accusers, “saying that he himself is *Christ a king*.”\* Then Pilate asked him if he was the king of the Jews, and he answered, *οὐ λεγεις*, that is to say, *I am*. Besides being expressly so interpreted by St. Mark (xiv. 62), that phrase can bear no other construction; for it was not true that Pilate *had said* that Christ was a king, or that Caiaphas *had said* that he was the Son of God. Pilate subjoined, “I find no fault in this man.” Besides admiring the stoical magnanimity and virtue which could utter such a sentiment within hearing of the rock of Caprea, we wonder, at first sight, how he should arrive at such

\* Or, “had been anointed king,” or, “is an anointed king,” *Χριστον βασιλεῖα εἶναι*.—Luc. xxiii. 2.

a conclusion, or entertain such an opinion. The solution is to be found in the farther explanation of his answer, given by our Lord, according to St. John. "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence." When Pontius Pilate learned from his mouth what the peaceful bearing of himself and his disciples confirmed, that the word *king* was used allegorically or mystically, with no reference to power, jurisdiction, national independence, or any other temporality whatsoever, he judged that such spiritual use of the word was not dangerous to the state or connected with its politics. However, neither the judge nor the prisoner was thus extricated from difficulty. Blasphemy, mere words of profanation forbidden by the religion of the country, was a capital offence by the laws of Judea; and similar laws existed at Eleusis and at various other seats of heathen superstition. Finding no political harm in our Lord in respect of regal power and allegiance and tribute, did not dispose of the questions which the chief priests had raised against him. And under their instigation the people "were the more fierce" when they heard the sentiments of their governor.

Under these circumstances, Pilate resorted to an expedient equally humane and sagacious, but which unexpectedly failed of success. Pilate was, at Jerusalem, exercising a jurisdiction little more than ministerial, and carrying into execution laws unknown to himself, and of which the exposition was furnished to him by others. Herod, the Tetrarch of Galilee, was differently situated. He was conversant with the usages of his own country, and had as much interest as the Romans in preventing seditions and in resisting any fanatical and false pretensions. But he was surrounded by Herodians, Sadducees, and other lax and Hellenizing Jews, while the power and bigotry of the priests and Pharisees was concentrated at Jerusalem. Consequently, there was every reason to hope that if Herod agreed with Pilate in thinking that the ministry of Jesus involved no political guilt or danger, he would not be disposed to overstrain any charges against him of a nature merely theological; and so it proved in the issue. Herod, moreover, was desirous to see Jesus, and be a witness of his miracles, and was, at that time, certainly animated with no hostile disposition towards him, but with a disposition so far favourable that he may be said to have taken an interest in the subject. Pilate naturally supposed that Jesus would give the same account of himself, and of his unearthly kingdom, to Herod as he had done to him, and anticipated a full discharge and absolution of him by the Tetrarch. With this view, he availed himself of the circumstance of Jesus being a reputed Galilean, and so "belonging unto Herod's jurisdiction," and sent him to Herod. But no sign was given to the wicked and adulterous husband of Herodias, and when questioned by him, Jesus answered him nothing. This circumstance defeated the hopes of the Roman. Our Saviour appeared to Herod in the light of one unable to perform any remarkable act, to say a word for himself, or in any way to give even a moderate degree of plausibility and importance

to his reported pretensions. That he attributed his muteness to such inability, and not to contumacy, appears from the mingled levity and contemptuousness of his behaviour. He and his men of war *set him at nought*, and mocked him, and arrayed him in a gorgeous robe, and sent him back to Pilate. He evidently conceived no exalted opinion of Pilate's wisdom in sending such a case before him, or that of the chief priests, in travelling into Galilee to denounce so helpless an adversary. He did not condescend to pass any judgment on the case, but remitted it to Pilate.

Pontius Pilate was now once more under the necessity of hearing and acting upon the charges of the chief priests, which were twofold, religious and political. As to the former, they informed him "*We have a law*, and by our law he ought to die, because he made himself the Son of God." Pilate hearing that, was "the more afraid"—i. e., he felt that his desire to preserve his prisoner could not be effected consistently with the duties of his station. As to the latter, they represented that, "if he let that man go, he was not Cæsar's friend, for whoever maketh himself a king, speaketh against Cæsar." Upon consideration of these charges, the latter of which he had previously looked upon with a more lenient eye, but from the former of which there was no escape, Pontius Pilate at length, and after repeated declarations that he could not discern the guilt of Christ, delivered him over to such justice as his country's laws awarded him, and "gave sentence that it should be as they required." This sacrifice of wishes and inclinations, manifested thus strongly and perseveringly, was accompanied with other circumstances without a precedent in the painful records of penal justice.

While Pilate sate on his judgment seat, his wife sent unto him, saying, "have thou nothing to do with that just one, *μηδεν σοι και τῷ δικαίῳ ἐκείνῳ*, for I have suffered many things this day in a dream because of him." That mandate was complied with by Pilate in the following manner, and to the following extent only:—"He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, *see ye to it*." This matter is open to a difference of opinions, and I can only state my own. If the admonition of his wife, being nearly tantamount to one from God, denoted that Pontius ought to depart from the ordinary course of his ministerial duties, and to deny his exequatur to the immemorial laws of Judea, entrusted to his conservation and execution, and by the exercise of his supreme prerogative set Jesus free, *then indeed* it was a timid and unsatisfactory evasion to wash his hands of the blood which he permitted to be shed, *when he ought to have prevented it*. But if the meaning of the visions and the message was simply that he should confine himself to his ministerial functions, and act under such a solemn protest and disclaimer as should leave upon the Jews the undivided responsibility of their deeds, then Pilate did perfectly well in perpetuating, by a public act of awful solemnity, the disclaimer which he had several times made in an interlocutory manner. My own persuasion is, that the latter is the truth and justice of that case. The people answered, "his blood be on us and on our children." But that

was not a mere idle voice of the people; it was eminently vox Dei. It has cloven and cleaves to them and all their posterity to the end of the times appointed. Nor, I believe, did one drop stain the hands or defile the conscience of the Roman magistrate. To make both the one and the other case thus apparent to all ages, was, as I also believe, the purpose of the Holy Spirit in visiting the slumbers of the Roman matron. At the sacrifice of the heifer of expiation for blood, the elders of the city (i. e., the lay magistracy, whose power Pilate held, not the priests) were to *wash their hands* over the heifer that was beheaded, and say, "Our hands have not shed this blood, neither have our eyes seen it." . . . And the blood shall be forgiven them. So shalt thou put away the innocent blood from among you, when thou shalt do what is right in the sight of the Lord, (Deut. xxi. 6.) It is hard to think that Pilate either knew of this chapter, or, knowing it, would practise Jewish ceremonies. We must rather esteem that this passage in the law of sacrifice foreshadows the events of the atonement. And if we so esteem it, we shall yet the more believe, that Pilate put away the blood of Jesus from himself, and that it was forgiven him. After Pilate had acceded to the Jewish requisition, he made all the endeavours in his power to obtain for Jesus the benefit of a custom by which the people were entitled to the annual release of one capital convict, chosen by themselves; but had the mortification to see them prefer a murderer to Jesus. So that from the beginning to the end of this ever-memorable transaction, sanguinary pertinacity was contending with indefatigable benevolence.

The following point requires explanation. When Pilate was about to concede to their demands, he brought forth Jesus, and said to the Jews, "Behold your king!" and, again, "Shall I crucify your king?" These words were not uttered in mockery of his prisoner, for that would be at variance with the whole temper of his proceedings. But I regard the following as the true solution of the difficulty. The political part of the charge against Jesus had been urged in these words—"If, etc., *thou art not Caesar's friend.*" They were not words of argument, but of personal menace directed against the life of Pilate. But it was no part of his character to be governed in his acts by the fear of consequences. By suffering that motive to influence him, he would have become a corrupt judge, and had he suffered it to seem as if it influenced him, he would have appeared such. But in Pilate's particular case appearance was of the greatest importance. He was making, under preternatural monitions, a solemn and ceremonious disclaimer, which would have appeared to those who saw or heard of it, a mawkish display of hypocrisy, had he left any loophole for the suspicion that the terrors of the court of Caprea had been successfully held out to him. He therefore repeated, in face of the people and their threats, the very language by the sound of which they had thought to move his selfish fears. His subsequent acts confirm that explanation. With his own hand he wrote in Greek, Latin, and Hebrew, the *accusation* (*aitiav*), "Jesus of Nazareth, the king of the Jews." The chief priests came to him in very natural astonishment.



To be king of the Jews was neither blasphemy nor treason; but to be a pretender to that sacred dignity was both. The accusation, as it stood, was equivalent to none. "Write not, they said, the king of the Jews, but that he said he was king of the Jews." If this was for a moment unforescen by Pilate, he must have been devoid of intellect. But he was prepared with his reply, "What I have written; I have written,"—i.e., in what I have written I see nothing to amend: I wrote it deliberately, and I will not change it. Thus, in the teeth of the Jews, who threatened him with Tiberius, and in those of Tiberius, so far as that jealous tyrant could be made a bugbear to him, did Pilate hurl defiance upon defiance, in order to make doubly sure that no particle of the deprecated and imprecated blood of the righteous might be transferred from the heads of Israel to his hands.

Primary attention is due to the implied or direct opinions expressed by Christ and the sacred writers upon the actions of Pilate, and is also requisite for the removal of scruples. Pilate said unto our Saviour, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and power to release thee? And Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee *hath the greater sin.*" (John, xix. 11.) Independent of the other obscurities of this passage, there is an ambiguity in the English of it; for it may either mean, "*hath greater sin than he would otherwise have,*" or else, "*greater sin than thou hast;*" and the latter would condemn Pilate as having *some sin.* But, upon turning to the text, we find *μειζοτα ἀμαρτιαν ἔχει*, and not *τὴν μείζοτα*, as we ought to find, if the latter were the meaning. The moral argument, though not of obvious import, leads to the same result. Pilate's sin could not well be the greater, because others had delivered Jesus unto him, but rather the reverse. They, on the contrary, who with a knowledge of his celestial attributes, indications of that nature over which man hath no power, availed themselves of "their hour and of the power of darkness" to betray the Son of Man, were by that knowledge made doubly sinful. In the third chapter of Acts, St. Peter lays upon the heads of Israel all the blood of Jesus, to the entire ablution (as it should seem) of Pilate; "the God of our fathers hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate when he was determined to let him go; but ye denied the holy one and the just, and desired a murderer to be granted unto you." When they delivered him up, he was bound to judge, and when they denied him, he was obliged to receive their exposition of their own religion. The saying of Jesus was a true one in two senses,—first, if the Son of God had not condescended unto death, and an hour been permitted to the power of darkness, Pilate had no natural power over him; and, secondly, if the chief priests and scribes had not promoted the judge's office by preferring and explaining their charge of blasphemy, Pilate had no jurisdiction in it. However, the prayer of the Church, in the following chapter, contains these words:—"The kings of the earth stood up, and the rulers were gathered together against the Lord and

against his anointed, for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together." That passage has no particular reference to the *death* of Christ, for Herod was no party to it in any way. And it would seem very strange if Pilate were accused of conspiring with the Tetrarch against the life of Christ, when he had made every endeavour to join that prince's opinion and judgment with his own, in order that their united weight might prevail in his favour. "I have found no fault. . . .no, nor yet Herod, for I sent you to him, and lo, nothing worthy of death is done unto him." The succeeding verse will shew that moral imputation (however merited by some of the parties) forms no part of the topic herein handled. The fulfilment of prophecies, and *the instrumentality of all these parties, under Divine Providence*, in working out the accomplishment of the predictions—that he should be mocked, as he was by Herod, and persecuted and betrayed, as he was by Jews, and delivered unto death, as he was by Pilate, and led to the slaughter, as he was by Gentiles,—is alone in question. "They were gathered together (as it continues) for to do whatsoever thy hand and thy counsel determined before to be done." There remains no other passage in the gospel history of Christ's condemnation, or in subsequent scriptural allusion to it, from which we can infer, that the prayer of this humane and magnanimous man for clean hands, was denied or imperfectly granted.

Pilate had not the Christians for enemies, nor the Jews for friends. And, among others, his reputation had no particular friend in the Jew Josephus, who has given two or three remarkable passages in Pilate's history.

It was an undoubted right of the Roman empire that its citizens should freely exercise their religion in all parts of it, and that its legions should appear in their regular form and discipline wherever they were stationed as garrisons. Since the apotheosis of Augustus, it seems that the ensigns of the legions had been adorned with carved figures of that usurper—

"Post ingentia facta Deorum in templa receptus."

Tiberius, who hypocritically declined accepting divine honours for himself, exacted the payment of them to his predecessor with extreme jealousy and atrocious severity, (Sueton. Tib. c. 58.) The Jews, nevertheless, had the boldness, in open defiance of the law, both civil and martial, to refuse admittance to the Roman banners within the walls of Jerusalem, and the effrontery, upon their own shewing, through their historian, to urge as a reason, that "their law interdicted to them\* the making of images." As if any one had ever asked them to make an image! Upon Pilate's refusal to comply with their commands, they assembled in great numbers as suppliants, and continued in that attitude for five days and nights. Pilate, at length, adopted the expedient of surrounding them with his troops, and threatening to put them to the sword, if they persevered in raising,

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\* Jos. Ant., xviii. 3, 1.

under the mask of suppliance, a sedition against the Roman emperor: and in confirmation of that threat he ordered his men to draw their swords. The Jews either knew the character of the man they dealt with, and abused its moderation, or else were blinded by bigotry and gross ignorance of the nature of their own divine laws, for they came forward in mass, offering their bare throats to the Roman swords, and declaring that they preferred death to that violation which they falsely pretended to have been offered to their law. Pilate, admiring their constancy, withdrew his troops, and removed the offensive insignia out of the city. That he suffered a fanatical revolt to prevail over the rights of the Roman army and government, was a departure from the rigid line of his duty; but when we contemplate the merciful temper and the generous sympathy with a national prejudice by which his acts were dictated, and the rarity of such forbearance in heathen antiquity, we shall think that Pilate, thus baffled and defeated, was, in these things, more than a conqueror.

Herod Agrippa (the same person whose acts and death are described in Acts, c. xii.) relates a somewhat similar occurrence in his epistle to Caligula, which Philo has published:—Caius Cæsar, being possessed of the madness of deifying himself in all the temples of his empire, commanded a colossal image of himself, with the title of Jove, to be erected in the Holy of Holies. Agrippa's letter was written to deprecate this unjust resolution, and its main topic is the abstinence of Augustus and Tiberius from similar profanations. Pilate (he says) dedicated certain golden shields, in the royal palace at Jerusalem, in honour of Tiberius; upon which there was "no graven image nor other forbidden thing," but only "the necessary inscription," by whom, and on whose account, they were dedicated. Upon the news of this, the people, headed by the king's four sons,\* and other nobles, assembled and required of Pilate the removal of those shields, which they regarded as an innovation upon their ancient customs. He was afraid to remove them on his own authority, and awaited the result of an appeal to Rome; which was a severe reproof from Tiberius, and a mandate for the removal of the shields to Cesarea. The silence of Agrippa shews that Tiberius had evinced no displeasure against Pilate, upon the occasion of the idolatrous banners; and, considering the character of Agrippa, the circumstances under which he wrote, and the known enmity of Caius towards Pilate, it is probable that Tiberius's violent anger (*μυρία ὀνειδίζων και ἐπιπληττων*) was a fiction of that intriguing† Jew. But if it was really manifested, we must refer to his habits of dissimulation and prudence the expression of feelings which nothing had provoked.

Shortly after the affair of the banners, Pilate appropriated certain monies, belonging to the sacred treasure called Corban, to the construction of an aqueduct or watercourse, by which the city was to be supplied from a distance of four hundred stadia. The Jews, taught to consider this as a sacrilege, assembled in a menacing tumult to the

\* Query: Of what person were these princes the sons?

† For his character, see Dom Calmet, in Agrippa.

number (as Josephus says) of many myriads. The treasure in the temple was applicable to various uses. The first were the expenses of public worship, sacrifice, &c.; but after supplying them, the residue was applicable to the repairs of the watercourses which supplied the temple, and of the walls and towers of the city (Gemara Cetuvoth, 106, cit. Reland, p. 86.) We here perceive Pontius Pilate, not only engaged in the rightful expenditure of public funds, but applying to a benevolent and generally-useful object, a sum which he was justified in laying out upon the military fortification of the place; and we find the ungrateful and misguided people arrayed in rebellion against him. I will explain the motives which actuated the demagogues of this wretched nation. The treasury was well stored, and the surplus, to which Pilate could resort for the public good, was not inconsiderable; but the sums deposited in the corban were not altogether bonâ fide deposits. It was a general practice for the rich to consecrate their property whenever they were called upon to perform the legal and natural duty of maintaining their aged parents, and they said to their fathers and mothers, "it is corban—that is to say, a gift, whatsoever thou mightest be profited by me." (Mark vii. 11.) And, no doubt, many other moral obligations were set aside by this accursed hypocrisy of the Pharisees. But it was no part of their intention to lose their property. They had means by which they could, at their leisure, withdraw from the sacred treasury their fraudulent deposit. There is, therefore, reason for supposing that many detestable villains, possessing wealth and influence in Jerusalem, were taken in their own snare when Pilate determined to apply to good uses the corban funds.

I now come to the governor's conduct in this rebellion. He disarmed his troops, and supplied them with sticks, concealed under their cloaks, with which he instructed them to beat such persons as were creating riot (*τοὺς κεραιγοῦντας*), but the soldiers executed their task "beyond the orders they had received from Pilate, and struck, indifferently, those who were making disturbance and those who were not." The people, on their part, "shewed no conciliatory spirit," and many were killed and wounded, some by the blows of the soldiers and some by the confusion and trampling of their own flight (Jos. Ant. 18. 2 Bell, 2, 9.) I question if this anecdote have its parallel in the history of the Gentiles, and especially of the Romans under their emperors, towards their disaffected subjects. The whole transaction reminds us of the mitigated and humane police established in some parts of Christendom, and only in those parts which really enjoy the humanizing influences of a pure and reformed Christianity; and it raises to a high point our respect for the man whose strange and awful destinies "God's counsel had before determined to be done."

In another instance, we meet with rigour and severity in Pilatæ. It occurred in the last year of the reign of Tiberius, and is thus related by Josephus:—"A man, who made light of telling lies, and contrived all sorts of artifices to please the people, excited sedition among them (*συνορροῦντες αὐτοῦς*) by commanding them to meet him upon Mount

\* Jos. Ant. xviii. 4.—See Arist. Polit. v. 5.

Gerizim, which they esteem the holiest of mountains, and he undertook to shew them certain vessels which Moses had deposited under ground at that place. But they took up arms, believing in what he told them, and encamped (*καθίσαντες*) at a village called Tirathaba, where they received a fresh influx of people, in order to ascend the mountain in great numbers. But Pilate anticipated their ascent by sending both horse and foot, who came up with them at the village where they were assembled, and in a set battle (*παράλις*) slew some, and put the rest to flight, and made many prisoners, the most leading and powerful of whom, and of the fugitives, Pilate put to death. When the disturbance had subsided, the Samaritan senate sent to Vitellius, a man of consular rank, and governor of Syria, to complain of the slaughter of those who had perished, alleging that they had not gone to Tirathaba with the intention of revolting from the Romans, but to escape from the insults of Pilate. The extreme depravity of their leader, his Messiah-like pretensions, their armed organization, the pitched battle which they fought, and the downright lies which they told to Vitellius on the subject, are sufficient to convince us that Pilate acted, in the whole of this business, with no more violence than high treason and warlike rebellion compelled him to. The report of it made by Vitellius to the new emperor, Caligula, led to the disgrace and death of Pilate; upon which closing scene of his life history throws a curiously fortunate gleam of light. Caius, after he had reigned seven months, was seized with the madness of thinking that he himself\* was God, and sometimes assumed the names and insignia of Bacchus, Mars, &c., and sometimes those of Jove. When he conceived this idea, the only people from whom he apprehended resistance to his deification were the Jews. *Βουλευαὶ θεὸς νομιζέσθαι· ὑπέληψε μόνους Ἰουδαίους*. He therefore became inveterate against that nation; and would naturally be so against all those who were disposed to support them in their just rights. Now it so chanced, that it has come to our knowledge that Vitellius, governor of Syria, was the very man *who first suggested* to Caius Cæsar the monstrous notion of being worshipped as a god by all his subjects. (Sueton. Vitell. c. 2.) And, knowing that, we shall scarcely doubt that the real point in which this approved and faithful servant of Tiberius gave offence to Caligula and Lucius Vitellius was, his disinclination to acts of tyranny and blasphemy.

With respect to the Galileans, "whose blood Pilate mingled with their sacrifices"—i. e., whom he slew upon some occasion when they were assembled to perform sacrifice—nothing is known beyond the mere fact that certain persons lost their lives on such an occasion. (Luke, xiii. 1.) Sacrifices were everywhere so common, and matters of such indifference to Roman governors, that the only way of accounting for so strange a circumstance is, by supposing that it was a

\* This infatuation originated with Caius. His predecessors were only worshipped as demi-gods, or tutelary heroes, like Romulus.

† Philo de Legat. p. 788, ed. 1618.

fanatical sacrifice, attended by an armed assemblage, under the guidance of some of those numerous impostors who sprung up in Palestine, and for treasonable purposes—in short, a transaction not wholly dissimilar to that of Mount Gerizim. Had it been an affair of light moment to the Romans, Pilate would hardly have interfered so seriously with the subjects of Herod Antipas; his doing which was perhaps the cause of their misunderstanding. The parties who suffered in it were in such evil repute, that many supposed their deaths to be a penal theocratic judgment of the Almighty, and not an ordinary dispensation; upon which head they were undeceived by our Saviour.

Having gone through the principal testimonies concerning Pilate, both sacred and profane, we are met by King Herod Agrippa, who informs Caligula, in his epistle, written at Rome, that Pilate was notorious for “taking bribes, libidinous excesses, acts of rapine, personal injuries, applications of torture, extra-judicial and vindictive homicides, and unceasing and bitter cruelty.” When the reader considers what Herod was engaged in,—viz., that he was just recovered from a panic fear of Caligula’s rage, which had deprived him of his senses, and was penning, according to all the recognised arts of the school rhetoric, a studied apology for the Jews and their temple, and was adverting to the administration of a man who had recently become a victim to Caligula’s resentments, at the instigation of the same flatterer who instigated the blasphemy which Herod was endeavouring to avert from the Holy of Holies—he may, perhaps, agree with me in thinking that his account of Pilate is false. It is flagrantly at variance with those of the evangelists and the profane historian of Judea. It was his misfortune to govern the most corrupt, hard-hearted, bigoted, and incorrigibly depraved community in the world. A governor of such a country might be obliged to shed blood and to inflict more severity than most other Roman governors, and might yet be constantly engaged in the endeavour to mitigate the rigours of his duty, and be actually erring on the side of lenity.

Pilate, besides being cognizant of every material occurrence of the day, (such as the supernatural darkness, the rending of the veil, &c.,) was more peculiarly cognizant of the resurrection; for, at the request of the priests and Pharisees, he set a watch of Roman soldiers upon the grave of Jesus. Those soldiers beheld the radiant angel of God rolling the stone from its mouth; and it was their province to report to Pilate whatever happened. If, therefore, Pilate did not form the conclusion at which his centurion had before arrived, “truly this was the son of God,” the prejudices of education were stronger in him than his behaviour seemed to indicate when he inquired, “What is the truth?” Tertullian, in his *Apologetic*, relates the facts of our Saviour’s resurrection from the grave and ascension into heaven, to which he adds, “of all those things, Pilate, being now become, in his own conscience, a Christian, sent word to Tiberius, who was then Cæsar.” (c. 21.) The awe and terror excited by these events, in the mind of a prince as remarkable for superstition as for impiety, may, under Providence, have occasioned his good conduct towards Pilate. I entertain no doubt, in my own mind, of the correctness of Tertullian’s

opinion that Pilate ended his days in the faith of Christ, and was, with his wife, very nearly the first fruits of the Gentiles. The circumstance that Pilate's death was, if Eusebius may be trusted, the work of his own hand, does not militate, by any means, against the purity of his faith and principles; for that mode of death, under the tyrannical Cæsars, had frequently no sort of reference to what we term *suicide*—viz., an impatience of life, and determination to renounce it. The *jussio vitæ excedere*, or, *mortis liberum arbitrium*, was a mode of capital punishment, introduced by Caligula,\* if I mistake not, and inflicted by him and his successors upon those persons whose high reputations, or personal connexion with the tyrant, would have rendered a public execution too odious and unpopular. Such was probably the mode in which Caligula disposed of an experienced magistrate, too illustrious by his virtues to be more roughly handled.

I know not if anything in the world has excited more wonder in my mind than the mention of this Roman procurator in the Apostles' Creed, as it is termed; that is, a manual of faith, laconically enumerating its most essential doctrines, of which the historical, the chronological, and geographical facts of sacred history form no part. Therefore, it is not mentioned that Christ was born under Augustus, and died under Tiberius; that he was born at Bethlehem, and died at Jerusalem. Neither does it afford place for the names of the chief agents in that awful drama; it records not that he was betrayed by his disciple Judas, or persecuted to death by Caiaphas, the high priest. One fact which should have seemed peculiarly inadmissible into the symbol of faith, is there inserted—viz., the instrumentality of that secondary, ministerial, and reluctant agent in his death, Pontius Pilate. "He suffered under Pontius Pilate." Taken as a naked fact, this would be unworthy of admission, even had it included many facts of history. If chronology were the object, there were two proper modes of fixing it—viz., the reign of the Roman Cæsar, or the pontificate of the Jewish priest. The latter would be the most proper, and the procurator of Pilate the most unsuitable. If it be taken morally, it lacks even truth; for Christ suffered *morally* under the priests and scribes and pharisees, and not under Pontius Pilate, as St. Peter bore express witness; yet, so it was written by the early compilers of this our solemn profession. The result has no parallel in the annals of mankind. Cyrus, and Alexander, and Cæsar, and all whose crimes and virtues gave them celebrity, are half forgotten, and their memory but occasionally revived in books or in discourse. Of Judas and of Caiaphas the mention among men is but occasional; but the name of Pontius Pilate for ever resounds upon earth: it is declared in every place of Christian worship, and it is lisped by the tongue of infancy in every house where our faith is taught; and, while it is heard at the matins of Lima, it is heard at the vespers of Goa; and, day and night, as the voice of man ascends to the host of heaven, *ὃς παντ' ἑπορεύει καὶ παντ' ἐπακουει*, the name of Pontius Pilate resounds in the ears of God and angels. I cannot persuade myself that

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\* *Κελευσθεὶς αὐτοχειρίᾳ κτείνειν ἑαυτὸν.* Philo Legat. p. 771.

his name was introduced by any man as a point of faith. But I believe that Pilate was appointed beforehand to a very eminent destiny. Christ was the lamb offered in that sacrifice, of which former sacrifices were but a shadow, and by the achievement of which all other sacrifice was taken away. It was not offered up until the sceptre had departed from Judah, and the degenerate sons of Aaron had lost the power of binding it to the horns of the altar. It was not the pleasure of God to accept this offering from impure hands. The like was required in the shadowy days of the law. The priest was a perfect man, without natural blemish or deformity, else might he not approach the altar to do sacrifice. And the priest, thus unblemished, could only officiate when cleansed from any occasional uncleanness. The very nature of "the law which prophesied" seems to require an immaculate antitype to this shadow of perfectness. As such were the formalities in the age of shadow, so in the hour of reality it was required that atonement should be offered up by a minister without guile, and standing innocent before God. To make him such, three attributes were required: firstly—jurisdiction, and duty, and uprightness; secondly, an entire unconsciousness of those points which took away the jurisdiction of man; and thirdly, the spirit of benevolence and mercy. These things were united in Pontius Pilate, to make him worthy of offering up a perfect offering, which, speaking better things than that of Abel, was not left to be performed by the fratricides. It was another postulate of the law, that he who made an offering should see that it was without blemish. That condition was not fulfilled in Caiaphas and the Jews, who reviled their victim as a malefactor and blasphemer; but it was fulfilled in the Roman, who *found no fault in Jesus*.\*

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## THE CONVOCATION OF THE PROVINCE OF CANTERBURY.

### NO. II.

I LEFT off, in my last number, with the meeting of the convocation in the last year of William, the immediate subject of dispute between the two houses being as to the power of the lower to adjourn itself independently of the upper. It may seem surprising, at first sight, that there should be room for dispute, where an appeal to usage might settle the matter at once. But the genius of the union of church and state had been against frequent meetings of the clergy, who had been called together for business only on especial occasions; and a good part of the records of convocation had been lost in the fire of London. On the other hand, there had been so many alterations in the constitution of the country in the last two hundred years, that it seemed

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\* As answers will unquestionably be sent to this paper, several of which, from taking different views of the question, may deserve insertion, the Editor will feel much indebted to those gentlemen who may write on the subject, to study brevity as much as they can.



hardly safe or fair to rest upon precedents of a very remote date. And there was certainly a close analogy between the actual origin and formation of the parliament, and the assumed history and state of the convocation on Atterbury's theory, which seemed to render recent precedents scarcely necessary. In truth, the ecclesiastical system which the Reformation undertook was never completed; and, much as Land did for the church, there was no call upon him in his day, with such a king, to place its synods on an intelligible and consistent footing.

However, there was, after all, sufficient information to be had as regarded the general relation of the lower house to the upper, which nothing but the impetuosity of faction could obscure; especially a memorandum of Archbishop Parker's, which seems entirely to bear out the bishops in their resistance to what were dangerous innovations on the part of the inferior clergy. Indeed, that, *on the whole*, the upper house was in the right, and the lower in the wrong, is sufficiently clear to my mind, first, from Bull and others, who were members of the lower house, taking the side of the bishops; next, from the indecency of the lower house deciding by themselves in favour of their pretended rights, and acting on their own decision, considering the existing usage was on the side of the bishops.

The convocation took its rise in the course of the 14th century, between 300 and 400 years before the controversy which I am employed in relating, under circumstances which shall be mentioned at another time. At present, I will but describe its internal structure, by way of throwing light upon the question of adjournments, which was immediately in dispute. Originally, it consisted, as the parliament itself, but of one house, the inferior clergy being rather assistants to the bishops than possessed of co-ordinate authority, and being allowed a place in it principally on account of those money-questions which interested lower as well as superior ecclesiastics. It was called by the archbishop's mandate, directed to the Bishop of London as Dean of the Province; to the archbishop the returns of members were made, and before him, as President of Convocation, the members appeared on the day fixed for assembling. The members thus convened representing different interests, it was natural that, from time to time, they should, for dispatch of business, be divided into several committees, that the whole meeting might be enabled the better to ascertain and to forward the views of each section of their constituents. Hence, it is said, there were sometimes as many as four separate assemblies transacting business in the convocation; the bishops, the regulars, the deans and chapters, and the parochial clergy. In process of time, however, these settled into the two main divisions of the bishops and the inferior clergy, at present called, as in Parker's "Descriptio," the two houses of convocation. Thus, the lower house, in its origin, had no independent existence, being a mere appendage to the upper, separated off from it for convenience, sent out from it to debate on this or that question specially submitted to it, and recalled at the president's pleasure to report the opinions and advice of its members. Accordingly, at first it had no separate place of meeting, but merely retired to a

distant part of the room where the bishops assembled. Though, however, originally merely a committee of the convocation, in process of time it gained powers by the force of custom, which, in consequence, it was very difficult to distinguish from legal rights. Usage is a sufficient sanction, whether in civil or ecclesiastical matters, where antecedent principles, moral or religious, do not stand in the way. In the instance before us, there was the twofold controversy—first, what the usage was? next, whether, granting it to emancipate the lower house as fully as the clergy of the day maintained, such usage was not counter to the principles of the episcopal regimen, and therefore invalid as an authority? It had long been the custom for the inferior clergy to hold their meetings in a separate room, though in the same place with the bishops. They had long received and reported business through one of their number, called the Prolocutor, Referendary, or, *organum vocis Domus Inferioris*, who also presided at their debates. Such was the received usage; but, owing to the infrequency of the meetings of convocation, and the absence of a jealous accuracy in the proceedings of those who were in the mutual relation of fathers and sons in the ministerial office, it was scarcely possible to decide how much power was granted to the lower house, especially considering there was the parallel and complete history of the two houses of parliament, (which also originally were not two independent houses,) to supply and comment upon the deficient precedents of the convocation. Accordingly, to this parallel the champions of the lower house had recourse, in order to establish their independence; while the bishops appealed first to the original state of the convocation, next to the principles of episcopacy and the precedents of primitive synods.

In the meanwhile, thus much was granted on all hands to the lower house, which implied a very considerable power in presbyters, had they nothing more—the right of presenting their grievances to the upper house, of offering petitions for making canons, revising old ones, &c., of being assessors of the upper house in judicial matters, and, lastly, of dissenting from any matter so as to hinder it from passing into a synodical act. But the main object coveted by the lower house was the power of originating measures, and, in 1689, they had ventured to exercise it, when they made a representation to the upper house about some of the latitudinarian and scandalous books of the day. On the other hand, the upper house maintained, in opposition to such spontaneous movements on their part, that the power, not only of origination, but also of jurisdiction, lay solely with the bishops, who was to prescribe to them the subjects and time of debate, the choice and number of their committees, to determine the right of elections, to censure for absence, and, especially, to prorogue their meetings, the claim which of course most effectually interfered with that independence which they affected. On this last point, the power of adjournments, the controversy turned, in the proceedings of 1700—1: the lower house asserting they might remain sitting after the adjournment of the upper house, and that they might adjourn

themselves to any time or times before, and need not meet upon, the day fixed for its re-assembling.

In the language of convocation, as of other church synods, a *session* has not the meaning given to it in Parliament, but stands for every separate meeting devoted to discussion; and to *prorogue* or *continue* the convocation is to end the session, or to adjourn. This was customarily done by schedule from the archbishop, (unless he declared it by word of mouth, to the members of the lower house present,) sent down to the clergy, and conveyed to them through the prolocutor; and as the dispute turned, in the first instance, upon its wording, I will here transcribe it, as used by Tenison, in 1700:—

"In Dei Nomine, Amen. Nos Thomas, Providentiâ Divinâ Cantuariensis Archiepiscopus, totius Angliæ Primas et Metropolitanus, rite et legitimè procedentes, præsentem sacram Synodum sive Convocationem Prælatorum et Cleri nostræ Cantuariensis Provinciæ, usque ad et in hos diem horas et locum continuatam et prorogatam, necnon omnia et singula certificatoria, hactenus introducta, et introducenda, et non introducta, in eodem statu quo nunc sunt, ad et in diem Veneris, 28vum diem instantis mensis Februarii, inter horas 8vum et 11mam ante meridiem ejusdem diei in hunc locum, una cum ulteriori continuatione et prorogatione dierum extume sequentium, et locorum, si oporteat, in eâ parte fiendis, continuamus et prorogamus in his scriptis."

"THO. CANTUAR."

The form of prorogation in the lower house, consequent upon this, as used by the prolocutor, was as follows:—"Intimamus hanc convocationem esse continuatam usque ad et in diem. . . in hunc locum; et monemus omnes ad tunc et ibidem interessendum." From the former of these two forms, the bishops argued that the lower house, being included in "*præsentem sacram synodum sive convocationem*," was adjourned by the metropolitan; the other party replied that, in like manner, the phrase *præsens parliamentum* was used in the adjournments of the House of Lords, yet at that day it referred to the proceedings of that house alone. Upon this, the advocates for the upper house observed that "*Prælatorum et cleri*," was added in the schedule; that its actual effect had ever been to prorogue the lower house, as was confirmed by the oldest convocation-men then living; and further, that it was also declared that the matters in debate must remain in statu quo, sealed and secured, till the next session: a provision quite inconsistent with the claim of the lower house, to open and discuss them in the interval. They added that the schedule could not be altered except by Act of Parliament. Moreover they referred to the word *intimamus*, in the prolocutor's form, as corroborating their position concerning the dependent character of the lower house.

The lower house maintained a different interpretation of the word *intimamus*, which, in the ecclesiastical courts and in councils (they said), was a word of authority, being even used by the pope in the council of Constance. Then they went on to destroy the evidence derivable from the form of the schedule, which, they said, was unknown till the reign of Henry VIII., introduced by Archbishop Warham, who was bred up in the canon law, after the pattern of the Lateran council, used, however, for adjournments, in that very Lateran, not at the arbitrary will of the pope, who was president, but as the expres-

sion of the meeting, (a statement, by the bye, which interfered with their explanation of *intimamus*,) and accompanied on its introduction into England by a new clause, inserted in the archbishop's mandate of summons, calling on the clergy to send up proctors "*habentes auctoritatem continuationi et prorogationi consentiendi*," as if to avoid encroachment on the rights then enjoyed by the lower house, of voting on the question of adjournment. Further, they maintained, that not even the wording of the schedule was against them, i. e., as interpreted by the practice of the upper house; for the schedule seemed to place the adjournment in the archbishop's hands absolutely, whereas the bishops certainly had a voice in it; if, then, he did but declare the adjournment, the question whether any other than the bishops had a share in it was left undecided.

On the other hand, the advocates of the upper house further appealed, in support of their claim of jurisdiction over the lower—first, to the circumstance that the catalogue of the lower house was prefixed to their own register; next, that the names of proxies for its absent members were lodged with their registrar; thirdly, that, according to Archbishop Whitgift's tables, his registrar had the sole right of fees for exhibiting these proxies; fourthly, that, in these matters, the actuary of the lower house was accustomed to act only as the registrar's deputy.\*

The lower house, in reply, brought together, from their own journals, what they considered to be precedents for their exercising the independent right of adjournments. The alleged precedents were as follows:—that in 1586, sessions 3, 4, 5, 6, 9, 11, it is recorded that the *prolocutor*, (and in the 10th, that a member of the lower house, "*nomine prolocutoris*," "*continuavit hujusmodi convocationem quoad hanc domum*." In 1640, sess. 7, "*Domini continuarunt et prorogarunt ulteriorem sessionem*," &c. In 1677, March 21st, "*Prolocutor continuavit*," he being Stillingfleet; and, in 1678, "*Dominus prolocutor continuavit hanc synodum*."

The advocates of the upper house remarked, that these expressions were undeniably *exceptions* to the ordinary style, ("*prolocutor intimavit*," &c.) and were most naturally accounted for as familiar and inaccurate modes of speaking, hastily adopted by the actuary; that, in these very instances (except those of 1640), the upper house (as its registers shew) was adjourned by the archbishop from and to the very same day and hour as the lower house, shewing clearly that the lower house followed herein the movements of the upper; and that, with the exception of 1586, the instances are adduced, not from registers, but from short, confused, and ill-written minutes—a mere scribble, taken down at the time, and attested by no one—a circumstance especially to be kept in view in considering the precedents of 1640, which they confessed were, at first sight, deserving of attention.

These precedents were as follow:—on May 5th, 1640, both houses sat;

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\* Vide a learned article on Convocation, in the "British Magazine," for August, 1833.

the register of the upper house says, the archbishop's commissioner prorogued the whole convocation to May 9th, and from thence again to May 13th; whereas, by the minutes of the lower house, the clergy adjourned from May 5th to May 8th, and so to May 13th. But this was explained from the history of that troubled time. On May 5th, Charles dissolved his parliament; but, desirous to have the grant of subsidies he expected from the clergy, he consulted the lord keeper whether the convocation might still sit, though parliament was dissolved. Finding that it was possible, he directed the archbishop to go on with the business they had begun; but he, hearing that some of its members had doubts about the point of law, advised a further reference to his majesty's council, who determined as the lord keeper had done before them. Accordingly, a new commission was issued, the former having limited the session of the convocation to the session of parliament, and they set to business again on May 13th. The interval, then, was a time of confusion, there being continual informal meetings through it; some of which, mentioned by Fuller and Heylin, are not even noticed either in the register or minutes. After the 13th, all is regular and correspondent again, as to the times of adjournment, in the respective journals of the two houses.

The other instance brought forward was from the end of the same year. According to the register of the upper house, the convocation was prorogued from December 19th, 1640, to January 13th, 1641; the minutes of the lower house mentioned an adjournment from December 19th to December 23rd, and from thence to January 13th. Now it so happens that on the 18th the archbishop was accused of high treason, and committed to the custody of the usher of the black rod; and it also happens, that, in the preceding May, after an assault upon his palace, the rabble who made it turned their fury on the convocation, who were forthwith protected by the train bands. All this was enough to put its members into confusion on the present occasion; and December 23rd, two days before Christmas, is not a probable time for an ordinary meeting, as is implied by the adjournment of the upper house from the 19th to January 13th. Further, there is no proof the upper house did not in the event meet on the 23rd, since its register breaks off abruptly upon the archbishop's arrest. The only difficulty on the face of the documents was the professed *intention* of the lower house on the 19th, to meet on the 23rd; to which it was answered, that there was every reason for thinking this entrance was not made till afterwards. In the five sessions, from December 9th to January 17th, (of which December 19th and 23rd were two,) no business was done; and the minute of them seems, from the ink, which is different from what comes before and after, to have been made at one and the same time. Further, there is great inaccuracy and irregularity in the minutes at other times: such as the joining together in the same paragraph the acts of several sessions, and the confusion of dates. Such was the explanation offered by the upper house. To which it was added, that, in 1689, a committee had been appointed to inspect the registers, and adjust the privileges of both houses, at which time the lower clergy did not allege the quotations now produced in behalf of their claims of independence.

But the advocates of the lower house did not rest their case on the result of an inquiry into one or two mere precedents; they appealed, as their chief argument, to their resemblance to the House of Commons; and they contended that, in spite of forms and precedents, the Act of Submission, in 25 Henry VIII., had, in matter of fact, destroyed the power of the metropolitan altogether, and placed the king in his stead; so that the clergy being now under the king, and the king having allowed them to meet, the archbishop could not interfere with them. This famous act will come under our notice by-and-by; here it is enough to observe, in opposition to this theory, that it does not hint at any change in the relation between archbishop and clergy, in synodal matters; only, subjects the whole church to the king. In spite of every attempt to assimilate the convocation to the parliament, both in its internal structure and its relation towards the sovereign (and undoubtedly there is a resemblance), these distinctions between them are undeniable:—viz., that the king summons the parliament in his own name, under the great seal, through the Lord Chancellor; receives the returns, receives the Commons on the first day of meeting, directs them to choose and confirms their speaker: whereas it is the archbishop, empowered indeed by king's writ, but by his own mandate, addressed to the Bishop of London, who convenes the convocation, in his own name, under his own archiepiscopal seal; receiving the returns, receiving the lower house on their first meeting and directing them to choose, and confirming when chosen, their prolocutor. Accordingly, Parker's *Descriptio*, which, in other respects also, substantiates the claims of the upper house, so far from countenancing Atterbury's erastian notion, that the archbishop became, by the act of 25th Henry, a mere officer of the king, as regards the convocation, professes, in the introduction, to be the "*forma convocationis celebrandæ prout ab antiquo observari consuevit*," and presently introduces the phrases, "*ex more*," "*ex laudabili et antiqua ordinatione*," "*solet observari*."

But the lower house considered they had another ground of civil right, which might avail them in their contest. It had been usual, since Edward the First's reign, to introduce into the writ, summoning the bishops to parliament, a clause (called, from the first word, the *Præmunientes*), in which each bishop was required to bring with him certain of his clergy. This clause was very distasteful and insulting to the church, when first inserted, and had scarcely been obeyed from Edward's time. It was now almost obsolete, though formally continued in the parliamentary writ; but now was turned to account by the lower clergy in their contest against their rulers. The latter answered, with justice, that this supposed right of the clergy had nothing to do with the *convocation*; that the writ came from the king, and the return was made to him; that they might proceed with their respective bishops to the king in parliament, if they would, and take the place he chose to give them. Meanwhile, the archbishop surely might be allowed to preside over his provincial council, according to custom. However, this alleged claim seems to have had some influence in inducing the court to allow the meeting of the con-

vocation. Some of the bishops, urged by the clamour, had summoned their clergy to parliament by virtue of it; and a source of embarrassment and annoyance was thus opened upon the government.

Lastly, the lower house argued that, from the nature of the case, it was absurd to allow them to sit separate if they were not allowed to sit at *pleasure*—the very notion of a *house* implying a right of separate debate, a right of separate judgment, and a right of sitting at discretion; to which the upper answered, that points of privilege and jurisdiction were determined by usage, not by the nature of things; and moreover, that it was much more incongruous that the lower clergy should have a power which, in its full exercise, was contrary to all episcopal government and the metropolitan's rights, and tended to overthrow the church.

This is an account of the main points in dispute, and arguments employed. If, however, we inspect the history of sessions of 1700 itself, we shall find it is a very inadequate representation of the actual conduct of the controversy. So many are the little annoyances offered by the lower to the upper house, so marvellous their encroachments on precedent and breaches of order, that we can only account for their conduct by supposing the body of the clergy at that period altogether dissatisfied; dissatisfied with their condition, with their prospects, and, above all, with *themselves*; suspicious not only of their new king and his bishops, but of their own straight-forwardness in the course of late events; feeling that somehow things had got wrong, and not seeing how they could be righted, yet without the consciousness that they were altogether free from blame themselves.

For instance, on the 25th of February, they prejudged the question in dispute, by continuing to sit after the receipt of the archbishop's schedule, and then adjourning to a place different from that specified in it. When called to account for this irregularity, they did not answer the bishops' questions in that respectful and obedient manner which superiors had a right to expect from them. The archbishop had put to the prolocutor these two:—"Whether the lower house of convocation did sit, after they were prorogued by his grace, on February 25th?"—And "Whether they did meet that present morning (February 28th) without attending on their lordships in the place to which they were prorogued?" An answer as to the matter of fact was required, first by common decency, next because the exercising a right under dispute was itself an important measure, and called for the attention of the upper house, whatever became of the question of right itself. However, instead of answering, they merely sent in a paper of precedents, in defence of their side of the argument. Nor was this all; for they entitled it, the "Report of the *committee* of the lower house;" thus ruling in their own favour, and in the very presence of the bishops, another point in controversy: the upper house maintaining that the lower house itself was but a committee of the convocation, and that all power of separating off portions of its members lay with them.

Again, they renewed the attempt which they had made, against all

precedent, in 1689, to communicate with the upper house through other members besides the prolocutor; the only defence they were able to offer for this conduct being, the inconvenience resulting to them by the frequent absence of their chairman in his attendance on their lordships; whereas the very inconvenience was itself a token, if they would take it rightly, that such continued and independent discussion was not part of their rights or business. Their own mode of stating their complaint (which they published) provokes a smile in the reader of after times. The then warden of All Souls was sent up to the upper house, instead of the prolocutor, on which "his grace was pleased to return this answer, 'Dr. Finch, since the prolocutor is not with you, I say nothing.' " "Admit," they argue, "the prolocutor, as the *os et organum vocis* of the house, to be in most cases the properest person to report their sense, this does not hinder but a message in scriptis, such as this was, *especially when brought up by a person of the honourable Dr. Finch's quality*, might be fit to be received."

Further, they maintained they might take the first step in censuring irreligious publications of the day, such as Toland's "Christianity not mysterious," and proceeded to submit certain resolutions, drawn up by a committee of themselves, to the upper house; though it was as yet undecided, first, whether they themselves had such a right of origination, whether they might appoint a committee, and receive their report; next, whether the convocation might, as the law then stood, enter upon judicial proceedings at all.

Further still, the bishops had given to their paper of precedents a distinct and careful answer in writing, which I do not know where to find, though I am pretty sure I have seen it among the pamphlets of the day. "A Narrative of the Proceedings of the Lower House, in 1700—1, *drawn up by the order of the house*," (supposed to be written by the prolocutor Hooper, afterwards Bishop of Bath and Wells,) instead of furnishing the reader with it, says, "It cannot be expected we should here insert a copy of their lordship's papers, which make up many sheets, . . . but possibly the reader may be curious to know, at least, the substance, &c.," and then it proceeds to give its *own version* of it. This is surely unfair and disrespectful to the upper house. But the conduct in convocation of the same party, on receipt of the bishops' paper, was actually offensive. Without prosecuting the argument which they themselves had begun, they *voted*, first in committee, then in the house, that they had a right to adjourn themselves; then they sent the prolocutor with a message to the bishops, signifying that they considered their lordships' reply unsatisfactory, and praying for a free conference on the matter in debate. Here was a fresh assumption of a privilege enjoyed by the lower house of parliament; for, in convocation, such conferences had ever been held at the invitation of the bishops, not to mention their general claim to direct the proceedings of the lower house in all matters. This was urged by the advocates of the upper house;—also, that written statements, specific quotations, &c., were more to the purpose in such a matter than speeches, and, besides, that the dispute had hitherto been conducted on paper.

Lastly, when the bishops, with the hope of smoothing matters, ap-



pointed a committee of five of their number to meet ten of the clergy to inspect the acts of both houses during the then convocation, and report judgment upon them, the lower house, by a new and unprecedented disobedience, declined to act with them for such a purpose.

The reader may be curious to know whether such factious conduct was supported by a large majority of the lower house. The resolution that it had power to adjourn itself, was carried by sixty-six against twenty-four, proxies included; the neuter members, (taking the whole number to be 145,) being 55. Of this minority of twenty-four, only thirteen were present, and seem to have offered a determined opposition to the course pursued by their brethren. Two months afterwards, a protest was presented to the archbishop, from thirteen members of the lower house, against its proceedings, who probably were about the same who voted in the minority on this occasion. I will here insert it, as it contains fresh argument against the candour of their brethren :—

“ To his Grace, &c. We, whose names are underwritten, do humbly beg leave to represent to your Grace, that, whereas we did move in the lower house of convocation that we might enter our protestation against all intermediate sessions of the lower house, betwixt your Grace's ordinary prorogations, the question being put upon the said motion, it passed against us in the negative; and a further motion being made, and the question put, whether the said vote should be registered, it likewise passed against us, that it should not be registered at [as] yet. Wherefore we humbly beg leave that we may be admitted to enter our protestations against all such intermediate sessions. (Signed.) Wm. Sherlock, Dean St. Paul's; G. Verney, Proct. Linc.; J. Wichart, Dean Winton; S. Freeman, Dean Peterbor.; G. Bull, Archd. Landaff; W. Stanley, Archd. London; J. Jeffery, Archd. Norwich; C. Trimmell, Archd. Norfolk; R. Bouchier, Archd. Lewis; J. Evans, Proct. Bang.; J. Whitefoot, Proct. Norwich; G. Pooley, Proct. Bath and Wells; T. Littell, Proct. Norwich.”

In May, in the same year, another list of thirteen, almost the same, (W. Beverege and W. Hayley being substituted for Wichart and Bull,) addressed the archbishop, by way of protest, on another innovation made by the lower house. On the 8th, the prolocutor had refused to read the archbishop's schedule of prorogation to the lower house, though urged by some of the members to do so. These members, in consequence, did not consider they could attend on the 16th, which was fixed for the next session, without (as far as the form went) obeying the prolocutor's notice, instead of the order of the archbishop, and, in consequence, addressed a letter to the latter to explain their absence.

So much concerning the friends of order in the lower house, to whom, in 1705, we find added the names, among others, of Gibson, (afterwards Bishop of London, to one of whose tracts I am much indebted in the foregoing account,) Green, Prideaux, Bentley, and Hody. On the other side, besides Spratt, Bishop of Rochester, Trelawney, of Exeter, and Compton, of London, there were Atterbury, Aldrich, Smalridge, Jane, and Hooper.

Here, then, I will stop for the present; and, to avoid all mistake, I will just observe that I am far from pretending to have mastered the history of this controversy, though I have attempted to give its outlines correctly, as far as I have gone. I have before me a list of as many as

sixty-nine books and pamphlets, written before 1708, on the subject, as affixed\* to one of them by a publisher. Wake's work on English Councils, published in 1703, in answer to Atterbury, is itself a thick folio of 850 pages, not to mention Wilkins' Concilia, which, though of a later date, partly bears on the subject. Therefore no one need be surprised if he happens to pitch on narratives giving him fuller information than I have collected.

*Errata in the last Number.*

Page 536, line 4 from bottom, *for* it maintains *read* For they maintain.

— 523, line 12 from top, *for* it." *read* it :  
 — 13 ——— *for* Because *read* because  
 — 22 ——— *for* trial. *read* trial."  
 — 25 ——— *for* late *read* State.

### THE INCONSISTENCIES OF DISSENTERS IN THEIR PRESENT HOSTILITY TO THE ESTABLISHED CHURCH.

DEAR SIR,—To the Christian observer of passing events, there is much to excite both hope and fear. A mighty conflict is going on ward between the powers of light and darkness. The elements of some mighty revolution, which threatens destruction to the present frame-work of society, have, for some time, been gathering rapidly around us. A restless spirit pervades large masses of our population, demanding changes in the religious and civil institutions of our country, of that character and extent which may justly excite our vigilance and alarm. That, however, to which it is my present intention particularly to call your notice is, the movement made by various classes of dissenters against our venerable and apostolic church. A variety of circumstances appear to have encouraged this. The repeal of the Roman Catholic Disabilities' Bill, and the passing into law of the more recent Reform Bill, have given an increasing and predominating influence to all classes of sectaries in the legislature; this, coupled with the fact that the government of the country is now in the hands of some who have been the tried friends and champions of dissenters, will, in a great measure, account for the late and present demonstrations of the sectaries against the established church of this kingdom.

That the abettors of popery and infidelity should unite to seek the overthrow of a church which has ever proved the most effectual barrier to the progress of both, is not surprising. That dissenters, professing to believe the fundamental doctrines held by the church of England, should be found in union with these natural enemies of the established church, is, to say the least, an anomaly which may well excite our surprise and regret. A short time back, churchmen and dissenters, drawn together by the charity of benevolent Christian institutions, appeared to forget those minor differences which kept them asunder, and leagued together, as in one holy confederacy, to spread

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\* The reader will find a history of the principal works in the controversy, in the *Biographia Britannica*; article, Atterbury.

the triumphs of the Redeemer over the length and breadth of our fallen world. We appeared rapidly approximating to that delightful state of things for which the Redeemer prayed, when he implored of his heavenly Father that all his followers might be "one." But now, how changed in spirit and conduct is a large portion of the Christian community! Now, at a time of great and acknowledged revival of religion in the church of England, when she appears most efficient and most honoured of God, a large and influential body of dissenters manifest towards her the most malignant hostility, denounce her as "a great national evil—an obstacle to the progress of truth and godliness in the land," and proclaim that nothing less than her subversion will satisfy them! It may fairly be demanded, what have they, who have voluntarily separated from the church, to do with her government, or her interests? What do they mean when they require the separation of the church from the state? What advantages do they, as dissenters, anticipate from this, unless it be to gratify the lust of ambition, or to share in the endowments of the church? If the clergy and laity of the establishment approve of the union, now sought to be dissolved, dissenters have no more equitable right to demand an alteration in the constitution of the church they have renounced, than churchmen have to goad on the legislature to new model the constitution of dissent, or to annihilate it. To such opponents of the church we would apply, with a slight alteration, the advice of Gamaliel:—"Refrain from this enterprise; for, if this work or this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

In watching the progress of the contest referred to, my mind, Sir, has often and forcibly been struck with the many and glaring inconsistencies of dissenters in their present hostility to the church of England. I can only advert to a few instances of this. To treat the subject fully would require the space of a volume; I can, therefore, in a single paper, only throw out a few hints.

1. Dissenters hold it as a fundamental principle, and glory in it, that every man possesses the right of private judgment in religion, and are loud in their complaints against everything which has the semblance of persecution on the score of religious opinions. To the exercise of this freedom of religious opinion must be attributed the great variety and number of religious sects among us. Each sect enjoys the fullest toleration from the government of the country. No one is dictated to, much less persecuted, on the ground of religion. Is it not, then, a marvellous inconsistency, and a virtual renunciation of the fundamental principle of dissent, for dissenters to manifest hostility against a church, the ministers and members of which are attached to her scriptural communion and apostolic order by sound conviction and conscientious preference? Can we designate by any other name than that of *persecution*, the conduct of dissenters towards the church? If the church adopted a similar attitude and tone towards dissent, would not the cry of *intolerance*, *bigotry*, and *persecution* be raised against her throughout the nation? Is it not clear, from the present temper and conduct of our opponents, that while

they are the most noisy champions for religious liberty and toleration, they are the greatest enemies of both, and that they only want power equal to their inclination to banish both from the earth? The records of Independency, during the commonwealth, will furnish clear and monitory proof of this.

2. Dissenters profess great zeal for the spread of truth and godliness throughout our country; and yet, with marvellous consistency, seek the downfall of a church which has long been, and which, on their own confessions, now more than ever is, the most efficient instrument, in the hands of God, in advancing both. I am aware that Mr. Binney has denounced the established church as "a great national evil—as destroying more souls than it saves." Other dissenting writers, however, are constrained to acknowledge the great and increasing efficiency of the church in spreading over the length and breadth of the land the pure light and blessings of Christianity. If, in particular, we look to the extensive rural districts of our country, we see abundant proofs of the necessity and utility of the established church. In thousands of country parishes, where the *voluntary principle*, of which we now hear so much, could not rear the meeting-house, or provide the means of religious instruction, we have the parish church, and a resident clergy, who are spreading through the little communities entrusted to their care, together with all the Christian virtues, all the endearing charities of life, and the blessings of social order. While dissenters affect to deplore that large tracts, even in Christian Britain, are yet, as it regards religion, in a state of awful darkness, which they cannot, for want of funds, illumine by their *Home Missionaries*, is this a time, or is it consistent with their professed zeal for the evangelization of Britain, to seek the downfall of a church which secures the regular ministration of scriptural instruction to the nation at large? Is it by the subversion of the church, and thus by *unchristianizing* the nation, they think they can most effectually secure the ultimate triumphs of truth and godliness in the land?

3. Dissenters proclaim the established church to be *anti-christian* in character, unholy, and an abomination to God; and this, most strangely, at a time when she is, in a most remarkable degree, enjoying the smiles and the blessing of heaven. An unwillingness unnecessarily to lengthen this paper alone prevents my giving some passages from recent dissenting publications, in which the great revival of pure religion in the church of England, and the great efficiency of her numerous clergy, are admitted. Now, I will ask, such being the delightful state of things, where is the consistency or the Christianity of dissenters, in stripping the church of her Christian character, and in holding up that church as an abomination to God, and ruinous to the souls of men, which God is so remarkably honouring and blessing as an instrument in spreading the blessings of pure religion, not only in this country, but in our distant colonies, and among more distant Pagan nations? Is not this to denounce whom God approves—to curse whom God blesses—yea, even to fight against God?

4. Dissenters condemn, as *anti-christian*, all national establishments

of religion ; whereas, their forefathers, the founders and pillars of dissent, approved them ; and even modern dissenters, in the only instance in which they have possessed the power, have sanctioned and acted on the principle of an establishment. It is a popular dogma among dissenters of this day, that to *establish* religion, is first to corrupt it and then to destroy it. Such, certainly, was not the opinion of the great nonconformist Dr. Owen. In addressing the *Long Parliament*, which had abolished the monarchy and episcopacy, he urged on them the duty of *establishing* religion. "If," says he, "it once comes to this, that you shall say *you* have nothing to do with religion, *as rulers of the nation*, God will quickly manifest that he hath nothing to do with you as rulers of the nation ; certainly it is *incumbent* on you to take care that the faith which was once delivered to the saints, in all the necessary concernments of it, may be *protected, preserved, propagated* to and among the people over whom God hath set you. If a father, as a father, is bound to do what answers this in his own family unto his children—a master, as a master, to his servants ; if you will justify yourselves as fathers or rulers of your country, you will find, in your account, this to be incumbent on you." The excellent and pious nonconformist, Matthew Henry, the commentator, had no such horror of the religious establishment of this country. "Let us," he says, "much more give God praise *for the national establishment of our religion*, that the Christian religion, that choice and noble vine, which was so early planted in our land, is still growing and flourishing in it ; that it is refined from the errors and corruptions the church of Rome had, with the help of ignorance and tyranny, introduced ; and that the Reformation was, in our land, *a national act* ; THAT CHRISTIANITY, THUS PURIFIED, IS SUPPORTED BY GOOD AND WHOLESOME LAWS, AND IS TWISTED IN WITH THE VERY CONSTITUTION OF OUR GOVERNMENT." Not only are the present opinions of Dissenters, on the subject of religious establishments, inconsistent with the views of the fathers of nonconformity, but their own recent practice is equally inconsistent with their avowed principles. Missionaries were sent to the South Sea Islands by the Dissenting London Missionary Society, and the natives of those interesting islands, some time since, renounced idolatry and embraced Christianity. It is important to notice the circumstances connected with this change. Was the abolition of idolatry and the adoption of Christianity the voluntary act of the great body of the natives of those islands ? It was a *national* act. Pomarē, the king, who had embraced the Gospel, and his council, by the advice and persuasion of the missionaries, abolished idolatry, and by law established Christianity as the future religion of his people. Here was clearly the adoption of the principle of a national establishment by the representatives of those who now decry all such establishments as *antichristian* ! Mr. Ellis, now one of the Secretaries of the London Missionary Society, speaks in terms of commendation of "the zeal Pomarē had manifested in the *establishment* of Christianity !" So far from shrinking from the corrupting influence of endowments for the support of Christian ministers, the missionaries did not hesitate to impress on the attention of the people the necessity of apportioning a

quantity of land for the support of their religious teachers! We find, also, the missionaries continually giving their assistance to the chiefs in civil matters, aiding in their councils in framing a code of laws! whereas, the attendance of ecclesiastics in the national councils of our own country is condemned as an abomination, and a desecration of their holy functions! At the coronation of the successor of Pomarē, one of the missionaries *anointed* and placed the crown on the head of the young chief! All this may justly excite a smile at the inconsistency of dissenters in their clamour against a national *establishment* of religion. If they really believe, that to establish religion is the sure way to corrupt and destroy it, why sanction such an establishment in the first instance they have had the power of doing so? Can that be Christian, and safe to religion in Tahiti, which they proclaim to be anti-christian and destructive of religion in Great Britain? There is just ground for suspicion that this is not the only instance in which such inconsistency would shew itself, if dissenters possessed the power;—let the power be possessed, and it will be seen that there are no more conscientious scruples against the national establishment of *independency* or *congregationalism* on the ruins of episcopacy, than there were during the days of the Commonwealth. The celebrated Burke truly remarked:—"Dissent seeking more than toleration, is not conscience, but *ambition*."

5. Dissenters complain of their exclusion from our Universities as a grievance and as persecution; whereas, they are in the habit of representing those celebrated seats of learning as such strongholds of vice, that it would endanger the moral principles and the virtuous habits of the youthful and inexperienced to send them there. If dissenters really believe the calumnies against our Universities contained in Mr. Beverley's pamphlet, which they have so highly lauded and so extensively circulated, can they consistently, can they as Christians, wish to send their sons there? Ought they not, if they really believe the character of our Universities to be such as they represent them, to regard their exclusion from them rather as a benefit than a grievance?

6. Dissenters are lavish and noisy in their expressions of love to all good men, and yet, at the same time, all but anathematize those who are not agreed with them on questions of ecclesiastical polity. In proof of the former, I refer to the fulsome professions of Christian charity and union so often heard on the *platforms* of our benevolent societies. For proof of the latter, I refer to the various dissenting publications, in which the most bitter invectives and false charges are so unsparingly fulminated against the supporters of the established church.

7. Dissenters, in their hostility against the church, are united with papists, infidels, and the impugnors of all that is fundamental in Christianity; and opposed to those who hold and disseminate with zeal and success the essential and all-important truths of the Gospel of Christ. I need hardly say, that so unnatural a confederacy cannot stand,—the fact of the existence of such an anomalous and antichristian confederacy against the church of England, is a most unequivocal proof of the low state of evangelical piety among dissenters.

But here, Sir, I must pause. I am sure I have written enough to shew the lamentable want of principle and consistency in the unhallowed contest which dissenters wage against our church. I am happy to learn that many of the more respectable and pious among dissenters see and lament the false and anti-christian position taken up by the body to which they belong. They feel that the cause of dissent has received a wound in the house of its friends, from which it will but slowly, if ever, recover. While there is much in dissenting hostility to deplore, it is matter of congratulation, that it has aroused energies, and called forth expressions of attachment in favour of the church, which, but for the anomalous and unprovoked combination against her, would have remained dormant. What is most encouraging of all is, that while our venerable establishment is assailed by opposition the most formidable, God evidently appears on her side, as "a wall of fire round about, and the glory in the midst of her." The clouds which gather around her, we may confidently hope God will soon disperse, or he will convert them into the materials for the brighter reflection of her true glory. I conclude this communication in the words of the excellent Dr. Chalmers:—"Let our ecclesiastical malcontents ascribe what corruption they will to the establishments of England and Scotland,—we hold them to be the destined instruments both for propagating and augmenting the Christianity of our land, and should never cease to regret the overthrow of this mighty apparatus, as a catastrophe of deadly import to the religious character of our nation."

I am, dear Sir, yours &c., R. M., B. D.

#### STEPS TO BE TAKEN IN BUILDING A CHURCH.

DEAR SIR,—The querist signing himself a "*Lay Subscriber*," in your 33rd Number, may, perhaps, think the following pieces of advice worth his attention, in proceeding "to raise a humble temple to God" in his deserted and godless village, coming as they do from one who has had as much experience of the difficulties and impediments that beset his path as any *country* parson ever had. His first query is—"To whom he should *first* apply? To the incumbent, or to the diocesan, or to whom?" To the incumbent before the bishop, for although incumbents have now less power of obstructing the design than they had formerly, [some ten years since, when I was concerned in this matter,] yet no bishop will consent without previously knowing and duly considering the incumbent's sentiments on the matter. He will not set up altar against altar, nor doctrine against doctrine, nor *doctor against doctor*; curate *perpetual* against the lawful pastor of every soul within the precincts of his cure, without very strong and manifest reason. Sir William Scott (now Lord Stowell) advised me, an incumbent and patron, against parting with the patronage of the chapel I was intending to build within my own *parish*, [but as much for the use of two more parishes as mine,] and accordingly I was willing to undertake the duty without endowment, rather than incur the risk of annoyance. The endowment required by Bishop Prety-

man was only 40*l.* per annum. I applied *first* to Lord Hardwicke, the patron of one parish, and impropiator of tithes in the other two parishes; and this real *noble* man at once offered to secure such endowment, if I would transfer the site of the intended chapel one hundred yards distance. I still hesitated, notwithstanding such tempting and generous offer, for this would bring upon me the necessity of consulting two more bishops and another incumbent—viz., the Bishop of London (our present admirable metropolitan) the Bishop of Ely, the patron of the Peculiar—and of my friend, and ultimately most hearty colleague and coadjutor, the Rev. John Briggs, Fellow of Eton College, and then incumbent of St. Peter's. The tenant of the site which Lord Hardwicke was willing to have granted within my parish, was a *stiffish* dissenter, and though he gave me fifty shillings subscription, yet he would not give up a quarter of an acre of land, and fairly told me, "that a church within fifty yards of the front of his farm-house would annoy him as much as a meeting-house would annoy me at the end of my parsonage-garden!" I could not get any other eligible site within my own parish, all the land being *copyhold*; and if it had been freehold, there was not one Araunah in the village that would have "freely" given land—no, nor even a yoke from off his ox or his horse's neck for such purpose—the tenants and householders being, in truth, almost all publicans, coachmasters and ostlers—"et hoc genus omne."

Imprimis, then, your "Lay Subscriber" *should secure a site quietly*, or the price will be raised upon him. The donor, if such is found, may expect too much "consideration" other than pecuniary—perhaps to have an inordinately large pew, and gratis, too; whereas, if there be no endowment, every subscriber should be made distinctly to understand that so much space is reserved for free seats, and that so much per head must be paid for accommodation in seats not free, to constitute a fund [and a very precarious one too, "*experto crede*,"] for ordinary repairs, and clerk's salary, before any excess can be carried in aid of the endowment for the minister, if indeed he, poor man, has anything but his pew-rents to depend upon. Towns may by these alone support a minister as a bachelor, but how is your querist to make a *living* for his minister out of his 330 villagers, and may be a farmer or two, now selling his wheat at four or five shillings a bushel, and hopeless of paying rent, or *hopeful* of not *paying* tithe and church rates? I do not think that other parties will consent to your "Lay Subscriber's" opinion, that granting a site should carry patronage of the chapel along with it; but endowment also, I think, should do so, in a case like his—viz. a village, three miles from the parish church, and as many, probably, from the incumbent's glebe-house. If these hints shall be thought of any value, I will pursue the subject and sequel of my church-building history, and directions *for obtaining money*, that *sine qua non*, in a future Number of your Magazine; wishing, meanwhile, rather than hoping, that I may escape the suspicion of having written them as much to sing to my own praise and glory, like country psalm-singers, as for the benefit of your Layman correspondent.

N. C.



## ROMAN CATHOLIC CHAPELS.

SIR,—In your Number for October, you quote from the *Birmingham Advertiser*, that a “Roman catholic chapel, capable of containing nearly five hundred people, has been erected at Sutton Coldfield, and is rapidly approaching completion. There is not, we are informed, at present, six persons in the town who are professors of this religion.” This church, (as the Roman catholics call it, in their circular,) together with a house attached thereto, is now finished, and is to be opened on the 21st of this month, with all the pomp of papacy; and the brother of Lord Althorp is to perform a prominent part in the superstitious ceremony. The building cannot hold more than 300 people; and, though there may be only six persons in the town of Sutton Coldfield who are Roman catholics, there are at least *seven families* in the other parts of the parish. The priests ground their hopes of success upon the very great number of inhabitants who have no sittings in the parish church; and upon its contiguity to their seminary of Oscot—the head quarters of popery for the midland district, from whence their emissaries are constantly making incursions into neighbouring parishes. Some means of defence have been adopted—a visiting society of ladies has been established, under the superintendence of the clergy, and a chapel has been commenced, in a populous district, far removed from the parish church. The chapel will probably be covered in before winter; but a very considerable sum is wanted to effect its completion, and, if any of your readers feel inclined to contribute their mite to the Sutton Coldfield chapel-of-ease, they can pay it into the bank of Hanbury, Taylor, and Lloyd, Lombard Street, to the account of Hill Chapel, kept at Taylor’s and Lloyd’s, Birmingham.

The site of the Roman catholic chapel was, six months back, occupied by a Baptist meeting-house. This not succeeding, after a trial of seven or eight years, was offered for sale. Some members of the established church wished to buy it, but were asked such a price as amounted to a refusal to sell. They then requested that if the price was altered they might be informed; but the moment the Roman catholics expressed a wish to purchase, it was sold, without the slightest intimation to the other parties, for little more than half the price before fixed upon it.

That it may please God to frustrate the designs of both dissenters and Roman catholics, and preserve the members of our church from being led into error, is the sincere prayer of your correspondent,

D. K. L. V.

October 13th, 1834.

P.S. The destruction of the Baptist meeting-house, and the erection of the Roman catholic and episcopal chapels, will, of course, materially alter the relative proportions of space dedicated to public worship by the established church and other religious denominations, in the parish of Sutton Coldfield, which I sent you some short time since. When I have an opportunity of doing so correctly, I will send you an accurate return, under the present altered circumstances of that parish.

## OMISSION OF WEEKLY SERVICE.

SIR,—Will you permit me to say a word or two in reply to the lamentation of "Senex," in your September Number? I verily believe "Senex" to be a *serious* clergyman himself, and I cannot but regret exceedingly the sort of application which he has made of that term to some of his brethren in the ministry. But I pass on to the *direct* charges which he has brought against them. With respect to the omission of the communion service in a certain church on a saint's day (the first allegation), I have indeed nothing to say. What is meant by "dovetailing the communion service into the prayers," in another church, on a holiday, it is not easy to understand. Does it mean that there was no singing between them, or that the communion service was read from the desk? The omission of a psalm on a week day, if that was the offence, was, in all probability, the result of necessity, and not of choice. And, if the service was read from the desk instead of the altar, the practice is common, at least, if not altogether good, and does not appear to call for any very severe animadversion or lively sorrow. But there is another count in this indictment:—the minister dismissed the congregation, after dovetailing, without the blessing. It is not said that this was done systematically, or wantonly; and would it not have been the more charitable part to suppose that it happened from that absence, or forgetfulness, from which many good, I was going to say *serious*, men are not always exempt, even upon solemn occasions?\*

With regard to the substitution of an evening service on one day in the week for more frequent morning prayers, I am one of the persons who have made the alteration here bewailed, not from the motive attributed (upon what ground, or with what fairness, it does not appear,) by "Senex" to the clergyman whom he had in view—the unworthy motive, viz., of gratifying his own vanity by an additional opportunity to display fine preaching; (alas! I have no pretensions to be a fine preacher,) but, however, I think that it is better for edification to collect a good congregation once in the week, as may be done in the evening, than a very thin one more frequently in the forenoon; and I cannot, for the life of me, regret the change, even though it may expose me to the risk of "*bulking*" an occasional sojourner. It should be borne in mind, that neither tradespeople nor labouring people are *able* to attend any week day service but in the evening, and that very few of the higher classes are *willing*—not even unemployed resident clergymen, and the unemployed members of their families. And why should the "*people*," if they can or will attend, if they "*like*" it, why should they not be indulged with the opportunity? Why should not "Senex," disappointed in one town of a morning service, and going away dejected, console himself in another, the next day, by joining the congregation in the evening, instead of remaining at his inn? The later hour might chance to suit many travellers better than the earlier. At all events, let him not be hard upon us.

NONDUM SENEX.

Oct. 28th, 1834.

\* Is this offered, in seriousness, as an excuse?—Ed.

## PRIESTHOOD AFTER THE ORDER OF MELCHISEDEK.

SIR,—Without intending to enter at any length into a discussion of the subject which has engaged the pen of your correspondent, A. P. P., in your two last numbers—namely, the true priestly character of the Christian ministry, (which would lead me into a much longer disquisition than I have at this moment the means of undertaking,)—I am, nevertheless, desirous of offering a few remarks, with your permission, on one or two of the arguments on which he lays, as it seems to me, an undue and perhaps a hazardous reliance. The subject is confessedly both important and interesting; but it is one in the discussion of which it has always appeared to me that great caution and judgment are necessary, in order to avoid, on the one hand, the danger of *under-rating* the true claims of the Christian ministry, and, on the other hand, of giving an *exaggerated* notion of their claims and character, unsupported by evident and scriptural authority; which might lead to consequences scarcely less injurious to the cause of religion in general, and of the church of England in particular. To come, however, at once and without further preface to the point to which I am desirous of calling attention.

I cannot think your correspondent is sufficiently supported by clear and unquestionable authority, when he founds any claim for the Christian priesthood on their offering “the *Melchisedekian sacrifice*.” Admitting that the offering of Melchisedek was *typical* of the future Christian sacrament of the Lord’s Supper, (which, after all that has been said, is still little more than conjectural, and rests on *human* authority only,) I cannot perceive how our Lord (from whom we derive our appointment of Christian ministers) can, in this respect, be called “an High Priest after the order of Melchisedek,” with any shew of sufficient evidence; nor, consequently, how, in A. P. P.’s words, “the priesthood which is claimed for the Christian ministry is” (on this ground) “a share in our Lord’s priesthood, a priesthood after the order of Melchisedek.” The only part of the inspired writings which throws any light, and that but partial, on the mysterious character of the King of Salem, is St. Paul’s seventh chapter to the Hebrews. He had indeed said, in chap. v. 10, “Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing;” but, as he did *not* say them, being so highly mysterious, we are left to draw our conclusions from what he *did* say, and must venture most warily in stepping beyond “what has been written,” however plausible our grounds may appear, however venerable our authorities, lest we lose ourselves, and perhaps others, in the mazes of fanciful and very doubtful conjecture. Now, in St. Paul’s somewhat lengthened notice of Melchisedek, not one word is said, nor the slightest allusion made to the fact of his “bringing forth bread and wine,” (the whole that is said on this subject in Gen. xiv. 18,) nor is the smallest hint given of any resemblance between Christ and him on these grounds. The whole resemblance, so far as St. Paul describes it, is made to consist (independently of the figurative character of his name, “King of Righteousness, and King of Salem, i.e. of Peace,” v. 2,) in the *peculiar and singular nature of his priesthood*. He was a priest

(unlike those of Aaron's line) without genealogical descent—"Without father, without mother, without descent; having neither beginning of days, nor end of life," (without predecessor or successor,) "*but made like unto the Son of God*," he "abideth a priest continually;" v. 13. Again, v. 14—17: "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that *after the similitude* of Melchisedek there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life." Surely, then, these being, by the Apostle's account, the grounds of resemblance, we are hardly justified in *asserting*, on *any* uninspired authority, similarity on any other grounds, however ancient or plausible; nor to rest on so insecure and debateable an argument a claim for the validity of the Christian priesthood, as the duly constituted and apostolically descended "ministers in holy things pertaining to the gospel"—(*ἱερουργοῦντες\** τὸ εὐαγγέλιον)—Rom. xv. 16. Not to mention that it is hardly probable that St. Paul would have omitted to notice so striking a prefiguration of the Christian sacrament, had it unquestionably borne a typical character—a type more striking, *as such*, than any which the Mosaic services can shew.

In his reference to the prophet "Malachi," also, in further corroboration of his argument, I conceive that A. P. P. is equally treading on insecure ground. The passage to which he refers is chap. i. 11—"For from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place *incense* shall be offered unto my name, and a *pure offering*." Without *asserting* that he is unquestionably mistaken in applying this ("Mincha") to the Christian oblation of bread and wine, I think it will be impossible for him to *prove* his application on sufficient, i.e. undoubted, authority; and if the argument is good as regards "the mincha," it must surely be equally good as regards the *whole* offering, and include *material incense* as well as *material "mincha,"* which I believe has never been pretended to be the case. *Half* can hardly be *figurative*, and half *real*, in such an instance as this. The truth seems to be, that the language is simply figurative, and intended to express the pure and spiritual worship which, under the Gospel, should entirely supersede the ceremonial and ritual worship of the Jewish altar. That offering of prayer and praise, those "sacrifices of a broken and contrite heart," those holy services, "that reasonable, holy, and lively sacrifice," by which and with which all faithful Christians should "worship the Father in spirit and in truth;" which also, I conceive, (and not *material* oblations,) are equally intended in those passages of the apostolical writings which describe Christians *generally* as "a holy nation, a royal priesthood," "a holy priesthood to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ;" 1 Pet. ii. 5, 9. Compare also Isaiah lxi. 16, referred to by A. P. P., with Rev. v. 11, and xx. 6; though these passages touch on that "*vexata questio*," the

\* See Suicer, on *ἱερούργειν*, with the authorities he quotes.

Millennium. Let me not be supposed, Sir, in these remarks, as intending to impugn either the doctrine of "oblation" in the sacrament of the Lord's Supper, or the validity of the Christian minister's title to the priestly character and office. Myself a minister of the church of England, and appreciating as highly as any of my brethren the apostolical character and claims of our holy order, I would yield to none, either in "magnifying mine office," or in raising the sacraments of our church to their *highest* solemnity and importance, as "means of grace;" the more to be valued the better they are understood, both in their *nature* and their *objects*. But I do think that no arguments should be brought forward in support of any doctrine or practice of our church which will not bear the most rigid examination, and admit of the most unquestionable defence. *Cavillers*, it is true, there will always be found, whom *no* proofs nor reasoning can ever satisfy; these persons, however, need give us no uneasiness, and attempts to satisfy their objections are idle and hopeless. But, in all statements in support and proof of the doctrines of our church, we surely cannot too carefully guard against the danger of giving our adversaries (alas, too numerous in these days!) any, even the smallest advantages, by appearing to seek defences in arguments which *must* be, in their very nature, only *speculative*, and may possibly be unfounded in truth. From no *obviously* tenable ground ought we to shrink (however opposed to prejudice or popularity) through fear or time-serving considerations of expediency. This were to betray our sacred trust, and to prove ourselves indeed unworthy of our office! But there are grounds enough of defence, and arguments enough of *constraining* force, weapons enough in our holy armoury to fight the Lord's battle, and to defend the cause of our church, without venturing upon debateable positions, the consequence of which may be to unsettle the faith of many whom we should seek by all means to "build up," and to "give occasion to the enemies of God" and Christ "to blaspheme."

Although on the point in question—the offering of Melchisedek—I presume to differ in opinion with A. P. P., and agree with Bishop Patrick\* (who, by the way, brings forward "*Tertullian*" in contradiction to A. P. P.'s views,) and many others on the subject; yet my object in offering these remarks has been less to dispute this particular instance than to protest against the *principle*, *always* pernicious, and in these days especially so, of *forcing* passages of Scripture into the support of either doctrines or practices to which their reference is only questionable. I need not remind A. P. P. how much mischief has arisen hence, nor how cautiously the Fathers of the church are to be followed in such matters, invaluable as they are as witnesses to the practices and opinions of the early church.

I remain, Sir, your most obedient servant, E. B.

P.S. I fully concur in A. P. P.'s regrets at the removal of the prayer of oblation from the place which it formerly occupied in our com-

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\* I see, on referring to A. P. P.'s concluding passage, he quotes Bishop Patrick in his support. As regards Melchisedek's offering, he is pointedly against him. See on Gen. xiv. 18.

munion service, as it still does in that of the American episcopal church. He is mistaken, however, (if I am not greatly misinformed by *Scottish* episcopalians,) as to its still doing so in *their* church. Their service is *now*, in *all* points, conformable with our own, at least at Edinburgh, and therefore I presume generally. I think this alteration took place during the prelacy of Bishop Sandford, from an assistant minister of whom, for two years, I principally derive my information.

#### ON THE LAND OF EDEN.

SIR,—As my views concerning the situation of the Land of Eden were not fully expressed in the paper on “The River of Egypt” (p. 176), and they appear to have been misunderstood, I shall here briefly state the reasons which led me to form that opinion:—

The Land of Eden was originally selected by the Almighty for the establishment of his church, and as the scene of his intercourse with man:—“So God drove out the man: and he placed in a tabernacle, in front of the garden of Eden, the cherubim, and the swordlike lambent flame, to keep the way to the tree of life.”—Gen. iii. 24. (Vid. Faber’s *Horæ Mosaicæ*.) Here did the merciful Creator receive the sacrifices and worship of his repentant creatures; and thus was the country of Eden selected, as subsequently the Holy Land, for the place which the Lord God did choose out of all the earth to put his name there. Afterwards the land usurped by the Canaanites was consecrated to the same purpose, not only as promised to Abraham, four hundred years before its occupation by his posterity, but many ages previously, according to the testimony of Moses:—

“Remember thou the days of old,  
Consider the years of many generations;  
Ask thy father, and he will shew thee;  
Thy elders, and they will tell thee (*that*)  
When the Most High portioned out the nations,  
When he separated the children of Adam,  
He settled the boundaries of the peoples  
By the number of the children of Israel;  
For the portion of Jehovah is his people:  
Jacob, the measure of his inheritance.”—Deut. xxxii. 7.

This long entertained preference for a particular country I am willing to suppose was shewn, not altogether on account of its suitableness to a particular end, but also in reference to its former sacredness. The analogy is pleasing in itself; and the idea is shewn to be not entirely imaginary from the express mention of Euphrates as one of the rivers in the Holy Land and the Land of Eden, and from the supposed identity of the Gihon with the brook of Egypt. That the notion was entertained by some of the Jews, and to a much greater extent than I was aware of, has been shewn by your correspondent “H.” (p. 408.)

The seed of the woman has yet to crush the serpent’s head, and from prophecy (Rev. xx. 9.) it would appear that “the beloved city” is the place ordained for this open triumph. It is matter of history that Satan bruised the heel of the promised seed in Jerusalem; and

the retribution on the serpent would seem more perfect, in all its circumstances, if Eden, the place of his original triumph, should prove the scene of his final punishment.

All this has been stated at length\* elsewhere; but if you think the subject sufficiently interesting to bear repetition in your Magazine, it may, perhaps, lead to a deeper investigation by others than I am myself able to give it.

W. B. WINNING.

Keysoe Vicarage, Beds.

#### POSTURE OF THE PRIEST DURING THE CONSECRATION OF THE ELEMENTS.

SIR,—The posture of the priest during the act of consecrating the elements in the holy communion, has been a subject of discussion in our church since the days of King Edward VI. Your correspondents who have lately written on this subject do not appear to have had the means of consulting the original authorities; I hope, therefore, that the following historical account of our present rubric will not be deemed unworthy of a place in your pages.

In the first place, then, it is to be observed that the officiating priest is directed to kneel only three times during the celebration of the communion—viz., at the confession before the absolution, at the prayer beginning, *We do not presume, &c.*, and at the act of receiving the bread and wine himself; at all other parts of the office he is to stand.

Secondly, It is well known that, before the Reformation, the priest stood before the altar with his back to the people, during the greater part of the service of the mass, and this custom was preserved, in a great measure, in the first book of Edward VI. At the beginning of the service, the priest was directed to stand "*humbly before the middle of the altar,*" and to say the Lord's prayer, with the collect following. It is not, indeed, said expressly that his back is to be to the people, but when we consider the former practice, we may, with great probability, conjecture that such was the intention. The question, however, is decided by the rubric, before the absolution, where the priest is directed to "*stand up, and, turning himself to the people,*" to pronounce the absolution. It follows, therefore, that during the preceding prayers his back was to the people; and this posture is distinctly prescribed in the rubric before the prayer preceding the consecration, "*We do not presume,*" &c., where he is directed to "*turn himself to God's board, and to kneel.*" The consecration prayer is to be said "*turning still to the altar,* without any elevation, or shewing the sacrament to the people."

These things, however, were much excepted against, and many of the clergy departed, in their practice, from the letter of the rubric, and stood, some at the west side of the altar, with their faces to the people, some at the east, with the altar between them and the people,

\* Essays on the Antediluvian Age.

some at the north, and others at the south end. It was agreed, therefore, in the second book of King Edward (5 Edward VI.) to leave this matter indifferent; the priest was directed to "*stand at the north side of the table*," in the introductory part of the office, and to "*stand before the table*" in the prayer of consecration.

This latter rubric has, by some,\* been interpreted to mean, not that the priest is to say the consecration prayer standing before the table, but that he is to order the bread and wine so standing, and, after having prepared the elements, he is to return to the north side of the table, and begin the prayer of consecration; and this view of the matter, it is pretended, is confirmed by the rules of grammar, "*as the participle standing (it is said) must refer to the verb ordered, and not to say—so that the priest must order standing, &c., not say standing.*" I confess, however, that the history of the alterations made in the rubric, compared with the previous practice of the church, leads me to adopt the opinion of your correspondent, "R.," in your August Number, pp. 172—3, and to say that the whole prayer of consecration should be said *standing before the table, with the back to the people*.

In the Scotch prayer-book of 1637, when it was necessary to consult the anti-popish prejudices of the people, the priest was left still more to his discretion than in our rubric—he is directed "to stand at such a part of the holy table where he may with the more ease and decency use both his hands."

Yours &c., T.

#### CLERICAL CHARITIES.

MR. EDITOR,—As one great object of your miscellany is to collect facts, I think you may not consider unacceptable the following plain unvarnished account of the state of things in a remote little village, which I have been, this summer, visiting, and with which I have now for some years been well acquainted. Like many other country parishes, the place I am speaking of is inhabited solely by farmers and labourers. And, as the soil is not very fertile, the first class are very poor—so poor as very much to grudge, nay, almost to *envy* the paupers whatever assistance they can claim from the rates—while the latter class is, of course, proportionably destitute. Of this parish, a friend of mine is curate, and last Christmas he distributed, in clothing, &c., no less a sum than *eighteen pounds*, in addition to upwards of seven pounds collected during the year from the poor by penny weekly subscriptions. Now, where did these eighteen pounds come from? From the *gentry* of the parish?—there are none. From the *farmers* and *holders of land*?—they *have* neither the will nor yet the means of giving such a sum. Where, then could it come from?—why, from the clergy. The prebendary of the place, which is a cathedral peculiar, gave *ten pounds*, the rector gave *five*, and my friend, the curate, who has a family to maintain, and but little beyond his salary to depend upon, gave *three pounds*. Now, this is as it should be. Here,

\* See Nicholls, in loco.



instead of standing in array against each other, as modern liberals would fain place them, the *dignitary*, and the *rector*, (who are both, by the way, at their respective residences, *working clergymen*) and the *curate*, all join in relieving (in their spheres, and according to their means,) the wants of the place with which they are connected. Nor is this, their bounty, merely casual: it has now for several years been as freely supplied as it was last year. Now here is a spectacle for church reformers! Anomalous as our present system in some things is, still it often, as in this instance, works well. Abolish dignitaries and sinecures, do away with pluralities, and you would leave the parish I am speaking of with a resident rector possessed of an income from his benefice of something under 200*l.* a year. To what quarter then, could the poor of this place look for such a benefaction as they now receive? Again, I repeat, (for the benefit of church reformers, who are usually somewhat dull of comprehension when the *facts* of a case do not suit their theory) out of the eighteen pounds, more than half was given by a *drone*, a *sinecurist*, a *dignitary* of the church, nearly a third came from the pocket of one of those pests of society, a *pluralist*, a *non-resident* rector, and the remaining sixth only from the curate. The donation of this last is, I doubt not, as acceptable in the sight of God, if not more so, than those of the others; but who will say it is equally useful in a worldly sense? As the parties of whose good deeds I have been speaking are not, I am sure, at all desirous of having these publicly proclaimed, and, indeed, but for the outcry raised against our church, I should never have thought of sending you a statement like this, of what is, I believe, no uncommon case, I do not think myself justified in publishing their names. I have, however, subjoined them for your own satisfaction, Mr. Editor, in case you think this at all worth publishing; and remain, Your constant reader, A CURATE.

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#### S A B B A T H.

SIR,—In consequence of the comment made by "J.B.L." (November, p. 536,) upon a remark of mine, I beg to observe that I never meant to say or insinuate that the celebration of the Lord's Day, *ἡ Κυριακή ἡμετέρα*, originated subsequently to the destruction of Jerusalem. But I did infer that the sabbath of the Christians was not instituted sooner than that event. Since the sabbath of the Israelites retained its validity and sanctity subsequent to the resurrection and ascension of our Lord, it is evident that the day of his resurrection had not then obtained its sabbatical, or quasi sabbatical, character. Not having been substituted for the other, we must (in such case) adopt the incredible supposition of its having been superadded, and of the primitive Jewish believers having but five week-days in their week. But since the religious ordinances of the Israelites were in this respect altered subsequently to the Acts of the Apostles, no time can reasonably be assigned for that change (so far as I see) other than the actual demolition of their visible church. To prove that fact historically, I should feel more than a "little difficulty," but certainly do not feel

much in assuming its manifest probability. The fact, asserted by Justin, and rendered somewhat probable by the words of the Apocalypse, that Jesus had admonished his followers to commemorate the day of his resurrection, would no more prove that the Jewish Christians, or any Christians, had then received a new sabbath of their own, than the establishment of the feast of Purim proves that there were two passovers after the captivity.

But I should say that the language of Justin is strong evidence that, when he wrote, the Christian sabbath already existed, and was the same as the dominical day of the earlier disciples. Because we find that his mind was so full of the sabbatical idea, and of the connexion of Sunday with the hexaemeron, that he endeavours to trace an analogy in that particular respect between the Sunday and the Saturday. If it be admitted that, *between* the time at which we find the sabbath still honoured and the destruction of the city, temple, and ritual law, there is no convenient epoch for the abrogation and substitution, this passage tends to shew that it occurred very little, if at all, *later*, and renders it necessary to find such an epoch between Titus and the elder Antonine. If that is not found, we remount to an age when the beloved disciple still lived, and the ordinances of the church were still divine. More need not be desired, in point of chronology, to exclude the desecrating doctrines which some Adam wits are busy in putting about.

The tradition alluded to by Justin, that the institution of our sabbath was the Lord's own immediate act, and, therefore, in some measure a sacrament, has no imperious claim on our belief. It is the assertion of one of the earliest of a very voluminous, injudicious, and uncritical class of authors, which we may receive with respect, because it is not unlikely in itself. It is charity to him to suppose that, when he said that "Jesus Christ taught these things," he did not mean to say that our Saviour alleged all those reasons for the institution of which he himself makes use. To say that he sanctified the first day because on that day he changed the inert nature of matter and chaos and began creating the world, is to ascribe to our Lord a style entirely different from that of his authenticated discourses, and evidently one of those conceits which are common in patristic theology. The day on which the Creator rested, or desisted, was appointed by him as the day for men to desist, and also take repose; which is a real similitude and appropriate allusion. But Justin, out of his own head, or some of his neighbours, or out of some of the pseud-evangiles, pretends in effect that Jesus commanded all Christians to rest on the day on which he *commenced* his works, and because he then commenced them! Besides, we may observe the incongruous character of the two reasons, one hexaemeric, and the other Christian, which are adduced as the preamble to the new Sabbath. Had it been said, on this day God began to change and beautify matter, and on this day also he began to regenerate the soul of man by the new light of his spirit, this, though *false* as to the second clause, would have been more *congruous*. But here we have it, that on this day he began to change matter, and also raised up our Lord from

the grave, two things either entirely unconnected, or connectible only by the most suspicious kind of mysticism. If Justin means to assert that the *sabbatical*, because hexaemeric, part of "*these things*" came from the lips of the Lord, (which I am far from determining that he does mean,) the assertion will be rejected with little ceremony.

That passage is undoubtedly one which shews the early and apostolical veneration of the first day, in which respect it is useful, though it might be dispensed with. It also goes far to confirm the fact, that its sabbatical character dates no later than the reign of Titus, since we find it an established notion in that of Pius.

It is always worth while to cite with a good deal of precision, as it saves words and trouble. In my remarks on the Abrogation, &c., the nominative to "*was instituted*," is "*the Sabbath of the Christians*;" and in "J. B. L.'s" reference to it, the vague words, "*the observance of that day*," are made the nominative—in which little change lies nearly all the fallacy.

H.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

SIR,—In your Magazine of March, 1834, there appeared a letter recommending a mode and a proper season for making collections in aid of the Society for the Propagation of the Gospel. I make an extract from the letter, that it may appear in your Magazine of December, under a hope that your clerical readers may be induced to try the plan recommended on the approaching Christmas day.

I am, your obedient servant.

November 18th, 1834.

"Great exertions having been made of late, in various places, to supply the deficiency made in the funds of the Society for the Propagation of the Gospel by the withdrawal of the government grant, I beg to recommend a plan for general adoption, which I resorted to in my own family on last Christmas day, and strongly recommended to my flock from the pulpit. It is, that the master of every family interested in the great cause of the Propagation of the Gospel, should assemble his family about him on the morning of Christmas day, and, explaining to them why we keep this festival, should inform them that there are yet millions of heathens to whom the Gospel has not yet been preached; and then state the nature and intent of this Society, and afterwards collect ever so trifling a sum, *even so small as a halfpenny*, from each individual, which he shall send to the clergyman of his parish, to be forwarded by him to the Society in London. To bring this to bear, the clergy should make a point of preaching on the subject the Sunday before Christmas day, and explain simply and clearly, and in a way to be understood by the poor people, how they may make the collection."

#### COUNTY BENEFIT SOCIETIES.

SIR,—The Poor Law Amendment Act having now come into operation, one chief object of which is to produce a greater degree of independence amongst the labouring classes, it is very desirable to second this object as much as possible, by giving encouragement to those plans and institutions which are calculated to assist the poor in supporting themselves by their own exertions; particularly those

which may enable them, in the season of health and youth, to lay up a provision against sickness and old age. For this purpose, I am anxious to call the attention of your readers to the beneficial effects which would arise from the general establishment of *County Benefit Societies*, such as have already been set on foot in some instances. These institutions seem more likely to be advantageous to agricultural labourers than Savings' Banks, the depositors in which are generally of rather a superior class, consisting principally of servants, mechanics, and small tradesmen. At all events, there is this important point in which they excel the Savings' Banks. If once you can induce a man to become a member of a benefit society (and there is no disinclination on the part of the poor to do so), you have gained a hold upon him which must secure his regular contributions, till sickness or old age give him a title to seek the reward of his frugality; whereas a depositor in a savings' bank may, after a time, become less provident in his habits, and cease to lay by any part of his earnings, or he may withdraw what he has already deposited, and dissipate, in a moment of thoughtless extravagance, the savings of many years. Unfortunately, however, the generality of parochial clubs and benefit societies are not found so beneficial as they otherwise might be, from the mismanagement which too frequently prevails, and from the want of permanent stability, which must always arise from the smallness of the districts over which they extend, and from their consequent liability to become insolvent, from a want of young and healthy members to recruit their funds. They are also open to strong objections, as they are frequently conducted, from the monthly payments being made in public houses, where a portion of the general funds are spent in ale, by which means, men, who are otherwise disposed, are exposed to temptation, and are in danger of acquiring habits of irregularity and drunkenness. From these defects and objections the County Benefit Societies would be free. I therefore sincerely hope that the gentry and clergy throughout England will exert themselves to establish them in every county, conducted by a committee of managers similar to the savings' banks, and, if possible, connected with them. As I before remarked, there is a decided inclination, on the part of the poor, to enter into clubs and societies of this kind; as is clearly proved by the number of village clubs which exist, and by the willingness, and even eagerness, which they display to belong to clothing societies, wherever they have been established; and I am convinced, that if a manager or agent from the County Society were appointed in every considerable village (who would probably be the clergyman in many rural parishes), a large proportion of the agricultural labourers would be induced to become members. Thus would one most effectual step be taken to elevate the condition of the English peasantry, and to restore that spirit of noble independence, the gradual decay of which has been so often, and so deservedly lamented; and thus the honest and industrious labourer, when overtaken by sickness or old age, instead of being torn from his home to become the inmate of a parish workhouse, would find a comfortable maintenance in the hour of need, and would enjoy the proud satisfaction of reflecting, that he

could rely for support upon that store which his own frugality had provided.

Sir, yours respectfully,

J. J. C.

— Rector, Warwickshire.

#### DISSENTERS' ADMISSION TO CONFIRMATION.

SIR,—Am I right in supposing that your correspondent, W. F. H., in his reply to a Country Curate's inquiry respecting the admission of dissenters to confirmation, expresses an opinion that the minister is at liberty to use the conditional form for baptism, merely "to avoid giving unnecessary offence."

If so, may I be permitted to observe that I have been accustomed to consider that the circumstances under which hypothetical baptism is to be used, are clearly defined by the church, in the questions which the minister is directed to ask, as often as a doubt arises on the validity of the alleged private baptism, when the party is brought to be publicly received. I cannot think that the church leaves any matter of so grave a nature as the use or omission of even an hypothetical form of administering the Sacrament of Regeneration, in the vague position in which it would be found were it left to the clergyman to administer, or not, according as he might suppose that a dissenter would or would not take offence. Your correspondent's words are these: "With respect, then, to dissenting baptism, to say the least of it, its validity is so very doubtful, that I should strongly advise any convert to the Catholic Church of England to be baptized before becoming a candidate for confirmation; and to avoid giving unnecessary offence, I should be inclined to use the conditional form prescribed in our ritual, "If thou hast not been already baptized."

I forbear any discussion of this point, leaving it to abler pens; and am, Sir,

Your obedient servant,

H.

#### NOTICES AND REVIEWS.

*Animal and Vegetable Physiology considered with reference to Natural Theology.*  
By Peter Mark Roget, M.D. 2 vols. 8vo. (BRIDGEWATER TREATISES, No. V.)

DR. ROGET has so long been known as a writer on scientific subjects, that it is superfluous to enlarge upon his high qualifications for the work which he has here taken in hand. It is also impossible to give any detailed account of the varied contents of these most interesting volumes. The only thing that can be done in this case is simply to point out the path the author has pursued, and to recommend the work itself to all who take a pleasure in this agreeable branch of knowledge. After a general chapter or two on final causes, vital and mechanical functions, Dr. Roget proceeds to describe many of the most wonderful contrivances which are found in the whole range of organized being, ascending from the simplest to the most complicated of animated creatures. In the first volume the author is chiefly occupied with

*mechanical* functions of the different orders of animals. He begins with Zoophytes, and proceeds through the Mollusca and articulated animals, to the vertebrata; and his account of the latter is prefaced by an excellent chapter on the composition, &c. of the osseous fabric in general. His object is to give the most striking illustrations of the wonderful contrivances found in each class, and he generally selects those which tend most clearly to shew the general structure of the animal, and to illustrate its position in the great chain of animated nature. The skeletons, for instance, of various animals are described, and the mode in which some of them are gradually adapted, as in the *Batrachia* (frogs and other similar animals), to the future existence of the creature in a different element from that in which he commenced life. The second volume is occupied with vital and sensorial functions, which are very beautifully described and illustrated. These subjects are here rendered intelligible to all classes of readers; and it would be difficult to find any work in which so much knowledge on comparative physiology can be attained, on such easy terms, as in this treatise of Dr. Roget. It is but justice to mention the very numerous diagrams, and to state, that Dr. Roget seems generally to have availed himself of the latest observations,\* and sometimes communicates the results of his own. It is impossible to select, from the very nature of the book, or abridge any parts of it, which must prove an apology for this very brief notice of so important a treatise.

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*An Examination of Infant Baptism.* By a Member of the Church of England. London: Hatchards. 8vo. pp. 23.

THIS is an assault on infant baptism, written by a person of serious mind, and deeply interested in the question. But it can hardly be profitable to discuss it with him, when he says that the obscurity resting on the question respecting baptismal regeneration arises from our church having adopted a false doctrine as to infant baptism (p. 4); that when church rulers humble themselves to consider it, the doctrine of baptism will be brought from its present state of darkness (p. 6), and (pref. p. vii.) that, as two Christian parties (the Baptists and Quakers) have conscientiously refused to allow their children to be baptized, the thing has been brought to the test of experiment, as no one can discover that baptized children possess any spiritual advantage over unbaptized children, other things being equal. Common ground is wanting where a writer holds these opinions; for he expects full light on the operations of that Spirit, of which we are told, that we cannot tell whence it cometh nor whither it goeth. And he forgets, in his apparent belief, that all these things are tangible—that, other things being equal, it may be hard to shew, *by the evidence of the senses*, that an adult Quaker is without spiritual advantages, although he rejects baptism altogether. Does the writer admit the inference that baptism is of no value at all?

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*Questions on Scripture History.* By the Rev. James Beaven. London: Hamilton and Co. 1834. 24mo.

THIS is a set of questions going regularly through the Old and New Testament, enabling young persons to ascertain their own proficiency in this most necessary study.

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\* The section on Infusoria very properly refers to Ehrenberg's Memoirs, in the Berlin Transactions. A translation of this would be a valuable addition to our scientific literature, and would probably put an end to the pernicious nonsense sometimes talked on this subject. The readers of the *Westminster Review* will know to what allusion is made.

*Poor Laws Amendment Act. Edited, with Notes, &c., by J. T. Pratt, Esq.* London: Fellowes.

MR. PRATT's name is recommendation enough. This edition of the new Bill is most useful from Mr. Pratt's Notes and Index.

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*A Sermon on Drunkenness. By the Rev. Robert Armitage.* London: Hatchards. 1834.

A PARLIAMENTARY REPORT is rather an odd foundation for a sermon, and there is a great deal of rather *familiar* matter in Mr. Armitage's sermon, but there is also a great deal of wholesome truth in it likely to be useful.

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*Letter to the Rev. Hugh James Rose, with Strictures on Milner's Church History.* By S. R. Maitland. London: Rivingtons.

A FEW paragraphs in a Lecture, delivered at Durham, certainly never intended to give pain or offence, provoked a comment and pamphlet from the late Mr. Scott, of Hull. No one has felt more sincere regret than the writer of those paragraphs (on finding that Mr. Scott was a severe sufferer in the latter part of his life) that anything of this sort occurred to harass or disturb him. But the matter is one of importance on public grounds; and the question whether Milner's work *deserves* the confidence widely reposed in it, must now be fully considered. There is no one probably so capable as Mr. Maitland of doing full justice to a matter of church history; and the friends of religion—not of party—are earnestly intreated to read this, his *first* bill of indictment against Milner, not for any matter of opinion, but for total want of accuracy and fidelity in facts, as well as total neglect of recurrence to original writers. These things none but such a party man as prefers party to truth ever advocates. The question is whether the charges can be disproved. But they are now publicly made, and Milner's character for faithfulness and accuracy *publicly called in question*.

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*A Series of Charts delineating the Rise and Progress of the Evangelical or Christian Dispensation; from Mimpriss's Pictorial Chart.* London: Wertheim. 4to.

MR. MIMPRISS's Chart and Harmony are already well known, as they deserve to be. But it is of great use to *compel* young persons to be accurate in *geography* and *history* by working themselves. This Series of Charts and Tables is to be actually filled up by students, who will thus be forced into accuracy, both in the geographical and historical portions of their study of the New Testament. The charts are very well executed; the tables well arranged; but, at the same time, not so as to save the student from the necessity of taking pains himself, which is a very great point. They will be found most useful, and Mr. Mimpriss deserves every encouragement.

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*Gage d'Amitie. The Northern Tourist, or 73 Views of Lake and Mountain Scenery.* London: Fishers. 1835.

THESE very beautiful views are put into the shape of a splendid Annual, and, at the same time, a very cheap one. Every one has his own taste; and some persons may perhaps prefer sickly sentiments in poetry and prose, but at all events no one can deny that the glorious scenery of the north, so well represented as it is here, is a fit and proper ornament for every table—that it may improve, and cannot injure, which is more than can be said of all Annuals.

## MISCELLANEA.

## THE PATRIOT. — L. S. E. — THE BISHOP OF LONDON.

It is hardly necessary to say that the articles on this dissenting paper in the last month's Magazine called forth from it a very angry reply. The nature of that reply makes it almost impossible to continue any controversy with it, because where assertions are made which are directly opposed to the truth, it must be fruitless to argue with a person who makes them, believing them to be true, and it is too degrading to argue with a person who makes them, knowing them to be false. Controversy then degenerates into abuse. Take one or two specimens. Notice was taken of the *ordinary* and *favourite* argument of the dissenters some months back, that their numbers and power gave them a claim to be heard.

The *Patriot* deliberately asserts that no such claims were ever preferred by the dissenters, either in the letter or *in spirit*!

It was stated that the accusation made in the *Patriot* against the clergy of a bigoted resistance to *every* claim of the dissenters, was most unjust, when out of *five* claims, large numbers of the clergy expressed their perfect readiness to concede *two*.

The *Patriot* never heard of this!

Yet the managers of the *Patriot* study the pages of this Magazine most closely. And there, months ago, two forms of petition were printed, and recommended for general circulation, in which this concession was made, and the subjects to which they refer cheerfully left to the legislature to decide. Again, the advocates for dissenters, who are so careful in recording the fewness of petitions for the church, (records which they neglected, however, to *continue* after a certain period, when the number of these petitions grew larger than they found agreeable,) know full well in how many petitions these concessions were fully and freely made. The charge of the Bishop of Lincoln, lately published indeed, but delivered months ago in parts of that extensive diocese, recommended precisely the same concessions.

What good can be done in arguing with persons who will thus deny notorious facts? And in what does the *Patriot* pretend to surpass the *Christian Advocate*?

It will, however, excite some surprise in the reader, on very different grounds, that the *Patriot* should take such views. What can be the meaning, it will be asked, of one of the dissenting organs thus openly renouncing all appeal to their numbers and physical strength? The phenomenon is explained by Mr. Hull, in the second of his masterly and original pamphlets.

"Since the publication of the former part of this tract the church has started as from a profound slumber, and assumed an attitude becoming the actual posture of her affairs. The laity have expressed themselves in a tone which the dissenters did not expect, and the latter have altered their policy with the times. Their attack having been repulsed, and their charge converted into a retreat, they affect to forget that they were the assailants, and with a meanness worthy of their presumption, they now complain of harshness and severity. They invidiously contrast the Christian charity with which certain distinguished clergymen have treated them, with the alleged violence and acerbity of less courteous adversaries. As a specimen, both of the tactics and the spirit of the party, this is highly instructive. Aware, as they must be, that they have no claim to the charity which they do not reciprocally cherish—aware that, if among the clergy there are those whose noble and generous sentiments induce them to regard with respect even the adversaries of their order, it is on the supposition of their being honest men, while they are in total ignorance of their actual policy and measures—aware, that without hesitation they would despoil the same individuals whose charity they thus applaud of their preferences, and that they are labouring to destroy the very church which teaches this spirit of gentle forbearance—there is really something ineffably comic or ineffably base in their receiving



such expressions of good-will with as much complacency as if they were known to be merited. Such conduct cannot long deceive any party. All must perceive that it is meant only to lull suspicions, to conceal inextinguishable hatred, to obliterate the impressions of their recent proceedings, and, by putting their intended victims off their guard, to secure the moment for a more successful blow. To every man of ingenious mind it must appear an aggravation of the injurious conduct of the dissenters, that on the part of the most learned and dignified ministers of the church, they have experienced, by their own confession, the utmost liberality of treatment."

There is another subject closely connected with this, on which a few words must be said. The *Patriot* has been lately filled with the coarsest abuse of the Bishop of London for having spoken in terms of commendation (carefully qualified) of a book exposing some of the internal workings of dissent, and obviously the work of one who has at least once been a dissenter. The *Patriot* says that it is by a Mr. Gathercole, and that he is now in the church. These may be facts, but at present they rest on the *Patriot's* authority. It is however undoubted, that it is written by one who knows dissent well; and it is unquestionably true also, that he has spoken, as the Bishop of London says, with too much asperity. \* He has, however, justified himself boldly for this in his preface, and his justification deserves, at least, serious consideration. But the great complaint made is, that he throws out heavy charges, in some cases, against the morality of dissenting ministers and students in dissenting academies. Of course, there are two parts of this question. The one, are the accusations true? If they are false, the writer is gone for ever. The other is whether, even if they are true, it is right to use them as an argument. The writer of this paper is decidedly *against* the recourse to any such argument. He always has been so. The *Patriot* and other dissenters are furious, partly in earnest and partly in pretence, on the subject. They are so in pretence, because, although they *know* that it is entirely against the practice of the church and the clergy to indulge in that kind of warfare, and that they have religiously abstained from it, even in that 'War to the Knife' which the dissenters have openly proclaimed, they (the dissenters) are anxious to fix the odium of it on the clergy. The *Patriot*, therefore, after its usual candour and veracity, speaks, with great depth of feeling and pathos, of the intolerable cruelty and wickedness of the church in attempting to argue the question by attacks on moral character, as if it had never heard of such a wicked warfare before! The writer condemns it as much as the *Patriot*, and even, if the *Patriot* speaks sincerely, sympathizes with it for once. But while it should be laid down as a certain canon, that attacks on moral character should be *wholly* excluded, the real state of the case should not be forgotten. For several years past, this has been the *regular* weapon of a large body of dissenters. The immorality, profligacy, idleness, and debauchery of the clergy have been the constant theme of dissenting newspapers, journals, and writers. Will the *Patriot* like to appeal to the pages of works of the Society for Promoting Ecclesiastical Knowledge? Will it like to appeal to Mr. Hewitt's "Priestcraft," the work, not only of a dissenter, but of one selected by the dissenters to communicate with Government? Will it like to appeal to one whose course has been so like Mr. Gathercole's in some points, Mr. Beverley, who was brought up at Cambridge, and as a churchman, and is now a dissenting minister? From these three works alone, charges so low and loathsome in expression, so false in fact, so detestable in spirit, could be, not selected, but gathered up in handfuls, against the clergy and the universities, that one blushes for the times which could tolerate such things. But not in these alone, but in every dissenting paper, in the *Patriot* itself, the warfare has been against the *moral* characters of the clergy; and the dissenters have tried to fight their cause, which they called a cause of principles, by falsehoods respecting the characters of individuals. Nay, this very *Patriot*, which is so shocked at this warfare, *side by side with its complaints*, reprints a long article of slanderous evidence before the House of Commons,

accusing the clergy of four or five counties of acting as waiters at their own tithe-days, serving the farmers with punch to make them drunk, and thus cheat them at the auctions of tithes practised in those counties! Is it credible that the *Patriot*, or any other paper "not blinded by hate," should be guilty of such mingled folly and wickedness? After this, it would be fruitless to argue with the *Patriot* as sincere. If it were so, it might be advised to learn a lesson itself, and teach one to dissenters, that if they so keenly and so justly feel reflections on private characters, or attempts to attack their cause through the vices of individuals, churchmen have the same sensibility, and the same sense of wrong. They should be advised to desist from their own constant habit of holding up the clergy, as men, to odium, and to let the warfare lose all that odious character which they have given it, but which, except in this instance, they alone have given it.

P.S. Mr. Gathercole has, since the above article was written, avowed his name in a letter to the *Leeds Mercury*, and proclaimed his full readiness to meet any and every charge against him. There is a strength and a power about his writing, and a knowledge of facts, which will make him an awkward antagonist. The *Patriot* feels this, and will try to beat him down by clamour. Let Mr. Gathercole, in his next edition, cut out all unnecessarily harsh language, and all reflections on moral character; and his work will stand, and do real service, for he knows the evil workings of dissent, and can expose them.

A pamphlet has been put forward, called "A Remonstrance to the Bishop of London, by a Churchman," for his commendation of Mr. Gathercole. This is one of the *churchmen* who think all forms of church government equally good, who call those members of the House of Commons who are resolved to carry extreme reforms in the church, persons of a *catholic* spirit, and indulges in all sorts of abuse of the church, and in every weapon of warfare, except argument. It is too foolish for refutation; and its evident malice against every body and every thing, at least, in the church, which is not latitudinarian in principle, sufficiently shew its character.

#### TESTS.

It is curious to observe how acceptable small sophisms are to those who pretend to great knowledge of human nature and superior penetration. Some of these become regular common-places, and, as they are regularly employed on appropriate occasions, seem always to answer. Thus, with respect to tests, the miserable sophism, that a religious test must be bad because it will not catch atheists, has been a regular stock-sophism, at least from Dryden's time. We have it in the 3rd part of the "*Hind and Panther*":—

"————— 'Twere well if gold alone  
Were touch'd and try'd on your discerning stone:  
But that unfaithful test, unsound, will pass  
The dross of atheists and sectarian brass,  
As if th' experiment were made to hold  
For base production, and reject the gold.  
Thus men, ungodded, may to places rise,  
And sects may be preferred without disguise;  
No danger to the church or state from these—  
The papist only has his writ of ease.  
Wrong conscience, or no conscience, may deserve  
To thrive—but ours alone is privileged to starve."

(It is curious, by the way, to find that the test was not thought good against dissenters then, i. e., that it was not such as they could reasonably refuse, but simply against papists.)

Thus Dryden, thus fifty parliamentary speakers, and last, not least, the Lord Chancellor, as appears from his corrected speech on the Universities Bill, just

published by Ridgway. Of course, men like Dryden and Lord Brougham are not taken in by their own sophisms, but are aware of its uses for the half-learned. What is the simple truth? A test was never meant against atheists. They are, first of all, so few in number, and so carefully avoid disclosing themselves, that there is no danger to be feared from them. Besides, even according to the sophism itself, they are such desperate hypocrites—such deep villains—that no device of man could hold them. The wit of man certainly cannot always successfully contend with consummate villainy. A test is used for the maintenance of peace, when a large party in possession has to contend with a large and active party *without*. It is meant to exclude them, and neither is intended to have, nor can have, any bearing on the very inconsiderable number of atheists or consummate hypocrites, who will not avow themselves, and whom no human sagacity can detect, even if it were of any use to detect those whose fewness deprives them of all power.

#### HOME MISSIONARY SOCIETY.

SIR,—In looking over the Miscellanea in your July Number, my eye accidentally rested upon a short paragraph, in which it is stated that “the Home Missionary Society has held an Anniversary Meeting; and, strange to tell, if the ‘Patriot’ reports correctly, there was some attention both to facts and to decency of language, at least neither were openly violated.” Now, if the meeting here alluded to took place in Finsbury Chapel, on the evening of the 17th of June, of which meeting Mr. Baines, M.P. for Leeds, was chairman, I can, of my own knowledge assure you, that the “Patriot” does report *by no means correctly*. It so happened, that on the evening of that day, I was passing through Finsbury Circus, and seeing the doors of the chapel open, I had the curiosity to enter, along with some other persons, who, like myself, appeared to be attracted by the bustle of the scene, and wished to see what was going forward. Soon after I had entered the chapel, (which was very thinly attended, not more than from two to three hundred people being present, and those principally females,) a person, who described himself as the Society’s Missionary at Midhurst, was called upon to move or second a resolution. The reverend gentleman, after a good deal of coughing and hesitation, proceeded to inveigh against the established church. He said that he came from that benighted part of England, the county of Sussex, where, until the Society had sent its labourers, nothing had been done to preach the Gospel; that the education of the lower orders was wholly neglected, and that all that the clergy thought of was, how they might collect the most tithe. He instanced particularly the town of Midhurst, stating that, on his arrival there, the church of God in that place (meaning, of course, the Baptists) consisted only of forty souls; that the young men and women met every Sabbath, to the amount of three or four hundred, to play at tennis in the market-place, and that, during Divine service in the church, they adjourned to an adjoining common to indulge in cricket, or some other sport. He further stated, that there was no school, Sunday or day, at that time in the place; and the conclusion which he wished his hearers to draw was, that the spiritual interests of the parish had, up to that time, (two or three years ago,) been shamefully neglected. The reverend gentleman then went on to speak of the great change which he had effected, not only on having enlarged the hearers of the Word to the amount of 700 in his own chapel, but also in having established schools, and having been the means of stimulating the church to establish schools likewise. All this, and much to the same purpose, was uttered by this person. I was certain at the time that he had no grounds for stating what he did. His speech, however, appeared to please his audience, and received their cheers in its most violent passages. One of those passages,

I particularly well remember, was in ridicule of the method taken to prepare candidates for the rite of confirmation. He unblushingly asserted that, until the age of fourteen or fifteen, no religious instruction of any kind was afforded by the church to its members; that at that time, the boys and girls of a parish were sent for by the parson, and asked their names; that, upon their making a correct answer to this important question, which was not always the case, they were instructed in three things,—viz., the Church Catechism, the Ten Commandments, and the Lord's Prayer; and that after this their religious education was complete. Of course it is immaterial to observe, that the Catechism, of which he spoke so slightly, could never have been read by this person, otherwise he would have known that the Lord's Prayer and Ten Commandments formed a part of it, and would not have spoken of them as separate branches of instruction. The fact, however, strikingly illustrates the happy state of ignorance, with regard to the doctrines of the church, in which those who call themselves *conscientious* dissenters think proper to continue. I would, therefore, only add, that this portion of the speech was received with loud laughter and applause, and other discordant sounds, which I certainly did not expect to hear in any place dedicated to the worship of the Almighty. The above, as far as at this distance of time I can remember, is a correct account of the substance of this speech, the only one which I stayed to hear. If then the meeting to which you allude, and the one which I attended, are the same, you will perceive that the "Patriot" has given a garbled report of the proceedings,—a course not unusual, I believe, with that *veracious* paper. I intended, at the time, to have sent you a short account of what I had heard, but being obliged to leave town the next morning, the subject escaped me, until recalled to my memory by the paragraph in the British Magazine. I forget the name of this reverend orator: no doubt he is well known in Midhurst and the neighbourhood, and it must be a great satisfaction to the clergymen of those parts to hear that all their labours have been called forth by him, and that if they do *now* preach the Gospel, it is only of "envy and strife."

Your obedient servant, B.

July 31, 1834.

## DOCUMENTS.

### MR. O'CONNELL'S TITHE PLAN.

EXTRACTED FROM HIS LETTER TO MR. CRAWFORD.

*Durrynane Abbey, 1st October, 1834.*

MY DEAR SIR,—The subject of my first letter to you is of sufficient interest to justify the length of that letter. This shall be more brief, and will include all I need for the present say on that subject.

I have fully developed my plan. It consists—

First—Of the total abolition of tithes in name and nature, so that the thing itself should never exist in any shape or form, and that its very name should merely denote an oppression which has ceased to exist.

Secondly—Of making compensation to the lay impropiators to the full extent of the ordinary market price of their property in tithes.

Thirdly—Of making compensation to all such protestant incumbents as have parochial duties to perform to a protestant congregation, and have hitherto performed such duty.

Fourthly—Of making compensation also to all such incumbents as have at present one-tenth of their parishioners protestants. A question may arise on the ratio of such compensation.

Fifthly—Of refusing any compensation to all other incumbents, treating as

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mere sinecurists all protestant clergymen in parishes where one-tenth of the inhabitants are not episcopalian protestants.

Sixthly—Of procuring a fund for all these compensations, by means of a tax on the landlord's rents, to be paid only by the landlord—say 400,000*l.* per annum.

Seventhly—Of applying that fund, when the present vested interests should be exhausted, in the sustentation of dispensaries, hospitals, and asylums, for permanent disease, whether of mind or body,

## PROTESTANT AND ROMAN CATHOLIC CHARITIES.

(From the Dublin Evening Mail.)

THE following important documents were read at a meeting of the Conservative Society of Ireland, lately held.

*A Return of the Proportions in which the Landed Property is distributed amongst Proprietors of different Religious Denominations; and of the Proportions in which Contributions to Public Charities are made, within the following Dioceses:—*

### DIOCESS OF CONNOR—PARISH OF LAYDE.

LANDED PROPERTY.—Total number of acres, British statute measure, in the parish	20,476
Number of such acres of which the chief landlord or lessor, having the fee simple or inheritance, is Protestant	20,476
Number of such acres, of which the chief landlord or lessor is Roman Catholic	—
COMPOSITION FOR TITHES.—Total amount of composition payable for tithes in the parish	£237 17 11
Amount of said composition levied off lands where chief landlord is Protestant	237 17 11
Amount of composition levied off lands where chief landlord is Roman Catholic	—
PUBLIC CHARITIES.—Amount of subscription to public dispensary in parish from Protestants	33 14 0
Amount of subscription to public dispensary in parish from Roman Catholics	9 9 0
Amount of contributions to schools in parish from Protestants	25 18 0
Amount of contributions to schools in parish from Roman Catholics	—

### DIOCESS OF ARDAGH—PARISHES OF TEMPLE-MICHAEL, BALLYMACORMAC, AND KILLON.

LANDED PROPERTY.—Total number of acres, British statute measure, in the parish—Temple-Michael, 6,956 <i>a.</i> ; Ballymacormac, 6,709 <i>a.</i> ; Killon, 5,295 <i>a.</i> —Total	18,994
Number of such acres, of which the chief landlord or lessor, having the fee simple or inheritance, is Protestant—Temple-Michael, 6,773 <i>a.</i> ; Ballymacormac, 6,709 <i>a.</i> ; Killon, 4,783 <i>a.</i> —Total	18,265
Number of such acres, of which the chief landlord or lessor is Roman Catholic—Temple-Michael, 183 <i>a.</i> ; Ballymacormac, none; Killon, 476 <i>a.</i> —Total	659
COMPOSITION FOR TITHES.—Total amount of composition payable for tithes in parish—Temple-Michael, 373 <i>l.</i> 16 <i>s.</i> 11 <i>d.</i> ; Ballymacormac, 200 <i>l.</i> ; Killon, 110 <i>l.</i> —Total	£683 16 11
Amount of said composition levied off lands where chief landlord is Protestant—Temple-Michael, 364 <i>l.</i> 5 <i>s.</i> 10 <i>d.</i> ; Ballymacormac, 200 <i>l.</i> ; Killon, 106 <i>l.</i> 10 <i>s.</i> 2 <i>d.</i> —Total	670 16 0
Amount of composition levied off lands where chief landlord is Roman Catholic—Temple-Michael, 9 <i>l.</i> 11 <i>s.</i> 1 <i>d.</i> ; Ballymacormac, none; Killon, 3 <i>l.</i> 9 <i>s.</i> 10 <i>d.</i> —Total	13 0 11
PUBLIC CHARITIES.—Amount of subscriptions to public dispensary in parish from Protestants—Temple-Michael, 50 <i>l.</i> ; Ballymacormac, none; Killon, none.—Total	50 0 0
Amount of subscription to public dispensary in parish from Roman Catholics—Temple-Michael, none; Ballymacormac, none; Killon, none	—
Account of contributions to schools in parish from Protestants—Temple-Michael, 65 <i>l.</i> ; Ballymacormac, 31 <i>l.</i> ; Killon, 66 <i>l.</i> —Total	62 0 0
Amount of contributions to schools in parish from Roman Catholics—Temple-Michael, none; Ballymacormac, none; Killon, none	—

## DIOCESS OF FERNS—PARISH OF FETHARD.

LANDED PROPERTY.—Total number of acres, British statute measure, in the parish	...	...	...	...	3,775 2 35
Number of such acres of which the chief landlord or lessor, having the fee simple or inheritance, is Protestant	...	...	...	...	3,775 2 35
Number of such acres of which the chief landlord or lessor is Roman Catholic	...	...	...	...	—
COMPOSITION FOR TITHES.—Total amount of composition payable for tithes in the parish	...	...	...	...	£330 0 0
Amount of said composition levied off lands where chief landlord is Protestant	...	...	...	...	330 0 0
Amount of composition levied off lands where chief landlord is Roman Catholic	...	...	...	...	—
PUBLIC CHARITIES.—Total amount of contributions to public charities, specifying the amount to each:—Dispensary, 67 <i>l.</i> 7 <i>s.</i> 6 <i>d.</i> ; male school, 20 <i>l.</i> ; female school, 17 <i>l.</i> 12 <i>s.</i> ; coal for the poor, 10 <i>l.</i> ; blankets for the poor, 17 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> , annual.—Total	...	...	...	...	132 10 0
Amount of such contributions made by Protestants, specifying the amount to each:—Dispensary, 56 <i>l.</i> 14 <i>s.</i> 6 <i>d.</i> ; male school, 20 <i>l.</i> ; female school, 17 <i>l.</i> 12 <i>s.</i> ; coal for the poor, 10 <i>l.</i> ; blankets for the poor, 15 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> , annual.—Total	...	...	...	...	119 17 0
Amount of such contributions made by Roman Catholics, specifying the amount to each:—Dispensary, 10 <i>l.</i> 13 <i>s.</i> ; male school, none; female school, none; coal for the poor, none; blankets for the poor, 2 <i>l.</i> , annual.—Total	...	...	...	...	12 13 0
[These charities are beneficial to the Romish population, over the Protestant applicant, in the ratio of about ten or fifteen to one.]					

## DIOCESS OF LEIGHLIN, QUEEN'S COUNTY—PARISH OF ABBEYLEIX.

LANDED PROPERTY.—Total number of Irish plantation acres in the parish	...	...	...	...	7,392 0 11
Number of such acres of which the chief landlord or lessor, having the fee simple or inheritance, is Protestant	...	...	...	...	7,392 0 11
Number of such acres of which the chief landlord or lessor is Roman Catholic	...	...	...	...	—
COMPOSITION FOR TITHES.—Total amount for composition payable for tithes in parish	...	...	...	...	£507 13 10½
Amount of said composition levied off lands where chief landlord is Protestant	...	...	...	...	507 13 10½
Amount of composition levied off lands where chief landlord is Roman Catholic	...	...	...	...	—
PUBLIC CHARITIES.—Total amount of contributions to public charities in the parish, specifying the amount to each:—Dispensary, 97 <i>l.</i> 19 <i>s.</i> ; Abbeyleix Benevolent Society and Soup Committee, 110 <i>l.</i> 8 <i>s.</i> 8 <i>d.</i> —Total	...	...	...	...	209 18 8
Amount of such contribution made by Protestants, specifying the amount to each:—Dispensary, 97 <i>l.</i> 19 <i>s.</i> ; Benevolent Society and Soup Committee, 105 <i>l.</i> 6 <i>s.</i> 7 <i>d.</i> —Total	...	...	...	...	202 5 7
Amount contributed by Roman Catholics to each:—Dispensary, 1 <i>l.</i> 11 <i>s.</i> ; Benevolent Society and Soup Committee, 5 <i>l.</i> 2 <i>s.</i> 1 <i>d.</i> —Total	...	...	...	...	7 13 1

## BRISTOL CHARITIES.

"While it (dissent) has done this, it has been made to contribute its proportion towards the support of an endowed church; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those greater efforts of Christian benevolence, which are not of a sectarian, but of a general character."—"Case of the Dissenters.")

## INFIRMARY.

	CHURCHMEN.				DISSENTERS.			
	No.	Benefactions.			No.	Benefactions.		
		£.	s.	d.		£.	s.	d.
Trustees for life, by virtue of a donation of 30 guineas and upwards	...	47	2736	12 0	.....	17	601	0 0
Legacies for year 1833, after deducting duty, &c.	...	6	2064	2 6	.....	—	—	—
Annual subscribers*	...	466	1513	6 0	.....	186	398	15 0
Total	...	519	6314	0 6	.....	203	999	15 0

\* All firms, where one partner is a churchman and another dissenter, have been omitted.

## GENERAL HOSPITAL.

*(Established during the Reform mania.)*

		CHURCHMEN.			DISSENTERS.		
		No.	Benefactions.		No.	Benefactions.	
			£.	s. d.		£.	s. d.
Donations, 1833, 1834	...	42	554	11 6	19	397	9 6
Annual subscriptions	...	293	436	19 0	192	293	3 0
Total	...	335	991	10 6	211	690	12 6

## BLIND ASYLUM.

Life members	...	22	416	10 0	6	63	0 0
Legacy, 1833	...	1	100	0 0	—	—	—
Donations and subscriptions	...	43	57	7 0	8	8	8 0
Total	...	66	573	17 0	14	71	8 0

## HOSPITAL FOR CURE OF EYES.

Donations and subscriptions	...	48	54	11 0	11	11	11 0
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## PENITENTIARY.

Annual subscriptions	...	125	153	15 6	27	44	1 6
Legacy (duty deducted)	...	1	90	0 0	—	—	—
Total	...	126	243	15 6	27	44	1 6

## DISPENSARY.

Annual subscribers	...	233	299	6 0	106	159	12 0
Legacies (duty, &c. deducted)	...	2	176	9 0	—	—	—
Total	...	235	475	15 0	106	159	12 0

## (CLIFTON) DISPENSARY.

Annual subscriptions	...	204	232	10 0	14	14	4 0
Legacies and donations	...	6	364	19 2	—	—	—
Total	...	210	597	9 2	14	14	4 0

## ASYLUM FOR POOR ORPHAN GIRLS.

Annual subscriptions	...	153	247	17 0	45	74	10 0
Legacies (taking the 11 last on list)	...	11	1346	18 2*	—	—	—
The last 11 donations	...	9	680	0 0	2	100	0 0
		173	2274	15 2	47	174	10 0

It should be borne in mind, that Bristol is one of the boasted strong-holds of Dissent; but even in this, their strong-hold, they are behind Churchmen in their charitable deeds.

\* Putting two sums of £262 : 10 : 3, 3 per cents, and £157 : 10 at £390, 3½ per cents.

*A Summary of the Benefices in each Diocese, not in the Patronage of the Church or of the Universities, which have received AUGMENTATIONS from the Royal Bounty, and from Parliamentary Grants, stating the Amount they have received from these Sources, and from the Benefactions of benevolent Individuals.\**

To 1825 inclusive.		Augmented by							
Diocese.	No. of Benefices.	Queen Anne's Bounty.	Patrons.	Benefactions and Subscriptions.	Incumbents.	Bequests and Trusts.	By Lot.	To meet Benefactions.	By Lot.
	£.	£.	£.	£.	£.	£.	£.	£.	£.
St. Asaph.....	14	1600	200	1500			5400		7800
Bangor.....	21	600	1800	575			1600	3000	7000
Bath & Wells	74	11,800	4700	7640	2600	6620	19,600	13,200	10,200
Bristol.....	42	6600	3777	5300	100	1900	7200	4200	9200
Canterbury...	18	2400	200	1500	500	1800	2200	2700	7600
Carlisle.....	36	4800	2200	800		2600	12,200	900	11,800
Chester.....	277	56,200	25,735	38,518	3350	14,908	82,200	38,700	124,800
Chichester....	22	2200	2010	2050			5800	3000	5200
St. David's...	117	5800	800	4010	200	1050	53,600	300	37,000
Durham.....	31	6000	2150	5350	100	2800	5200	6600	12,000
Ely.....	7	400		100		300	2000		400
Exeter.....	80	10,700	3600	4350	1950	5850	20,000	6900	28,000
Gloucester....	42	4800	3125	3110	200	700	9600	2400	15,600
Hereford.....	82	12,200	6900	8220	600	1900	24,600	6600	8000
Llandaff.....	67	3200	2500	700	400	1200	30,200	600	9800
Lichfield & } Coventry. }	209	36,800	14,180	21,977	3100	14,200	55,800	16,200	71,000
Lincoln.....	232	23,400	10,625	11,020	2238	6800	64,000	9300	26,000
London.....	57	10,800	2220	7051	1008	2350	8600	2400	8200
Norwich.....	208	17,000	9660	10,530	1540	1600	75,800	8100	31,200
Oxford.....	27	3000	3667	1600	300	1000	5800	3300	5200
Peterborough	38	7000	4350	2300		1400	5400	900	5000
Rochester.....	10	2000		500		1500			600
Salisbury.....	33	4600	2900	1840	150	1650	4000	2400	5800
Winchester...	38	4800	2200	3100	1100	1100	8200	3300	10,400
Worcester....	35	4600	3570	3000		598	9000	3600	9600
York.....	260	31,000	12,810	25,018	1800	4850	78,400	15,300	96,200
	2077	273,600	125,230	171,660	21,231	78,171	596,400	165,300	563,800
Crown.....	328	35,200		27,623	3810	13,063	84,400	11,700	92,800
	2405	308,800	125,230	199,284	25,041	91,234	680,800	177,000	656,600

\* Several livings are not to be found in the "Clerical Guide," and many there inserted have no patrons' names. Though Bacon's "Liber Regis" has been frequently searched, I have not been able exactly to ascertain that every one of these does really belong to this list. I have marked the *doubtful* ones; but have included them, because church and university livings are certain, and almost always notorious; whereas the change of ownership, in private patronage, is frequent.

All chapelries are considered as under the *patron* of the mother church, though nominally the *incumbent* of the mother church may appoint; for the lay rector's rights in the tithe, &c., extend to the whole parish; and in this matter we look to him who has the greatest interest.

As I could make little of the *certified value* of the livings, I have not perfected that column.

I have converted the rent charges, or annual payments, given as benefactions, when under 10*l.* at four per cent., above 10*l.* at five per cent. I did this, because it appears



I. The accompanying summary contains the amount of benefactions, on account of which augmentations have been obtained, both from the royal bounty and from the parliamentary grants, by poor benefices not in the patronage of the church or of the universities. The whole number of livings relieved amounts to about 2405; and the sums paid to them from these two funds are—

1. To meet benefactions (308,800+177,000) .....	£485,800
2. By lot (680,800+656,600) .....	1,337,400

Total received by 2,405 benefices..... 1,823,200

I cannot tell what the sum arising from *first fruits* may be, but the *tithes* are said to produce about 10,000*l.* annually, which for 112 years (1714 to 1825 both inclusive) would amount to.....£1,120,000

Of this sum these livings have actually received (308,800+680,800) ... 989,600

130,400

From the year 1809 to 1820 inclusive, the Parliament voted ..... 1,100,000  
for the purpose of augmenting small livings. Of this sum these 2405 }  
lay livings have received (177,000+656,600)..... } 833,600

266,400

Thus these lay livings have absorbed not only the greatest portion of the public grants, but also nearly the whole proceeds of the *tithes* for 100 years!

II. The total sum distributed from the royal bounty and from the parliamentary grants, to meet *benefactions*, appears to be, as above—

£.		£.		s.	d.
1. From royal bounty	308,800	Towards which, patrons, lay	} 125,230	5	6
		and clerical, have given.....			
2. From parliamentary grants.....	177,000	Benefactions & subscriptions, lay and clerical .....	} 199,284	3	1
		From incumbents.....			
	485,800	From bequests and trusts.....	25,041	10	8
			91,234	10	6
So that the total sum contributed is.....			440,790	9	9

The money here assigned to patrons and incumbents is far below what it ought to be. Hodgson's book does not *designate* the benefactors—it does not state whether they are *patrons* or *incumbents*, except in a few instances of late years. A great proportion of the amount, under "benefactions and subscriptions," ought, therefore, to be ascribed to the *incumbents*. Clergymen are very frequently stated to contribute the whole sum, or to join with one or more of the laity. A considerable sum ought also to be transferred to the credit of the patrons. The money collected from the inhabitants generally is very little. Clergymen, who are private patrons, are very liberal benefactors.

It is extremely to be regretted, for the sake of the church, that no means

that the governors have granted augmentations for annual payments of 7*l.* or 8*l.*; and also give three augmentations for 15*l.* per annum.

The dates of each augmentation from the Royal Bounty are particularly stated, but in other cases the years commencing and terminating grants are only specified. At first, indeed, I put down every date.

I have filled up some of Hodgson's omissions, and rectified some mistakes, as well as I could conjecture.

Augmentations are—1. by benefaction; 2. by lot from Royal Bounty; 3. to meet benefactions; and, 4. by lot, from parliamentary grants: and benefices have been augmented in every possible combination of these four modes.

are at present open by which we may obtain a true account of the precise share contributed by each class of benefactors; and that, consequently, I am compelled to observe, that the above summary, in spite of much trouble, is, so far as regards patrons and incumbents, very defective.

III. But we will consider, more particularly, the amount which *these livings* have received from the royal bounty; or, in other words, *from the first fruits and tenths of the clergy*.

1. It appears that there have been (in about 314 benefices) 590 grants of 300*l.* each, from the parliamentary fund, *to meet benefactions* of 200*l.* Therefore,  $590 \times 200 = 118,000*l.*$ , which deduct from the whole amount of benefactions (440,790*l.* 9*s.* 9*d.*—118,000*l.*) = 322,790*l.* 9*s.* 9*d.*, which is the sum contributed from various sources, in order to obtain from the royal bounty 308,800*l.* This latter amount has been paid solely out of the first fruits and tenths of the clergy, towards improving the incomes of parishes in the patronage of private individuals, on account of benefactions.

2. But this is a trifling obligation conferred by the church, when compared with the vast sum these lay benefices have received, *without contributing one farthing!* The clergy have actually given by lot out of church property, to augment livings, the tithes of which are almost universally enjoyed by laymen, the sum of 680,000*l.*! And this sum, let it not be forgotten, imparts to the livings a corresponding value as disposable property, without the owners having contributed or co-operated with the governors in any way. Indeed, the more destitute the benefice may be kept by the patron and impropiator, so much the more does its poverty constitute a claim upon the assistance of the royal bounty. So that the surest way the lay rector can take to improve his ecclesiastical estate is to retain the payment or stipend of the incumbent at the lowest possible degree. It does seem extremely hard, that the livings remaining in charge should be subject to first fruits and tenths, in order to increase the value of lay rights in those benefices, which, as to the incumbents, have been impoverished by lay spoliation; many lay rectors deriving ample ecclesiastical revenues from places, the curates of which could not obtain a bare subsistence without relief from other sources.

3. The whole amount thus given by the governors *from the royal bounty* to these livings is—

1. To meet benefactions.....	308,800
2. By lot .....	680,800

£989,600—nearly a million of money!

4. About 1027 livings have been augmented *by lot*, from both funds, without contributing any benefaction, and of these about 112 have received from the parliamentary fund *only*.

[5. The number of livings in the patronage of the church and universities, which have received augmentations, is about 1313; if added to 2405 = 3718. So that the whole number augmented is nearly equal to the whole number (3900) originally discharged from first fruits and tenths.

The generosity of the clergy and universities, in augmenting their own livings, render their applications to the royal bounty less pressing than they otherwise might be; and, in all the more opulent sees, the bishops, and deans and chapters have given most munificently.\*]

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[\* In the diocese of Durham (*rich* you will say, but, if *rich*, it *gives!*) 57 livings belonging to the church have been augmented from the royal bounty and the parliamentary grants with 19,400*l.*, on account of benefactions amounting to 16,200*l.*; of which latter sum the patrons have given 6450*l.*, and other clergy all the rest, except a few hundreds.]

## GENERAL SUMMARY.

These 2405 benefices have received from royal bounty (entirely clerical) .....	989,600	0	0
parliamentary grants .....	833,600	0	0
The amount of benefactions (excited, collected, or contributed very generally by the clergy and their connexions) .....	440,790	9	9

Thus these 2405 livings have benefited..... £2,263,990 9 9  
or, on an average, about 940*l.* each!

The amount of money which is raised by a kind of tax upon the clergy, and given to augment livings in the patronage of the laity, considered as a mere advantage conferred upon the benefices, is a matter deserving attention. But the lay *patron himself* has an exclusive beneficial interest in every augmentation.

The patronage of what may be called *lay benefices* being attached to *persons*, is, so far, on a different condition to *church* patronage, which is attached to *office*. A lay patron has, therefore, a *personal* advantage in his living. He can dispose of it, convert it into money, or exchange it for any other valuable consideration. The patronage of the church, on the other hand, is inalienably restricted to the office; and no church patron can, either directly or indirectly, receive or derive, personally, any pecuniary or other benefit from the disposal of his preferments. Now this distinction is important in considering the distribution of Queen Anne's bounty. *Every augmentation* is an addition to the *personal property and influence of the lay patron*. He commonly enjoys most of the tithes, and ought to maintain a resident clergyman with a sufficient stipend, as the ancient law enacted. But this, in many cases, has been neglected or evaded; and thus the governors of the royal bounty, the lay patron refusing to make any increase, are called upon to make up the deficiency, which he, in duty and in conscience, ought to have done.

But this is not all. The *owners* of these livings can *dispose* of their rights of patronage *for money*; and it is no secret that many *do sell their presentations*. A change in the possession of advowsons is also no unfrequent occurrence. Whatever the original income may have been, an augmentation would, no doubt, render the sale more desirable. Supposing the patron were to give 50*l.* towards obtaining other 350*l.* (or 450*l.*), it would not require much skill to calculate that the sale of the next presentation might leave him a tolerable profit; or, should he be so fortunate as to get 1000*l.* by lot, his interest in the advowson, and his demands in the market, would be proportionably enhanced.

I venture to point out to your notice a case, which, I should fancy, is by no means singular. The living of ———, the certified value of which is 20*l.*, is in the patronage of a nobleman, who enjoys all the tithes and dues. The sum of 2300*l.* is obtained, by *benefaction*, from the royal bounty and the parliamentary grants, and the patron contributes 200*l.*, the bishop 200*l.*, and the other three benefactions are raised by subscriptions from benevolent individuals. Now, were this living in the hands of a person who, from any motive, might think proper to sell the presentation, he, the patron, would set a value upon this 2300*l.*, and the purchaser would pay him the value of this increase, though this sum might be given in charity,\* to benefit the poor incumbent.

It seems to me imperatively requisite that no living, which receives an augmentation from Queen Anne's bounty, *should ever be sold*; or, at least that, if sold, whatever price is obtained *beyond the value of the certified income*,

\* It is very unlikely that benevolent persons would give their money with a view of putting it into the pocket of the wealthy patron.

and the gift of the patron, should be laid out in further improving the living, or be paid to the governors of the bounty. Is it not contrary to every principle of equity, that the value of the increase, caused by the royal bounty, should be *pocketed* by the patron? and not once only, but, if he please, on every successive presentation? Does this not deserve the consideration of the governors, who frequently, *by lot*, assign to one place 2000*l.* or 3000*l.*? Whatever money (they raise from the clergy, and) give to lay livings, they tempt the patron to convert the augmentations into a pecuniary profit to himself. I do not say that the lay livings should be entirely overlooked, but some provision, checking the *personal* advantage to the *patron*, and improving the situation of the incumbent, might not only be proper, but just and necessary.

In augmentations where the patron gives nothing, and in all augmentations by lot, should the presentation or advowson be sold, then whatever is produced by the charitable increase of the income is so much clear gain to the patron. But surely the clergy are not taxed for such a purpose as this. It is quite enough, if lay livings are eligible to be augmented by the funds raised for the better maintenance of the poor clergy; but that the patrons, who have the greatest portion of the tithes and ecclesiastical revenues of the parishes, should also, by barter and sale, get pecuniary benefit from the augmentations, rendered necessary by their selfishness, is very far from reasonable.

R. W. B.

### CONSECRATION FEES.

WE last week (says the *Exeter Post*) called attention to the errors that have gone abroad on this subject, and in furtherance of our purpose of disabusing the public mind upon it, an esteemed correspondent has furnished us with the several items that make up the charge, including the consecration of churchyards:—

	£.	s.	d.
Attendance, according to circumstances, &c.	2	2	0
Instructions for drawing and engrossing petition	1	1	0
Fair copy and attending churchwardens	0	13	4
Drawing sentence of consecration, setting same, and engrossing same	2	2	0
Engrossing counterpart	0	10	0
Drawing notice of consecration, and fair copy to affix against church door, and attending fixing	0	13	4

### PAYMENTS,

£7 1 8

Parchment for petition and two sentences for consecration	0	12	0
Chancellor's attendance (exclusive of coach hire)	2	2	0
Fee reading sentence	0	6	8
Register	1	1	0
Reading sentence	0	6	8
Secretary for attendance	1	1	0
Registering proceedings	1	1	0
Books of consecration	0	6	0
Register's clerk	0	10	0
Mace-bearer	0	5	0
Bishop's servants	0	10	0
	8	1	4
	£15	3	0

Add coach-hire.

A LIST OF THE ARCHBISHOPS AND BISHOPS WHO HAVE BEEN CONSECRATED, FROM THE RESTORATION TO THE PRESENT TIME.

- Ashburnham, Sir William, Chichester 1754, ob. 1797  
 Atterbury, Francis, Rochester 1713, banished 1723  
 Bagot, Lewis, Bristol 1782, Norwich 1783, St. Asaph 1790, ob. 1802  
 Bagot, Hon. R., Oxford 1829  
 Baker, Wm., Bangor 1723, Norwich 1727, ob. 1732  
 Barrington, Hon. Shute, Llandaff 1769, Salisbury 1782, Durham 1791, ob. 1826  
 Barlow, Thomas, Lincoln 1675, ob. 1691  
 Barrow, Isaac, St. Asaph 1669, ob. 1680  
 Bathurst, Henry, Norwich 1805  
 Beadon, Richard, Gloucester 1789, Bath and Wells 1802, ob. 1824  
 Beauclerk, Lord James, Hereford 1746, ob. 1787  
 Beaw, William, Llandaff 1679, ob. 1707  
 Benson, Martin, Gloucester 1734, ob. 1752  
 Bethel, Christopher, Gloucester 1824, Exeter 1830, Bangor 1830  
 Beveridge, Wm., St. Asaph 1704, ob. 1708  
 Bisse, Philip, St. David's 1710, Hereford 1713, ob. 1721  
 Blackhall, Offspring, Exeter 1707, ob. 1716  
 Blackburn, Lancelot, Exeter 1716, York 1724, ob. 1744  
 Blandford, Walter, Oxford 1665, Worcester 1671, ob. 1675  
 Blisse, Philip, Hereford 1712, ob. 1721  
 Blomfield, Charles James, Chester 1824, London 1828  
 Boulter, Hugh, Bristol 1719, Armagh 1724, ob. 1742  
 Bowers, Thomas, Chichester 1722, ob. 1724  
 Bradford, Samuel, Carlisle 1718, Rochester 1723, ob. 1731  
 Bradshaw, William, Bristol 1724, ob. 1732  
 Brideoke, Ralph, Chichester 1675, ob. 1678  
 Buckner, John, Chichester 1797, ob. 1824  
 Bull, George, St. David's 1705, ob. 1710  
 Buller, William, Exeter 1792, ob. 1797  
 Burgess, Thomas, St. David's 1803, Salisbury 1825  
 Burnet, Gilbert, Salisbury 1689, ob. 1715  
 Butler, John, Oxford 1777, Hereford 1788, ob. 1802  
 Butler, Joseph, Bristol 1738, Durham 1750, ob. 1752  
 Butts, Robert, Norwich 1732, Ely 1738, ob. 1748  
 Carey, Wm., Exeter 1820, St. Asaph 1830  
 Carleton, Guy, Bristol 1671, Chichester 1678, ob. 1685  
 Carr, R. James, Chichester 1824, Worcester 1831  
 Cartwright, Thos., Chester 1686, ob. 1689  
 Cecil, Charles, Bristol 1732, Bangor 1734, ob. 1737  
 Chandler, Edward, Lichfield 1717, Durham 1730, ob. 1750  
 Claggett, Nicholas, St. David's 1732, Exeter 1743, ob. 1746  
 Clavering, Robert, Llandaff 1724, Peterborough 1728, ob. 1748  
 Cleaver, William, Chester 1787, Bangor 1800, St. Asaph 1806, ob. 1815  
 Compton, Henry, Oxford 1674, London 1675, ob. 1718  
 Coneybeare, John, Bristol 1750, ob. 1756  
 Copleston, Edward, Llandaff 1827  
 Cornwall, F. H. Walker, Bristol 1797, Hereford 1802, Worcester 1808, ob. 1831  
 Cornwallis, Frederic, Lichfield 1749, Canterbury 1768, ob. 1783  
 Cornwallis, James, Lichfield 1780, ob. 1824  
 Cosin, John, Durham 1660, ob. 1674  
 Courtenay, Henry Reginald, Bristol 1794, Exeter 1797, ob. 1808  
 Creighton, Robert, Bath and Wells 1670, ob. 1702  
 Cresset, Edmund, Llandaff 1749, ob. 1755  
 Crewe, Nathaniel, Oxford 1671, Durham 1674, ob. 1721  
 Croft, Herbert, Hereford 1661, ob. 1691  
 Cumberland, Richard, Peterborough 1691, ob. 1718  
 Dampier, Thomas, Rochester 1802, Ely 1806, ob. 1812  
 Davies, Francis, Llandaff 1667, ob. 1685  
 Dawes, Sir Wm., Chester 1707, York 1714, ob. 1725  
 Dolben, John, Rochester 1666, York 1683, ob. 1688  
 Douglas, John, Carlisle 1787, Salisbury 1791, ob. 1807  
 Drummond, Robt., St. Asaph 1748, Salisbury 1761, York 1761, ob. 1776  
 Duppa, Brian, Winchester 1660, ob. 1662  
 Earl, John, Worcester 1662, Salisbury 1663, ob. 1665  
 Egerton, John, Bangor 1756, Lichfield 1768, Durham 1771, ob. 1787  
 Egerton, Henry, Hereford 1723, ob. 1746  
 Ellis, Anthony, St. David's 1752, ob. 1761  
 Evans, John, Bangor 1701, ob. 1715  
 Ewer, John, Llandaff 1761, Bangor 1768, ob. 1774  
 Felt, John, Oxford 1675, ob. 1686  
 Ferne, Henry, Chester 1662, ob. 1662  
 Fisher, John, Exeter 1802, Salisbury 1807, ob. 1825  
 Fleetwood, James, Worcester 1675, ob. 1683  
 Fleetwood, Wm., St. Asaph 1706, Ely 1714, ob. 1723

- Fleming, Sir Geo., Carlisle 1734, ob. 1747  
 Fowler, Edward, Gloucester 1691, ob. 1714  
 Frampton, Robert, Gloucester 1681, deprived for refusing to take the oaths to the Prince of Orange in 1690  
 Frewen, Accepted, York 1660 (from Lichfield), ob. 1664  
 Fuller, William, Lincoln 1667, ob. 1675  
 Gardiner, James, Lincoln 1694, ob. 1705  
 Gastrell, Francis, Chester 1714, ob. 1726  
 Gauden, John, Exeter 1660, Worcester 1662, ob. 1662  
 Gibson, Edmund, Lincoln 1715, London 1723, ob. 1748  
 Gilbert, John, Llandaff 1740, Salisbury 1748, York 1757, ob. 1761  
 Glemham, Henry, St. Asaph 1667, ob. 1669  
 Gooch, Thomas, Bristol 1737, Norwich 1738, Ely 1748, ob. 1754  
 Goodenough, Saml., Carlisle 1807, ob. 1827  
 Gray, Robert, Bristol 1827  
 Green, John, Lincoln 1761, ob. 1779  
 Green, Thomas, Norwich 1721, Ely 1723, ob. 1738  
 Grey, Hon. Edward, Hereford 1832  
 Griffith, George, St. Asaph 1660, ob. 1667  
 Grove, Robert, Chichester 1691, ob. 1696  
 Gulston, William, Bristol 1678, ob. 1684  
 Gunning, Peter, Chichester 1669, Ely 1674, ob. 1684  
 Hacket, John, Lichfield 1661, ob. 1671  
 Hall, George, Chester 1662, ob. 1668  
 Hall, John, Bristol 1691, ob. 1710  
 Hall, Timothy, Oxford 1668, ob. 1690  
 Hooper, George, St. Asaph 1703, Bath and Wells 1703, ob. 1727  
 Horne, George, Norwich 1790, ob. 1792  
 Horsley, Samuel, St. David's 1788, Rochester 1798, St. Asaph 1802, ob. 1806  
 Hough, John, Oxford 1690, Lichfield 1699, Worcester 1717, ob. 1743  
 Howley, Wm., London 1813, Canterb. 1828  
 Hume, John, Bristol 1756, Oxford 1758, Salisbury 1766, ob. 1782  
 Humphreys, Humphry, Bangor 1689, Hereford 1701, ob. 1712  
 Huntingford, Geo. Isaac, Gloucester 1802, Hereford 1815, ob. 1832  
 Hallifax, Samuel, Gloucester 1782, St. Asaph 1789, ob. 1790  
 Harcourt, Edward Venables Vernon (late Vernon), Carlisle 1791, York 1808  
 Hare, Francis, St. Asaph 1727, Chichester 1731, ob. 1740  
 Harley, John, Hereford 1787, ob. 1788  
 Harris, John, Llandaff 1729, ob. 1738  
 Hayter, Thomas, Norwich 1749, London 1761, ob. 1762  
 Henchman, Humphry, Salisbury 1660, London 1663, ob. 1675  
 Henshaw, Joseph, Peterborough 1663, ob. 1679  
 Herring, Thomas, Bangor 1787, York 1744, Canterbury 1747, ob. 1757  
 Hide, Alex., Salisbury 1665, ob. 1667  
 Hinchcliffe, John, Peterborough 1769, ob. 1794  
 Hoadley, Benjamin, Bangor 1715, Hereford 1721, Salisbury 1723, Winchester 1784, ob. 1761  
 Hurd, Richard, Lichfield 1774, Worcester 1781, ob. 1808  
 Hutton, Matthew, Bangor 1743, York 1747, Canterbury 1757, ob. 1758  
 Jackson, William, Oxford 1812, ob. 1815  
 Jenkinson, John Banks, St. David's 1825  
 Johnson, James, Gloucester 1752, Worcester 1759, ob. 1775  
 Jones, Edward, St. Asaph's 1692, ob. 1703  
 Ironside, Gilbert, Bristol 1660, ob. 1671  
 Ironside, Gilbert, Bristol 1689, Hereford 1691, ob. 1701  
 Juxon, William (from London), Canterbury 1660, ob. 1663  
 Kaye, John, Bristol 1820, Lincoln 1827  
 Keene, Edmund, Chester 1752, Ely 1770, ob. 1781  
 Kenn, Thomas, Bath and Wells 1684, deprived for refusing to submit to the Prince of Orange in 1690  
 Kennet, White, Peterborough 1718, ob. 1728  
 Keppel, Hon. Fred., Exeter 1762, ob. 1777  
 Kider, Richard, Bath and Wells 1691, ob. 1713  
 King, Walker, Rochester 1808, ob. 1817  
 Lake, John, Bristol 1684, Chichester 1685, suspended for his loyalty to King James, but died before deprivation, in 1689  
 Lambe, Robt., Peterborough 1764, ob. 1768  
 Lamplugh, Thomas, Exeter 1676, York 1688, ob. 1691  
 Laney, Benjamin, Peterborough 1660, Lincoln 1663, Ely 1667, ob. 1674  
 Lavington, George, Exeter 1746, ob. 1762  
 Law, Edmund, Carlisle 1769, ob. 1787  
 Law, George Henry, Chester 1812, Bath and Wells 1824  
 Legge, Hon. Edw., Oxford 1815, ob. 1827  
 Leng, John, Norwich 1723, ob. 1727  
 Lisle, Samuel, St. Asaph's 1743, Norwich 1748, ob. 1749  
 Littleton, Charles, Carlisle 1762, ob. 1769  
 Lloyd, Charles, Oxford 1827, ob. 1829  
 Lloyd, Hugh, Llandaff 1660, ob. 1667  
 Lloyd, Humphry, Bangor 1673, ob. 1689  
 Lloyd, John, St. David's 1686, ob. 1687  
 Lloyd, William, Llandaff 1675, Peterborough 1679, Norwich 1685, deprived for refusing submission to the Prince of Orange in 1690  
 Lloyd, William, St. Asaph 1680, Lichfield 1692, Worcester 1699, ob. 1717  
 Lowth, Robert, St. David's 1766, Oxford 1766, London 1777, ob. 1787  
 Lucy, William, St. David's 1660, ob. 1677

- Laitmoure, John, Bristol 1807, Hereford 1808, St. Asaph's 1815, ob. 1830  
 Madan, Spencer, Bristol 1792, Peterborough 1794, ob. 1818  
 Maddox, Isaac, St. Asaph 1736, Worcester 1743, ob. 1750  
 Majendie, Henry Wm., Chester 1800, Bangor 1809, ob. 1830  
 Maltby, Edward, Chichester 1831  
 Manningham, Thomas, Chichester 1709, ob. 1722  
 Mansel, Wm. Lort, Bristol 1806, ob. 1820  
 Markham, Wm., Chester 1770, York 1776, ob. 1807  
 Marsh, Herbert, Llandaff 1816, Peterborough 1819  
 Mawson, Matthias, Llandaff 1738, Chichester 1740, Ely 1754, ob. 1770  
 Mew, Peter, Bath and Wells 1672, Winchester 1684, ob. 1707  
 Monk, James Henry, Gloucester 1830  
 Monk, Nicholas, Hereford 1680, ob. 1681  
 Moore, John, Norwich 1691, Ely 1707, ob. 1714  
 Moore, John, Bangor 1774, Canterbury 1788, ob. 1805  
 Morgan, Robt., Bangor 1666, ob. 1673  
 Morley, George, Worcester 1660, Winchester 1662, ob. 1684  
 Moss, Charles, St. David's 1766, Bath and Wells 1774, ob. 1802  
 Moss, Charles, Oxford 1807, ob. 1812  
 Murray, Lord George, St. David's 1800, ob. 1808  
 Murray, George (from Sodor and Man), Rochester 1827  
 Newcome, Richd., Llandaff 1755, St. Asaph 1761, ob. 1769  
 Newton, Thomas, Bristol 1761, ob. 1782  
 Nicholas, William, Carlisle 1702, Derry 1718, ob. 1727  
 Nicholson, Wm., Gloucester 1660, ob. 1672  
 North, Hon. Brownlow, Lichfield 1771, Worcester 1774, Winchester 1781, ob. 1820  
 Osbaldeston, Richard, Carlisle 1747, London 1762, ob. 1764  
 Otley, Adam, St. David's 1712, ob. 1723  
 Parker, Samuel, Oxford 1686, ob. 1688  
 Parsons, John, Peterborough 1813, ob. 1819  
 Patrick, Simon, Chichester 1689, Ely 1691, ob. 1707  
 Paul, William, Oxford 1663, ob. 1665  
 Pearce, Zachary, Bangor 1748, Rochester 1756, ob. 1774  
 Pearson, John, Chester 1672, ob. 1686  
 Pelham, Hon. George, Bristol 1802, Exeter 1807, Lincoln 1820, ob. 1827  
 Peplow, Samuel, Chester 1726, ob. 1752  
 Percy, Hon. Hugh, Rochester 1827, Carlisle 1827  
 Phillpotts, Henry, Exeter 1831  
 Porteus, Beilby, Chester 1776, London 1787, ob. 1809  
 Potter, John, Oxford 1715, Canterbury 1736, ob. 1747  
 Pretymann—see Tomline  
 Pritchett, John, Gloucester 1672, ob. 1681  
 Rainbow, Edw., Carlisle 1664, ob. 1684  
 Randolph, John, Oxford 1796, London 1809, ob. 1813  
 Reynolds, Edward, Norwich 1660, ob. 1676  
 Reynolds, Richard, Bangor 1721, Lincoln 1723, ob. 1744  
 Robinson, John, Bristol 1710, London 1713, ob. 1723  
 Ross, John, Exeter 1777, ob. 1792  
 Ryder, Hon. Henry, Gloucester 1815, Lichfield 1824  
 Sanicroft, William, Canterbury 1677, deprived for refusing to acknowledge the Prince of Orange in 1690  
 Sanderson, Robert, Lincoln 1660, ob. 1663  
 Secker, Thomas, Bristol 1734, Oxford 1737, Canterbury 1758, ob. 1768  
 Sharpe, John, York 1691, ob. 1713  
 Sheldon, Gilbert, London 1660, Canterbury 1663, ob. 1677  
 Sherlock, Thomas, Bangor 1727, Salisbury 1734, London 1748, ob. 1761  
 Shipley, Jonathan, Llandaff 1769, St. Asaph's 1769, ob. 1789  
 Skinner, Robert, Worcester 1663, ob. 1671  
 Smalbrooke, Richard, St. David's 1723, Lichfield 1730, ob. 1749  
 Smallwell, Edward, St. David's 1783, Oxford 1788, ob. 1799  
 Smalridge, George, Bristol 1714, ob. 1719  
 Smith, Thomas, Carlisle 1684, ob. 1702  
 Sparke, Bowyer Edward, Chester 1810, Ely 1812  
 Sparrow, Anthony, Exeter 1667, Norwich 1676, ob. 1685  
 Sprat, Thomas, Rochester 1684, ob. 1714  
 Squire, Samuel, St. David's 1761, ob. 1766  
 Sterne, Richard, Carlisle 1660, York 1664, ob. 1688  
 Stillingfleet, Edward, Worcester 1689, ob. 1699  
 Straford, Nicholas, Chester 1689, ob. 1707  
 Stuart, William, St. David's 1793, Armagh 1800  
 Sumner, Charles Richard, Llandaff 1826, Winchester 1827  
 Sumner, John Bird, Chester 1828  
 Sutton, Charles Manners, Norwich 1792, Canterbury 1805, ob. 1828  
 Syddall, Elias, St. David's 1730, Gloucester 1731, ob. 1734  
 Talbot, William, Oxford 1699, Salisbury 1715, Durham 1722, ob. 1730  
 Tanner, Thomas, St. Asaph 1731, ob. 1735  
 Tennison, Thomas, Lincoln 1691, Canterbury 1694, ob. 1715  
 Terrick, Richard, Peterborough 1757, London 1764, ob. 1777  
 Thomas, John, Peterborough 1748, Salisbury 1757, Winchester 1761, ob. 1781

- Thomas, John, Lincoln 1743, Salisbury 1761, ob. 1766  
 Thomas, John, Rochester 1774, ob. 1793  
 Thomas, William, St. David's 1677, Worcester 1683, suspended for refusing to acknowledge the Prince of Orange, but died before deprivation  
 Thurlow, Thomas, Lincoln 1779, Durham 1787, ob. 1791  
 Tillotson, John, Canterbury 1691, ob. 1694  
 Tomline, George (late Pretymann), Lincoln 1787, Winchester 1820, ob. 1827  
 Trelawney, Sir Jonathan, Bristol 1685, Exeter 1689, Winchester 1707, ob. 1721  
 Trevor, Richard, Durham 1752, ob. 1771  
 Triumel, Charles, Norwich 1707, Winchester 1721, ob. 1723  
 Turner, Francis, Rochester 1683, Ely 1684, deprived for his loyalty to King James in 1690  
 Tyler, John, Llandaff 1707, ob. 1734  
 Van Mildert, William, Llandaff 1819, Durham 1826  
 Vernon, Edward Venables—see Harcourt  
 Waddington, Edward, Chichester 1724, ob. 1781  
 Wake, William, Lincoln, 1705, Canterbury 1715, ob. 1736  
 Walton, Bryan, Chester 1660, ob. 1661  
 Warburton, Wm., Gloucester 1760, ob. 1779  
 Ward, Seth, Exeter 1662, Salisbury 1667, ob. 1689  
 Warren, John, St. David's 1779, Bangor 1783, ob. 1800  
 Watson, Richard, Llandaff 1782, ob. 1816  
 Watson, Thomas, St. David's 1687, deprived 1700  
 Waugh, John, Carlisle 1723, ob. 1734  
 Weston, Stephen, Exeter 1724, ob. 1743  
 White, Thomas, Peterborough 1685, deprived for refusing to acknowledge the Prince of Orange in 1690  
 Wilcocks, Joseph, Gloucester 1721, Rochester 1731, ob. 1756  
 Wilkins, John, Chester 1668, ob. 1672  
 Willes, Edward,\* St. David's 1743, Bath and Wells 1744, ob. 1774  
 Williams, John, Chichester 1696, ob. 1709  
 Willis, Richard, Gloucester 1714, Salisbury 1721, Winchester 1723, ob. 1734  
 Wilson, Charles, Bristol 1783, ob. 1792  
 Womack, Laurence, St. David's 1683, ob. 1686  
 Wood, Thomas, Lichfield 1671, ob. 1692  
 Wynne, John, St. Asaph 1714, Bath and Wells 1723, ob. 1744  
 Yonge, Philip, Bristol 1758, Norwich 1761, ob. 1763  
 Yorke, Hon. James, St. David's 1774, Gloucester 1779, Ely 1781, ob. 1806

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Qy. William?

### NEW BEER ACT.

THE New Beer Act, intituled, "An Act to amend an Act passed in the first year of his present Majesty, to permit the general sale of Beer and Cider, by retail, in England," came into operation on the 10th of October—By the 2nd section, every person who is desirous of obtaining a license for the sale of beer or cider by retail, intending the same to be drank in the house or premises, shall in addition to the particulars required by 1 Will. IV. c. 64, produce and deposit with the commissioners of excise, collector, supervisor, or other person authorized to grant such license, a certificate of good character (in the form of the act), signed by six inhabitants of the parish or place wherein the house is situated for which the license is required; and such six persons must be rated to the relief of the poor of such parish at *not less than six pounds*, none of them being malsters, common brewers, or sellers of beer or spirits, &c. In places where there are not ten such rated inhabitants, the certificate may be signed by the majority. Every certificate is to be attested by one of the overseers, as to the rating of such inhabitants as sign the certificate. By the 13th section, the duty to be paid for such a license is to be 3*l.* 3*s.* No certificate is required for a license to sell beer by retail, *not* to be drunk upon the premises; and the duty for such license is to be 1*l.* 1*s.*—By 5th section, the billeting soldiers extends only to the houses licensed to consume the beer upon the premises.—The 6th section is an important one, as to the regulations of the hours of opening and closing *all* the houses licensed under this Act. Within thirty days of the passing of the Act, this year, and in future years, between the 20th of August and the 14th of September, the justices, in their respective divisions, at a Petty Sessions, are to fix the times for opening and closing—not being at an earlier hour than five in the morning, or at a later



hour than eleven at night—and on Sundays, Good Friday, Christmas-day, and Public Fast-days, not to be opened earlier than one o'clock in the afternoon. An appeal is allowed.—The 7th section empowers constables and officers of police to enter into all houses licensed to sell beer or spirits, to be drank upon the premises, as often as they shall think proper; and imposes a penalty of 5*l.* for the *first* offence, and, for a *second*, the offender may be disqualified from selling beer, &c., for two years.—The 8th section imposes a penalty of 20*l.* on every person who shall give a false certificate of character, or certify any matter as true, knowing it to be false; the license also so obtained becomes void, and the person using such false certificate, or forging one, is disqualified ever after from obtaining a license under the Act.—By the 11th section, all the powers, provisions, and penalties of 1 Will. IV. c. 64, are made to apply to persons licensed under this Act.—By 16th section, no person licensed under this Act, can take out a license to sell wine of any sort, or spirituous liquors.—By 18th section, every person licensed to sell Beer or Cider by retail shall place a board over his door, according to the provision of the 1 Will. IV. c. 64, and shall add the words “to be drunk on the premises,” or “not to be drunk on the premises,” as the case shall be.—By 21st section, the certificate of character is not required in certain places where the population, by the last census, exceeds 5000; but in such places the house to be licensed must be of the annual value of 10*l.*—By 22nd section, no summons or order issued by any justice of the peace to be considered legally served, unless it be delivered by some constable, special constable, police or other peace-officer.—By 23rd section it is enacted, that this Act shall commence and take effect from and after the tenth day of October in the present year.—The Schedule, to which the Act refers, contains the form of the certificate and of the license.

#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THIS Society resumed its sittings on Monday, the 20th October; the Lord Bishop of London in the chair. There were present the Rev. Dr. Richards; Rev. John Lonsdale; N. Connop, jun., Esq.; James Cocks, Esq.; J. S. Salt, Esq.; Wm. Cotton, Esq.; H. J. Barchard, Esq.; and others of the committee.

Among other business transacted, grants, varying in amount according to the necessity of the case, were voted towards building a church at Darlington, in the county of Durham; building a chapel at Brightlingsea, in the county of Essex; repewing the church of St. John the Baptist, Timberhill, in the city of Norwich; building a gallery in the church at Llangblodwell, in the county of Salop; enlarging the church at Bentley, in the county of Hants; enlarging the church at Wooler, in the county of Northumberland; enlarging the gallery in the church at Wyke Regis, in the county of Dorset; enlarging and repairing the church at Bishops Itchington, in the county of Warwick; enlarging and repewing the church at Sheldon, in the county of Devon; enlarging, by rebuilding, the church of St. Michael, in the city of Bath; repewing the church at Castle Donnington, in the county of Leicester; enlarging the church at Ockbrook, in the county of Derby; enlarging, by rebuilding, the church at Trelleach ar Bettws, in the county of Carmarthen; rebuilding the chapel at Nuthurst, in the parish of Hampton, in Arden, and county of Warwick; enlarging, by rebuilding, the church at Upleatham, in the county of York; enlarging, by rebuilding, the church at Llandeiniol, in the county of Cardigan.

ANOTHER meeting of the Society was held at their chambers in St. Martin's-place, on Monday, the 17th November; the Lord Bishop of London in the chair. There were present the Bishop of Chichester; the Right Hon. Sir John Nicholl, M. P.; the Hon. Mr. Justice Park; Edward Hawke Locker, Esq.; James Cocks, Esq.; the Rev. Thomas Bowdler; the Rev. H. H. Norris;

N. Connop, jun., Esq.; J. S. Salt, Esq.; H. J. Barchard; and others of the committee.

Among other business transacted, grants, varying in amount according to the exigency of the case, were voted towards repewing the church at Llananno, in the county of Brecon; building a gallery in the church at Hackford, in the county of Norfolk; enlarging the church at Kingswood, in the county of Wilts; restoring the steeple of the church at Kemble, in the county of Gloucester, damaged by lightning; enlarging the church at Ridley, in the county of Kent; fitting up a building, to be used as a chapel, at Gaer Hill, in the parish of Marston Bigot, in the county of Somerset; repairing the church at Gransden Parva, in the county of Cambridge.

### PLACES OF WORSHIP IN ENGLAND AND WALES.

*Abstract of the Total Number of Parishes in each Diocese of England and Wales, containing a population of 1000 persons and upwards; the Number of Churches and Chapels therein; Number of Persons they will contain; and the Number of Dissenting Places of Worship therein. Dated May 20, 1812.*

(MEMORANDUM.—The population for the diocese of Bangor, Bristol, Chester, Lincoln, Oxford, and Salisbury, has been collected for this abstract from the Population Returns in 1801.)

DIOCESE.			Number of Parishes.	Population.	Number of Churches and Chapels.	Number of Persons they will contain.	Number of Dissenting places of worship.
Asaph, St.	...	...	41	104,708	49	45,280	86
Bangor	...	...	40	52,886	52	27,141	100
Bath and Wells	...	...	55	129,965	78	57,800	103
Bristol	...	...	41	83,766	58	40,216	71
Canterbury	...	...	67	175,625	83	67,705	113
Carlisle	...	...	29	58,459	49	25,108	39
Chester	...	...	257	568,826	351	220,542	439
Chichester	...	...	41	73,313	47	34,690	58
David, St.	...	...	—	—	—	—	—
Durham	...	...	75	298,755	113	63,259	173
Ely	...	...	14	32,425	22	14,810	33
Exeter	...	...	159	362,551	176	152,019	234
Gloucester	...	...	36	87,984	46	46,931	76
Hereford	...	...	33	82,567	51	39,483	42
Llandaff	...	...	11	28,200	21	12,350	42
Lichfield and Coventry	...	...	129	430,231	189	122,756	294
Lincoln	...	...	129	213,033	165	104,644	269
London	...	...	132	661,394	186	162,962	265
Norwich	...	...	70	135,900	78	64,668	114
Oxford	...	...	30	36,251	50	35,520	38
Peterborough	...	...	17	83,825	20	19,450	37
Rochester	...	...	24	105,142	36	25,280	44
Salisbury	...	...	83	142,609	134	72,243	142
Winchester	...	...	120	371,206	193	115,711	165
Worcester	...	...	40	75,239	66	36,263	59
York	...	...	108	591,972	220	149,277	392
Totals	...	...	1881	4,937,782	2,533	1,856,108	3,438

THOMAS B. CLARK,  
Receiver, &c., of Diocesan Returns made to  
His Majesty in Council.

## VILLAGE SEWING SCHOOLS.

*To the Editor of the Northampton Herald.*

SIR,—A difficulty is often experienced in securing personal neatness and regular attendance in village schools, established for sewing and reading. The way in which I have successfully attempted to remedy the evil has been by making every little girl of the weekly sewing school, which I have set on foot in this parish, a member of a school clothing club. Having reason to think that the rules laid down for that purpose, may suggest some useful hints to others similarly engaged with myself, in endeavouring to train the rising generation of the poor to industrious and good habits, I now transmit them for insertion in the Northampton Herald. Suggestions relative to the welfare of the poor are at all times interesting, and will probably not be deemed unworthy of a place in your columns, at a moment of parochial changes now attempted to be produced by a law, from which, if judiciously administered and well supported, I am one of those persons that expect considerable benefit to the working classes. I will add, that the effect of this plan, simple as it may appear, has been to secure the co-operation of many slovenly and obstinate mothers, who were before more ready to thwart than to assist, and, with the aid of a most admirable assistant in the person of a farmer's wife, to place the regulation of my little school upon a footing that no other exertions had been able to effect. A large sheet of pasteboard, hung up in the school-room, with divisions opposite to each name marked for every week in the year, contains, in addition to the rules, the following letters, to shew what, and by whom, and when offences are committed and forfeits incurred, viz. *a*, absent half day; *a a*, absent whole day; *b*, bad behaviour; *d*, dirty; *l*, late; *s*, sick; *h*, long hair.

I am, Sir, your obedient servant,

FRANCIS LITCHFIELD.

*Farthinghoe, Sept. 17, 1834.*

*Rules to be observed and attended to by Children belonging to the Child's Weekly School and Penny Club, at Farthinghoe.*

No child to belong to the Weekly School and Penny Club without also belonging to the village Clothing Club, and consenting to observe the following rules:—

Rule 1st.—The school to open at nine o'clock in the morning, and one in the afternoon; ten minutes being the longest time for assembling.

Rule 2nd.—Every child to deposit a penny on the opening of the school in the morning, with any forfeits which are owing.

Rule 3rd.—Every child's hair to be cut short all round, and not allowed to come down more than half way over the forehead; and every child to bring her own thimble.\*

Rule 4th.—Every child's face and hands to be quite clean, and her dress neat.

Rule 5th.—Any child breaking any of these rules, to forfeit, for every offence, one halfpenny, which must be brought on the next school-day; and any child staying away without leave, to forfeit a penny, which must be paid in the same way; and one month's continued forfeits, or twelve forfeits in the course of the year, to exclude from the school and both clubs. No money to be returned; and the entire receipts, with such charitable additions as may be made, to be laid out at Christmas for the benefit of the children, according to the plan of the village club.

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\* This rule has been lately resolved upon, in consequence of its being found that the leaving the thimble at home was sometimes made an excuse for returning thither.

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

To the Editor of the Birmingham Advertiser.

SIR,—With your permission, I will offer to the consideration of the members of the established church the particulars of a letter from the highest ecclesiastical authority in connexion with our establishment in Newfoundland; and, if you can afford me space for so much as seems necessary to cite, I shall not regret that I did not attempt to adduce it at the meeting.

The writer had but just returned from a visit to this country, made partly on account of his health, but chiefly to solicit government aid, for the assistance of the Society for Propagating the Gospel, for the erection of a protestant church in St. John's. In this important part of the objects of his visit he returned, it is grievous to report, wholly disappointed—the former would not assist, the latter could not. On his arrival at the island, he found that one of the missionaries had been compelled to give up, and was on his way to England—"a man," says he, "most exemplary; who, through the withdrawal of the government aid, and the consequent ruin of the Society for Propagating the Gospel, had only received, during the preceding nine months, between 12*l.* and 13*l.* with a wife and child—a man who did the work of an evangelist, with the zeal of an apostle, and the energy of an Hercules, labouring with all the talents he had, and those such as to make him most acceptable. Another, and another, of our missionaries are reported to be on their flight from this land of paupers, where, if they stay, they *starve*."—Whilst this ruin is brought on the prospects of our church there by government—the Romish authorities in the town of St. John's boast of having made 200 proselytes to their church (and a pretty aspect it presents in Newfoundland) during the past winter. The protestant archdeacon himself, I am informed, owing to the *reduction of his salary*, has been compelled to give up housekeeping, to seek lodgings with his wife and family, and make the inconvenient vestry of his church his study!!

This will, in some measure, show the necessity of the circumstances which have compelled the society to renew its appeals to the Christian public; and it will also, I trust, be a means of inducing the friends of the church in Birmingham to vigorous exertions, in order to support that society in upholding its missions. Indeed, it seems absolutely necessary that prompt efforts should be made throughout the kingdom, in the hope that the society may be enabled to stay the return of its missionaries from their field of labour and usefulness, and from leaving their converts and the number of ill-informed and inconsiderate protestants a prey to the bigoted and superstitious satellites of Rome.

Allow me just to add what may be new to most of your readers, and to most of the members of the church. It is that, whilst government is acting such a ruinous part towards the protestant church here, in Ireland, and in Newfoundland—in which latter place, in giving a local legislature to the ill-fated island, it has so extended the franchise as to throw the main weight of influence into the popish scale; it is actually saddling New South Wales with a popish establishment, and, as in the case of Maynooth—that hot-bed of heresy, idolatry, and rebellion—at the expense of protestant funds. Till very lately, there were only two priests of the Romish persuasion in New South Wales, each of whom had a salary of 150*l.* per annum from the government. But since then a Romish vicar has arrived in the colony, having a salary of 200*l.* per annum assigned him by the government! And so lately as the month of June last, (1833) salaries of 150*l.* each were voted by the legislative council to six Romish chaplains, besides 800*l.* per annum for Romish schools—making in all 1900*l.* a-year, in addition to various sums allowed for the erection of chapels.

I am, Sir, your obedient servant, JOSIAH ALLPORT.

Assted, Nov. 5th, 1834.

VOL. VI.—Dec. 1834.

## CHURCH IN JAMAICA.

It is proposed to build in the town of Port Antonio, Portland, Jamaica, a new parish church, capable of accommodating at least a thousand individuals, together with a school-house, of about one-fourth the size of the church.

The parish of Portland contains a population amounting to nearly ten thousand; of these, two thousand nine hundred are free, the remainder slaves. The town of Port Antonio is a military station, and the resort of much shipping from England and America. For the entire population of this extensive parish there are but two places of public worship; only one of these is connected with the establishment. This one (the present church) is extremely small, incapable of containing more than three hundred and fifty; while the congregation exceeds five hundred, and, not unfrequently, seven hundred individuals. On more than one occasion, during the last twelve months, the number attending divine worship did not fall short of one thousand five hundred.

The total number of communicants and candidates for the ordinance amounts to five hundred and sixty-five. Schools have been established in various parts of the parish, at which about five hundred and forty scholars receive instruction during the week. A large proportion of these are excluded from the benefit of attending divine worship, in consequence of the want of room in the church. Not only is the present church quite inadequate to contain the congregation, but it is also difficult of access, being built upon the summit of a steep hill, which overlooks the town of Port Antonio.

The situation of a place of worship is a matter of importance, in a country exposed to the withering influence of a tropical sun; the ascent of a hill is in no slight degree oppressive. Tropical countries are, moreover, subject to sudden vicissitudes of climate. It is, notwithstanding, an interesting spectacle to witness the zeal which, on these occasions, the negroes display. Often are they seen with umbrellas, or whatever means of shelter they can procure, braving the storm, willing to subject themselves to the greatest inconveniences, rather than lose any portion of "the Bread of Life." When it is known that many of these poor people travel a distance of nine or ten miles, the Christian feeling of those to whom this appeal is addressed will surely incite them to lend their aid in erecting a new church of larger capacity, and more conveniently situated.

It has been stated, that it is in contemplation to build, at the same time, a school-house for the children attending the daily and sabbath schools. At the former, about one hundred and thirty children receive instruction in Christian doctrine, and reading the Holy Scriptures. The scholars assemble, when the weather allows, in the open air, not from choice, but from want of room in the confined and wretched apartment which they are permitted to occupy. The Sunday school is held in the church before and after service. At this time the officiating minister is engaged in the performance of various public duties—such as baptisms, marriages, &c.; and this, together with the arrival of the adult members of the congregation, as the hour of service approaches, occasions much confusion and consequent interruption of the business of the school. The number of scholars receiving instruction is about two hundred. A Bible class of sixty-four readers has been formed, many of whom exhibit striking evidences of the inestimable value of an acquaintance with the Word of God.

The probable expense of completing and fitting up the proposed church, may be estimated at 2,700*l*. That of the school-house, at 300*l*. The parish of Portland, though in many points of view of great importance, is, perhaps, the very poorest in the island of Jamaica.

Several attempts have actually been made, during the last five years, to obtain from the parochial resources a sum sufficient for the building of a new church. These efforts have, unhappily, not been productive of success. Not-

withstanding these serious difficulties, it is calculated, that of the 3,000*l.* required for the church and school-house, 1,000*l.* may be raised upon the spot, in a great measure by the contributions of the negroes attending the church.

### EDUCATION IN FACTORIES.

THE Central Board, with a view to obtain correct information as to the state of education amongst the operatives in the forms sent out, made columns, in which should be entered, one by one, whether the operative could read or not, and write or not, and a large body of information has thence been obtained.

	Can Read.	Cannot Read.	Can Write.	Cannot Write.
Yorkshire ... ..	9087	1616	5194	5509
Lancashire ... ..	11,398	2844	5184	8553
Cheshire ... ..	3092	844	1630	1806
Derbyshire ... ..	2490	814	1200	1604
Staffordshire ... ..	3530	718	2603	1645
Leicestershire ... ..	351	92	174	269
Nottinghamshire ... ..	948	127	455	616
Norfolk, Suffolk, Essex ... ..	1914	433	608	1739
Wiltshire ... ..	3045	527	1864	2208
Somersetshire ... ..	2040	229	591	1678
Devonshire ... ..	755	84	401	386
Gloucestershire ... ..	4556	379	1983	2952
Worcestershire ... ..	21	—	16	5
Warwickshire ... ..	105	15	81	39
Total ... ..	43,327	7170	21,488	29,009

### CHURCH MATTERS

It has been the uniform custom of this Magazine entirely to abstain from all comment on Bishops' Charges, on the obvious ground that these being the official directions given by the pastors of the church to their clergy it would be presumptuous to commend, and it would be intolerable to censure them. It has, therefore, been deemed better simply to give such extracts from them as seemed most adapted for general circulation. In the present case, the Bishop of Lincoln will, it is hoped, not be offended if a large use is made of his charge. It has been a matter of the very highest and warmest satisfaction to find the principles and views which have been upheld in this Magazine confirmed by such authority as his. And as, in all probability, from the temper manifested just now by the Dissenters, these same questions may be discussed again, it is truly satisfactory to be able to present the matter to the reader, not in the weak arguments of an anonymous writer, but in the clear words and powerful reasonings of the Bishop of Lincoln.

#### 1. *Dissenters' Claims, and mode of treating them.*

"When we last met, I called your attention to the prevalence of certain opinions respecting Civil Establishments of Religion; from which I drew the inference, that an attempt would probably be made to dissolve the union at present subsisting between the church and the state in this kingdom. Subsequent events have shewn that I had not altogether misinterpreted the signs of the times. It is true that no proposition

for the dissolution of that union has been actually submitted to the legislature. But the attack, though suspended, is not abandoned. Our opponents have not found the support and co-operation on which they had calculated. A large majority of the members of the legislature have declared their determination to maintain the church establishment, on the ground that it is the bounden duty of every government to provide for the religious instruction of its subjects; and consequently to provide that the ministers of religion shall be rendered independent of the capricious exercise of voluntary bounty. While the people, far from joining in the cry for the destruction of the established church, have shewn a disposition to come forward with declarations of attachment to its doctrines and its ordinances, and of their deep sense of the benefits which it has conferred upon society. Disappointed in their expectations, our adversaries have deferred the execution of their schemes to a more convenient season; and have contented themselves, for the present, with placing on record their inextinguishable hostility to all religious establishments.

"I am assured, my reverend brethren, that I only express a feeling which you all share with me, when I say that I have seen, at once with grief and surprise, the sentiments avowed in many of the public declarations of the protestant dissenting communities of this kingdom:—with grief, because it must be painful to every conscientious member of the established church, to find that by a numerous portion of the community it is regarded with determined enmity; with surprise, *because on looking back to the conduct adopted by its ministers, more especially in recent times, towards those who are separated from it, I can find nothing to account for the existence of this hostile spirit.* Seeing, however, that it exists, I am thankful that it has been avowed. Had not our opponents thus openly declared their intentions, we might have indulged in a false security, and taken no steps to avert the impending danger. We are now apprised of its full extent; *we are apprised that our only choice is between tame submission and firm and uncompromising resistance.* In vain do we offer terms of peace to those who proclaim aloud that the evils arising from the union of the church with the state are of a character so malignant as to be susceptible of no mitigation; and that the dissolution of the union is the only cure. *The time for attempting to conciliate by concession has passed; the attempt will avail us nothing; it will be regarded as the effect of fear, or of a base desire to retain for a brief space the temporalities of the establishment; instead of averting, it will accelerate our destruction, and will render us contemptible in our fall.* We must therefore prepare for the contest; and in preparing for it derive comfort from the reflection that it is not sought by us, but forced upon us; that we are not assailing others, but acting in self-defence; and struggling for the preservation of institutions which we are pledged by the most solemn engagements to maintain in their essential integrity."

The bishop then enumerates the five grievances:—1. Payment of church rates and other ecclesiastical demands. 2. Want of legal registration. 3. Marriages of dissenters in church. 4. Exclusion from the universities. 5. Exclusion from burial grounds. After some excellent observations on the uses of an establishment, the bishop proceeds thus on the subject of church rates:—

## 2. Dissenters' Grievances.

"Our opponents, while they declare *their conscientious objection to the alliance of any ecclesiastical system with the civil power*, assure us that they do not mean at the present moment to insist on the dissolution of the union between the church and state. They are content to wait until the public mind is more thoroughly enlightened on the subject; and will, in the meanwhile, be satisfied with the removal of practical grievances. By this procedure, while they obtain credit for the moderation of their views, they pave the way for the success of the attack which they meditate in due season on the establishment; since under the plea of seeking the redress of practical grievances, they demand concessions in which the very principle of a church establishment is involved. They complain of *the liability of dissenters to the payment of church-rates, and other ecclesiastical demands.* Yet we know that in agricultural districts the dissenter contributes nothing, or next to nothing, towards the maintenance of the minister of the established church; and that even in towns his contribution is trifling. The income of the clergy are derived for the most part from land or tithes. If the established church should be annihilated to-morrow, and the property attached to it declared national, the dissenter, who now pays tithe or rent to the clergyman, would still have to pay the same sum at least to the public collector.—It is chiefly, therefore, of the payment of church rates that the dissenter can complain as a practical grievance;

and the sum which he contributes, even in this shape, is so small, that the importance of their abolition to him must consist, not in the removal of the practical grievance to which he is subject, but in the concession of the principle involved in their abolition. If he can once obtain the admission that the property of all the subjects of the state, whatever their religious profession, is not liable to contribute towards the support of the established church, he knows that the principle of an establishment can no longer be maintained. The ministers of the crown, in forming their measure for the commutation of church rates, appear to have been sensible of the impossibility of escaping from this conclusion; and to have felt that they could not, without inconsistency, profess a determination to maintain the established church, and at the same time exempt dissenters, as dissenters, from the payment of church rates.

"It may be said that, if the ecclesiastical revenues, instead of being assigned exclusively to the clergy of the established church, were distributed among the ministers of the different religious communities existing throughout the kingdom, the dissenter would then be relieved from the burthen of contributing towards the support of his own minister, and would thus get rid of a practical grievance. This argument may be fairly urged by those who wish us to adopt the system pursued in the States of New England, in which Christianity generally, not any particular form of Christianity, is established. But it cannot be consistently urged by the adversaries with whom we have now to contend;—they begin with proclaiming their determination to reject every offer of assistance from the State, and declare their deliberate conviction that all religious denominations should be left to their own resources and arrangements.

"To proceed in our list of grievances:—The dissenters complain of the want of a legal registration of births, marriages, and deaths, without submitting to religious rites to which they conscientiously object; and especially of the compulsory conformity to the rites and ceremonies of the established church in the celebration of marriage. If these are hardships on dissenters, they are hardships in the removal of which I shall most cordially co-operate; for I have been accustomed to regard them rather as hardships on the clergy of the established church. Far from wishing to compel dissenters to conform to the rites of the established church, I rather deem it a grievance to be compelled to administer any one of those rites to them. The State thinks it essential to the well-being of the community that clandestine marriages shall be prevented; and that births, marriages, and deaths, shall be correctly registered. In order to effect these objects, it has employed the instrumentality of the clergy of the establishment, by requiring that all marriages shall be solemnized in the church; and that registers of all baptisms, marriages, and burials, shall be kept by the parochial minister. We acquiesce in the decision of the legislature; but if any measure can be devised, by which the object of the State will be accomplished, and the clergy at the same time relieved from the necessity of performing religious services for members of a different religious communion, far from objecting to such a measure, I shall hail it with satisfaction.

"The two remaining grievances of which the dissenters complain I shall dismiss with a very brief notice. They complain that the right of burial by their own ministers, according to their own forms, in parochial cemeteries, is denied to them. Of this complaint it will be sufficient to observe, that\* some even of the most strenuous of their own advocates designate it as utterly destitute of reason and of justice.

"They complain that they are excluded from the privileges of the Universities of Oxford and Cambridge. Before this grievance can be removed, it will be necessary, not only to annul the subscriptions required previously to admission to an academical degree, but also to expunge from the statutes of the several colleges in both Universities, those which require attendance on the services of the established church; an attendance pronounced by the dissenters to be an intolerable hardship. I say to

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\* "We must, however, in passing, remark, that nothing can exceed the want of fairness, and of common reason, shewn by some among the sectaries in discussing these questions. Thus, they claim the right of burial in the very churchyards which they refuse the means of supporting. Let there be no rates, say they—let churchmen keep up the churchyard—but let us, who pay nothing towards it, have the privilege of burying our dead in it. Except among Irish landowners, and the accomplices or the dupes of Irish agitators, was ever so glaring a want of fairness as in this pretension? We trust it is confined to a small body of the English sectaries."—*Edinburgh Review* for January, 1834, No. cxviii. p. 506.



expunge those statutes ; for though it has been suggested that the object might effectually be accomplished by a special exemption of dissenting students from attendance in the college chapel, it is certain that such an exemption would speedily lead in practice to the same result as a total erasure of the statutes. The chapel doors would soon be closed, and even the forms of religion be banished from our colleges. I may be told that the colleges at Oxford and Cambridge were for the most part Roman catholic foundations ; and that by the original statutes the members were required to say masses for the souls of the founders and others. Those statutes were altered at the time of the Reformation by the royal visitors ; and the statutes which now require attendance on the services of the established church may in like manner be altered. Doubtless they may : and when the consummation so fondly anticipated—the dissolution of the union between the church and the state—shall take place, doubtless they will. But, till then, let our adversaries shew the same consideration for the religious scruples of others which they claim so vehemently for their own. Let them not complain of us for insisting, in compliance with the directions of the founders, that the students shall assemble every morning and evening for the purposes of social worship ; or for using in the celebration of that worship the services of the established church."

*( These Extracts will be completed in our next Number. )*

To this it may be right, in order to shew what temper we are to expect from the Dissenters, to set before the reader the following *document* from them. If, when the Whig government came in, the Tory clergy had met and issued such a document, actually pledging themselves to oppose an untried government, what would have been said ?

Strand, Nov. 19, 1834.

At a Meeting of the "United Committee appointed to consider the Grievances under which Dissenters now labour, with a view to their Redress," held at Dr. Williams's Library, in Redcross-street, on Tuesday, the 18th day of November, 1834, HENRY WAYMOUTH, Esq., in the Chair,

Resolved,

That, while this Committee bows to the exercise of the royal prerogative, they have learned, with feelings of unfeigned and profound regret, the sudden dismissal from his Majesty's Councils of his late confidential advisers, entertaining, as they do, a cordial approbation of the general measures of their administration, and confiding in their principles, as the sincere friends of civil and religious freedom.

That, while this Committee cannot but express their disappointment and sorrow that the just claims of Protestant Dissenters have hitherto been postponed, they are convinced that such delay on the part of his Majesty's late Government arose chiefly from the obstructions to which they were subject, both from ecclesiastical and political opponents. The regret which this Committee feel at the dismissal of the late administration is also greatly aggravated by the assurance that it has occurred at a moment when its members were preparing the means of redress for the chief practical grievances of which Dissenters complain.

That, in the probable event of a general election, this Committee confidently anticipates from the Protestant Dissenters throughout the empire the most decided and uncompromising opposition to that political party who have avowed themselves the unflinching opponents of their interests, and whose speeches and votes on the Bill for the admission of Dissenters to the Universities ought never to be forgotten ; and, in the event of such election, this Committee relies also on all classes of Dissenters for the immediate adoption of measures best calculated to ensure the return as representatives to parliament of men liberal and enlightened in their views, the tried friends of religious liberty, national improvement, and universal freedom.

That this Committee pledges itself to persevere in seeking the full and immediate relief of the practical grievances of Protestant Dissenters upon the principles they have repeatedly avowed.

That these resolutions be published in the usual public journals.

(Signed) HENRY WAYMOUTH, Chairman.

—*Morning Post.*

There is one matter, of extreme importance to the Irish church, which must not be overlooked. It appears from an account in the public papers, as well as from private letters, that at *Carlow* the Roman catholic priest had made a return to the church commissioners of above three hundred protestants as Roman catholics, that the protestant clergyman gave himself no trouble, and that, but for the exertions of a spirited individual, the commissioners would have had no means of correcting the mistake. There was, at the time the commission was appointed, an indisposition expressed, on part of some of the Irish clergy, to give them any information. To the writer, at least, this seems a fatal mistake. A return *will* be made under this commission, and will have the authority belonging to all official returns. It cannot possibly be prudent to leave it in the hands of the opposite party. Undoubtedly the commission was issued by persons any thing but friendly to the Irish Church, and might therefore be well looked on with the strongest suspicion; and it might very naturally be supposed that the commissioners would have the same unfriendly bias against that unhappy church as the persons who appointed them. But, as was before said in this Magazine, it was to be supposed also, that, as gentlemen and men of honour, they would be impartial and faithful as to matters of fact, if the means of right judgment were afforded to them. Those means can be best afforded by the clergy, and they, on all grounds, must have the deepest interest on the matter. The mode adopted by the commissioners has every appearance of good sense and fairness. Without entering farther into the detail, it is sufficient to say, that they are willing to receive voluntary lists from any parties who will send them—that they have that which they think of adopting (based upon returns made to Dublin Castle three years ago, corrected by voluntary information,) placed in some public position in the parish, and then give notice that so many days after they will hold a court personally for obtaining farther corrections, hearing objections, &c. It is quite obvious that they can do no more—that if the matter is left to the Roman catholics, *they* will not neglect it, and will not neglect to augment their numbers without scruple, *as they have always done*—and that, if the clergy do not *systematically* come forward, it will be only here and there that any one else can be expected to do so. The writer can state, from *certain* information, that where the clergy have come forward they have established two most important facts—the one, that the actual number of protestants is far greater than was supposed; the other, that protestantism is *growing*, on a comparison of its present state with the returns of three years ago; nay, that in one town (exclusive of births) it has increased three hundred. Facts are stubborn things; and *false* facts, till disproved, quite as stubborn as true. Let the Irish clergy then beware of leaving such an engine in the hands of our enemies. A return will be made. It is to our interest that it should be *true*, and we alone can make it so.

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Lichfield and Coventry, Lichfield Cathedral .....	Oct. 19.
Bishop of Exeter, Exeter Cathedral .....	Oct. 26.
Bishop of Peterborough, Peterborough Cathedral .....	Oct. 26.
Bishop of St. Asaph, St. Asaph Cathedral.....	Nov. 2.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Brooking, N. ....	B.A.	Wadham	Oxford	Exeter
Bryan, J. W. ....	B.A.	Worcester	Oxford	Exeter
Bull, Thomas .....	B.A.	Catherine Hall	Camb.	Peterborough
Erskine, H. M'Dowall,	B.A.	Christ Church	Oxford	Peterborough
Francis, J. ....	B.A.	Worcester	Oxford	Exeter
Furdon, E. ....	B.A.	Oriel	Oxford	Exeter
Goddard, D. Ward.....		Exeter	Oxford	Lichfield and Coventry
Holdich, J. Henry.....	B.A.	Clare Hall	Camb.	Peterborough
Kendall, J. ....	B.A.	St. John's	Camb.	Exeter
Kitson, J. B. ....	M.A.	Exeter	Oxford	Exeter
Lightfoot, N. F. ....	B.A.	Exeter	Oxford	Exeter
Martin, G. ....	B.A.	Sidney	Camb.	Exeter
Nantes, W. H. ....	B.A.	Trinity	Camb.	Exeter
Quayle, Thomas.....	M.A.	Trinity	Camb.	Peterborough
Thomas, C. A. N. ....	B.A.	Exeter	Oxford	Exeter
Whita, J. Tahourdin...		Corpus Christi	Oxford	Lichfield and Coventry
Williams, Robert .....	B.A.	Christ Church	Oxford	St. Asaph

## PRIESTS.

Andras, J. A. ....	B.A.	St. John's	Camb.	Exeter
Bogue, J. R. ....	B.A.	Christ's	Camb.	Exeter
Bond, J. H. ....	B.A.	Worcester	Oxford	Exeter
Brooking, A. ....	B.A.	Trinity	Camb.	Exeter
Bryan, R. S. ....	B.A.	Caius	Camb.	Exeter
Carlyon, C. W. ....	B.A.	Clare Hall	Camb.	Exeter
Childs, J. G. ....	B.A.	Trinity	Camb.	Exeter
Cowper, W. M. ....	B.A.	Magdalen Hall	Oxford	Exeter
Downes, John.....	B.A.	Christ's	Camb.	Peterborough
Dymock, E. H. ....		Brasenose	Oxford	Lichfield and Coventry
Egerton, Thomas .....		Christ Church	Oxford	Lichfield and Coventry
Field, S. H. ....	M.A.	Worcester	Oxford	Exeter
Gilbert, H. A. ....	B.A.	Exeter	Oxford	Exeter
Guyon, C. L. ....	B.A.	Wadham	Oxford	Exeter
Haynes, Robert .....		Pembroke	Oxford	Lichfield and Coventry
Hext, J. H. ....	M.A.	Exeter	Oxford	Exeter
Howell, H. ....	B.A.	Merton	Oxford	Exeter
Ilbert, P. A. ....	B.A.	Trinity	Oxford	Exeter
Jenkins, C. ....	B.A.	Clare Hall	Camb.	Exeter
Kendall, N. ....	B.A.	New Inn Hall	Oxford	Exeter
Lethbridge, T. P. ....	B.A.	Christ Church	Oxford	Exeter
Napleton, J. C. ....	B.A.	Worcester	Oxford	Exeter
Nattle, W. ....	B.A.	St. Peter's	Camb.	Exeter
Owen, G. W. ....		New Inn Hall	Oxford	Exeter
Percy, B. Elliott .....		Lincoln	Oxford	Lichfield and Coventry
Peters, C. Powell .....		Queen's	Oxford	Lichfield and Coventry
Rimmell, E. ....	B.A.	St. John's	Camb.	Exeter
Salt, Joseph.. ....		Balliol	Oxford	Lichfield and Coventry
Smith, W. G. F. ....	M.A.	Trinity	Camb.	Exeter
Smith, J. T. H. ....	B.A.	Sidney	Camb.	Peterborough
Travers, J. Benward...	B.A.	Christ's	Camb.	Peterborough
Wells, T. Bury .....	M.A.	Trinity Hall	Camb.	Peterborough
Were, E. B. ....	B.A.	Queen's	Oxford	Exeter
Whitborne, G. F. ....	B.A.	Queen's	Oxford	Exeter
Wright, R. ....	B.A.	Trinity	Dublin	Exeter

The Bishop of Winchester will hold an Ordination on the 14th of December, and the Bishop of Chichester on the 21st of December.

A General Ordination will be holden by the Lord Bishop of Salisbury, on Sunday, the 21st of December. The Candidates for Deacons' Orders, who attended at Salisbury for their first examination in September last, are desired to attend at the Palace for further examination on Tuesday, the 16th day of December, at 10 o'clock in the morning, and to send in their remaining papers forthwith, to Edward Davies, Esq., Registry Close, Salisbury.

The requisite papers to be sent in forthwith by Candidates for Priests' Orders, are a Testimonium, Si quis, and Letters of Deacons' Orders, if not ordained Deacon in the Diocese of Salisbury, which Candidates are to be at the Palace on the day and hour before-mentioned.

The Lord Bishop of Gloucester will hold his next General Ordination at Gloucester, on Sunday, the 21st day of December, and the examination will commence on the previous Thursday.

The Lord Bishop of Lincoln will hold his next Ordination on December 21st.

### CLERICAL APPOINTMENTS.

Bolton, Miles C.....	Ecclesiastical Commissary of the Island of Jamaica.
Bowes, T. F. F. ...	Deputy Clerk of the Closet to his Majesty.
Cooper, Mark.....	Lecturer to St. Michael Bassishaw, London.
Fernie, John .....	Head Master of the Devonport Classical and Mathematical School.
Hewson, William ...	Master of Sherborne Grammar School.
Howorth, M. ....	A Surrogate for the Diocese of Ely.
Hughes, Jenkin ...	Chaplain to the New Westminster Hospital.
Jones, Neville.....	Chaplain to the London Episcopal Floating Chapel.
Manisty, James.....	Domestic Chaplain to the Earl of Eldon.
Norris, Frederick ...	Domestic Chaplain to Viscount Strangford.
Oresby, Robert, Curate of Kirton-in-Lindsey, a Surrogate for the Diocese of Lincoln.	
Prosser, S. ....	Head Master of the Blackheath New Proprietary School.
Radcliffe, John .....	Chaplain to the Radcliffe Infirmary.
Sedgwick, Adam ...	Prebendary of Norwich Cathedral.
Weldon, J. Ind.....	Second Master of Oakham Endowed Grammar School.
Wood, J. Ryle .....	One of her Majesty's Chaplains.
Wynyard, M. J.....	Supernumerary Deputy Clerk of the Closet to his Majesty.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alford, Henry ...	Launcells V.	Cornwall	Exon	L. W. Buck, Esq.
Bolton, T. ....	Aughton R.	Lancaster	Chester	Col. Tempest
Carwithen, W.....	St. Bride's, Fleet-st.	Middlesex	London	D. & C. of Westmin.
Clare, G. T. ....	Fyfield P. C.	Berks	Sarum	St. John's Coll., Ox.
Dawkins, Richard,	Buttington P. C.	Montgom.	St. Asaph	Rev. W. Clive, V. of Welshpool
Downes, John.....	{ Horton w. Pidding- ton P. C.	{ Northam.	{ Peterboro'	{ Sir R. H. Gunning, Bart.
Dukenfield, H. R.	{ St. Martin-in-the- Fields V., Westmin.	{ Middlesex	{ London	{ Bishop of London
Fenwick, G. O. ...	{ Aston V., near Bir- mingham	Warwick	Lich. & C.	Rev. G. Peake
Glynne, Henry ...	Hawarden R.	Flint	Chester	Sir S. R. Glynne
Hamilton, W. J....	Nettleden P. C.	Bucks	Lincoln	{ Trustees of the late Earl of Bridgewater
Jekyll, G. ....	{ Hawkridge w. Withypool R.	{ Somerset	{ B. & W.	{ On his own Peti- tion
Lethbridge, C.....	Alston C.	Worcester	Worcester	
Morris, L. S. ....	Thornton-in-Craven R.	York	York	Sir J. L. L. Kaye, bt.
Pilkington, C.....	Stockton R.	Warwick	Lich. & C.	New Coll., Oxon.
Raine, John .....	Blythe V.	Notts.	York	Trin. Coll., Camb.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Roberts, G. ....	Coleford P. C.	Glouces.	Glouces.	Bp. of Gloucester
Rose, C. ....	Cublington R.	Bucks	Lincoln	Lincoln Coll., Ox.
Russell, R. N. ....	Beauchampton R.	Bucks	Lincoln	Caius Coll., Camb.
Scott, J. ....	St. Mary's V., Hull	E. York	York	Samuel Thornton
Scott, J. ....	North Ferriby V., and Afternoon Lec- turer in Holy Trin- ity Church, Hull	E. York	York	Sir R. Peel, Bart.
Starkey, Samuel ...	Charlinch R.	Somerset	B. & W.	J. A. Starkey, Esq.
Teale, W. H. ....	Drighlington C.	W. York	York	J. Birstall, Esq.
Thirlwall, Connop,	Kirkby Underdale R.	E. York	York	Lord Chancellor
Tomlinson, G. C.,	Staughton Parva C.	Bedford	Lincoln	Rev. F. Robinson
Wearing, R. ....	Netherwitton P. C.	Northum.	Durham	{ Rev. J. Hodgson, V. of Hartburn
West, John ....	Farnham R.	Dorset	Bristol	Lord Chancellor
Willesford, T. B.,	Awliscombe V.	Devon	Exon	Duke of Bedford
Wheler, H. T. ...	Berkley R.	Somerset	B. & W.	Rev. J. M. Rogers

## CLERGYMEN DECEASED.

Browne, William,	Lecturer at Carfax, Oxford.			
Cleave, Thomas,	Mount Pleasant, Totness, Devon.			
Easton, William...	Hurstbourn Priors V.	Hants.	Winches.	Bp. of Winchester
Ellis, W. ....	{ Thames Ditton R., and East Moulsey }	Surrey	Winches.	King's Coll., Camb.
Ferraby, John.....	Welford V.	Northam.	Peterboro'	Bp. of Oxford
Gregg, J. H.,	Master of the Grammar School, King's-square, Bridgewater.			
Knott, W.,	Market Stainton, near Lincoln.			
Mathew, E. W.,	Reader of St. James's, Bury.			
Metcalf, Francis...	Reighton V.	E. York	York	Sir W. Strickland, bt
Myers, John .....	Rye V.	Sussex	Chichester	Ld. G. H. Cavendish
Philips, Charles...	{ St. Margaret Pattens R., and St. Gabriel R., Fenchurch-st., London }	Middles.	London	{ Ld. Chancellor l t., Ld. Mayor & Alder. l t., & Ld. Mayor & Com. Coun. l t.
Ridley, H. J. ....	{ Prebendary of Nor- wich Cathedral, and Kirkby Underdale R.,	E. York	York	Lord Chancellor
Saltren, John,	Bridport.			
Sanderson, W. ...	Monks Eleigh C.	Suffolk	Cant.	Abp. of Canterbury
Stevens, John .....	Ludgvan R.	Cornwall	Exon	
Tilney, Henry ...	{ Hockwold-cum-Wil- ton R. }	Norfolk	Norwich	so. Wilton V.
Veasey, Alfred,	Fellow of St. Peter's College, Cambridge.			
Wall, John .....	{ Kingston V., and a Prebendary of Hereford Cathedral }	Hereford	Hereford	Bp. of Hereford
Warner, J. Lee,	Walsingham.			
Wood, William,	Tingley House, near Leeds.			

## IRELAND.

## PREFERMENTS, ETC.

The Rev. Mr. St. George has succeeded the Rev. John Knox, Chaplain to the Bishop of Limerick, in the Readership of the Cathedral of Killaloe.

The Rev. James Elliott, late Curate of Templeshambo, has been collated to the Curacy of St. James's, Dunbrody, and also to the Chaplaincy of Duncannon Fort, void by the death of the Rev. Robert Irwin.

The Rev. Rawdon Greene, late Vicar of Lea, Queen's county, has resigned his living in favour of the Rev. John Powell, for some years his curate.

## DEATH.

Rev. Nath. Smith, Rector of Clonoe and Derrynoon, Armagh.

## UNIVERSITY NEWS.

## OXFORD.

*Ashmolean Society, Oct. 31.*—President in the chair. T. S. Davies, Esq. F.R.S. L. and E. and Professor at the R. M. Academy, Woolwich, was elected an honorary member.—A handsome set of the "Dictionnaire de l'Histoire Naturelle" was received as a present from Sir Joseph Lock.—Mr. Johnson, of Queen's Coll., read a Paper on the cause of motion in Plants.—An anonymous Paper was read on a singular optical phenomenon.—The Secretary gave a short account of his researches on the Achromatism of the Eye.

*Saturday, November 1.*

In a Convocation holden on Thursday last, the Rev. Ashurst T. Gilbert, D.D., Principal of Brasenose, was nominated (and the nomination approved) a Delegate of Accounts, in the room of Mr. Ogilvie, of Balliol, resigned.

In a Congregation holden the same day, the following Degrees were conferred:—

*Masters of Arts*—E. Vernon, Ch. Ch., grand comp.; Hon. and Rev. R. Liddell, Fellow of All Souls; F. L. Popham, Fellow of All Souls; Rev. T. Goodson, Worcester; J. Cannon, Magdalen Hall.

*Bachelors of Arts*—T. Butler, Demy of Magdalen; W. B. Holland, Wadham; H. N. T. Busfield, Worcester; W. P. Prendergast, Trinity.

On Thursday last Mr. James Hill, Scholar of New College, was admitted Actual Fellow of that Society.

*November 8.*

On Monday last, Charles Walter Bagot, B.A. Student of Christ Church, (third son of the Hon. and Right Rev. the Lord Bishop of Oxford,) was elected to a Fellowship of All Souls' College.

On Wednesday last, Mr. John Price, from Winchester School, was admitted Actual Fellow of New College, being of kin to the founder.

*Ashmolean Society, Nov. 14.*—The following gentlemen were elected members:—E. Thornton, Esq., B.A. Ch. Ch.; Rev. T. Pearson, M.A. Queen's; M. Atkinson, Esq., B.A. Lincoln College.—A Paper was read by the Secretary on the repulsion produced between bodies by heat.—A Paper was read by Mr. Twiss, of University College, on the Grotto Blù in the Island of Capri: illustrated with drawings.—The following query was proposed by a member:—Are there any proofs of the generally received opinion that the component parts of living animals are constantly changing?

*November 15.*

In a Congregation holden on Thursday last, the following Degrees were conferred:—

*Masters of Arts*—H. Norris, Balliol, grand comp.; Rev. W. S. Richards, Scholar of Jesus; N. B. Young, Fellow of New College; Rev. G. Murray, Magdalen Hall.

*Bachelors of Arts*—R. Richardson, Brasenose, grand comp.; J. Pell, Exeter, grand comp.; Lord T. P. Clinton, Ch. Ch.; Lord C. P. Clinton, Ch. Ch.; H. E. Bell, University; C. R. Pettat, University; R. Crosse, Balliol; D. Brice, Queen's; W. J. Irons, Queen's; J. Aldersey, Queen's; R. Cole, Queen's; G. Maraland, Brasenose; H. Knowles, Brasenose; J. D. Matthias, Brasenose; Rev. N. Oxenham, Fellow of Exeter; R. E. Copleston, Fellow of Exeter; C. Cobbe, Exeter; R. H. Jackson, Jesus; J. Morris, Jesus; B. Rees, Jesus; J. Parry, Jesus; J. B. Alexander, Trinity; C. M. Leir, Trinity; G. A. Payne, Pembroke; W. W. C. Hayward, Oriel; R. Mudge, Oriel; J. C. Savage, Oriel; R. P. Allen, Magdalen Hall; D. C. J. Cooke, Worcester; W. Holden, Worcester; H. Woodward, Worcester.

In the same Congregation, the Rev. J. W. Hughes, M.A. of Trinity College, was nominated by the Vice-Chancellor to be one of the Clerks of the Market, in the room of the late Mr. Brown, of Magdalen College.

In a Convocation holden yesterday, Mr. F. Rogers, B.A. and Fellow of Oriel, was unanimously elected to a Scholarship on the Vinerian Foundation, vacant by the death of Mr. Povah, of St. John's.

On Monday last, Mr. Hugh Jones, of Jesus College, was elected a Scholar of that Society.

On Thursday last, Mr. John Bardon, B.A. of University College, was elected and admitted a Scholar on the Michel Foundation at Queen's College.

We have heard, to our great regret, that on Monday last, in the University of Oxford, it was determined by the Heads of Colleges and Halls, at their weekly meeting, to propose in Convocation a repeal of the University statute requiring every member above sixteen years of age to signify, by subscription, his assent to the Thirty-nine Articles. We conclude, but do not know for certain, that some vague declaration of conformity is to be substituted for this subscription. But be that as it may, the bare fact of such a compromise with the spirit of the age being made at this moment, and after all that has passed on the subject, must fill every true churchman, and especially every Oxford man, with many sad and foreboding thoughts. We will at present only just mention one simple, but, as we think, most weighty consideration. It was only last April when, all England over, an appeal was made to churchmen in aid of the Oxford Declaration against Mr. Wood's tyrannical bill, of which declaration the substance was, that the Heads of Houses and others, concerned in religious education at Oxford, thought it their duty, and were fully "determined" to "maintain their present system inviolate to the utmost of their power." And now, in November, these same Heads of Houses have discovered that the very groundwork of their system (for such the

## CAMBRIDGE.

Friday, Oct. 31.

subscription at matriculation is) is faulty, or injudicious, or unseasonable, or what not; and had better be changed to suit the House of Commons. For let people explain and modify as they will, it will be impossible to convince so much as one in a hundred that anything else is the true motive for such a sudden retraction of a purpose so recently and so solemnly expressed. What, then, becomes of the high character for inflexible courage and downright integrity of meaning, which Oxford has hitherto, by the blessing of God, maintained?—which character to the University herself is everything, and to the very church of England a safeguard as important as any on earth. *The character of Oxford will be gone*; and who in the world, but those who are paid for it, will then care for her privileges and endowments? One comfort is, that it yet rests with the members of Convocation to negative this (to speak tenderly) most ill-advised measure. We trust that they will do so by a majority of hands, and by so doing maintain for their University that place in the confidence and affection of true churchmen, which the proceedings of last summer had, as we hoped, secured to her for a long time to come.—*St. James's Chronicle.*

## November 22.

Yesterday, Mr. Robert Blackburne, B.A. Scholar of Balliol College, was chosen a Fellow of Brasenose College.

In a congregation holden on Thursday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. J. Salt, Balliol, grand comp.; Rev. C. D. Strong, Magdalen Hall; Rev. J. F. S. Phabayn, Queen's; Rev. W. Laxton, Trinity; Rev. A. M. Bennett, Worcester; Rev. W. J. Heale, Wadham.

*Bachelors of Arts*—J. Sidney, Brasenose; C. E. Radclyffe, Brasenose; R. Moore, Ch. Ch.; W. G. Ward, Scholar of Lincoln; W. West, Scholar of Lincoln; N. Pocock, Exhibitioner of Queen's; E. H. Dewar, Exeter; J. Garnier, Exeter; A. Lowth, Exeter; J. B. Morris, Balliol; R. Steeman, Balliol; A. F. J. Foster, Trinity; H. J. F. Cox, Fellow of St. John's; T. Branker, Scholar of Wadham; W. W. Cooper, Wadham; T. Blencowe, Wadham; J. P. Clarke, Worcester; H. Le Grand Boyce, Worcester.

Joseph Phillimore, D.C.L. of Christ Church, Professor of Civil Law, and Chancellor of this Diocese, has been appointed by the Lord Bishop of Worcester, Vicar General and Official Principal of the Consistory Court and diocese of Worcester, void by the resignation of the Right Hon. Sir Herbert Jenner, who has been promoted by the Archbishop of Canterbury to the Judgeship of his Grace's Prerogative Court.

On Tuesday last, Sir Walter Buchanan Riddell, Bart., M.A., Gentlemen-Commoner of Christ Church, was called to the Degree of Barrister-at-Law, by the hon. Society of Lincoln's Inn.

The King's Professor of the Civil Law will commence his course of Lectures on Thursday next, the 6th Nov. The course occupies a portion of three terms, and is usually completed about the division of the Easter term.

At a Congregation on Wednesday last, the following Degrees were conferred:—

*Masters of Arts*—J. Wrey, St. Peter's; B. S. Finch, Trinity; W. R. Payne, St. John's; R. J. Tennant, Trinity; G. S. Cantley, Pembroke.

*Bachelors of Arts*—E. L. Smith, St. John's; R. Hodgson, Trinity.

At the same Congregation a grace passed the Senate to confirm the following Report:—

The Syndicate appointed to take such steps on the part of the University as they may think necessary respecting the Nine Wells, beg leave to recommend to the Senate, that a sum not exceeding 150*l.* be placed at the disposal of the Vice-Chancellor for the purchase and inclosure of land in the neighbourhood of Nine Wells, under the Shelford Inclosure Act.

At the same Congregation the following Graces passed the Senate:—

1. To allow the Vice-Chancellor, from the University chest, the sum of 34*l.* 4*s.* 6*d.*, the amount of the fees paid for Sir David Brewster's degree, in June, 1833, and omitted to be brought forward at the time.

2. Cum in gratia a vobis concessa de admissione ad respondendum questionibus 25to die Martii, 1833, exceptio facta est pro iis, qui honores adepti fuerint, in Examinations publica mense Januarii 1834—placeat vobis ut eadem exceptio concedatur in Examinations mense Januarii 1835.

The Seatonian prize poem was, on Saturday last, adjudged to the Rev. T. E. Hankinson, of Corpus Christi College—Subject, Jacob.

On Wednesday last, the Rev. R. Murphy, M.A., Perse Fellow of Caius College, and the Rev. Charles Eyres, B.A., were elected Junior Fellows of that Society; also A. Kilice, Esq., B.A., was elected a Perse Fellow.

The Earl of Compton, eldest son of the Marquis of Northampton; Lord Haddo, eldest son of the Earl of Aberdeen; the Hon. G. W. Lyttleton, eldest son of Lord Lyttleton; the Hon. E. P. Bouverie, and the Hon. G. W. Fitzwilliam, have been admitted of Trinity College during the present term.

## November 7.

The Master and Fellows of Sidney Sussex College have given notice that, in the week after the admission of the commencing Bachelors, 1836, there will be an examination, open to candidates from any college in the university, for two mathematical exhibitioners on Mr. Taylor's foundation. One exhibitioner will be elected from those Undergraduates who, in the ordinary course, would become Commencing Bachelors of Arts in January, 1836; the other from those who would become Com-

mencing Bachelors in January, 1887. The exhibitors are to receive at least 50l. per annum each, and to have rooms in college rent free; if elected from another college they will be required to move to Sidney on their election. The examination will be confined to MATHEMATICS only. Those Undergraduates who intend to offer themselves as candidates are required to send in their names and testimonials, with a certificate of the terms they have kept, to the Master of Sidney Sussex college, on or before the last day of the present term.

**Election of Vice-Chancellor.**—The election of Vice-Chancellor for the ensuing year took place, as usual, on Tuesday last, in the Senate-House, and no one seemed to expect that there would have been anything but the regular order of proceeding—viz., the election according to rotation. Upon the assembling, however, of the members of the Senate, at ten o'clock, it appeared that the heads of houses, in whom is vested the nomination of two fit and proper persons to serve the office, had, on the previous day, nominated the Rev. Dr. French, Master of Jesus college, and the Rev. Dr. Ainslie, Master of Pembroke college; the order of seniority being, Dr. French, Dr. Lamb, and Dr. Ainslie. It seemed to be thought by a portion of the members of the senate, that the passing over of Dr. Lamb, which is indeed an unusual proceeding, was in the highest degree illiberal, and consequently, without the consent of Dr. Ainslie, they placed him in the position of an opponent, and endeavoured to prevent the election of Dr. French. After several hours' voting, the numbers were declared, for Dr. French 73, for Dr. Ainslie 35.

The anniversary meeting of the Cambridge Philosophical Society, for the election of officers, was held yesterday, when the following gentlemen were elected for the ensuing year:—J. King, Esq., President of Queen's college, re-elected *President*. Dr. Clark, Trinity; Prof. Airy, Trinity; Prof. Miller, St. John's, *Vice-Presidents*. Rev. G. Peacock, Trinity, *Treasurer*. Rev. W. Whewell, Trinity; Rev. J. S. Henslow, St. John's; Rev. J. Lodge, Magdalene, re-elected *Secretaries*. Rev. R. Willis, Caius; Dr. Bond, Corpus Christi; Rev. J. Bowstead, Corpus Christi; W. Hopkins, Esq. Peterhouse; Rev. T. Chevalier, Cath. hall; Rev. I. Hymers, St. John's, *Old Council*. Prof. Sedgwick, Trinity; Dr. Haviland, St. John's; Rev. J. J. Smith, Caius; Rev. S. Earnshaw, St. John's, *New Council*.

The select preacher at St. Mary's for the present month, is the Rev. Hugh James Rose, of Trinity college.

Wednesday last, being the anniversary of the Gunpowder Plot, a sermon was preached by the Rev. the Master of Christ's college, from the 11th chapter of Hebrews, latter part of 26th verse—"For he had respect unto the recompense of the reward."

On the 3rd inst., Benedict Lawrence Chapman, B. A. of Jesus college, was elected a Fellow of that society.

On Monday last the following gentlemen were elected Scholars of St. John's college:—

Atkinson	Hutchinson
Blackall	Laing
Chapman	Metcalfe
Cotterill	Parkinson
Cripps	Scudamore
Curry	A. Smith
Curtis	H. W. Smith
Fletcher	W. A. Smith
Gibbons	Tower
Holdsworth	

November 14.

The subject for the Norrison Prize Essay for the present year is, "The person, character, and actions of Jesus Christ afford a satisfactory fulfilment of all the prophecies in the Old Testament which relate to the Messiah."

November 21.

The office of Hulsean Lecturer being vacant, the trustees of Mr. Hulse's benefactions have given notice that they propose to proceed to the election of a lecturer, on Wednesday the 31st of December.

At a congregation on Wednesday last, the following degrees were conferred:

*Bachelor in Divinity*—Rev. W. K. Clay, Jesus college.

*Licentiate in Physic*—R. W. Rothman, M.A., Fellow of Trinity; R. Spear, Caius.

*Master of Arts*—W. Curling, Trinity.

*Bachelor of Physic*—G. Budd, Fellow of Caius.

*Bachelors of Arts*—S. T. Warrington, St Peter's; H. Robinson, Trinity hall; F. J. B. Hooper, Christ's; G. Walter, Sidney Sussex.

At the same congregation the Rev. D. Stephens, B.A. of Exeter college, Oxford, was incorporated M.A. of Magdalene college, in this University; and the Rev. Thomas Edmondson, of Jesus college, Oxford, was admitted *ad eundem* of this University.

At the same congregation the following graces passed the senate:—

To confer the degree of D. D. upon Mr. Hawtrey, of King's college by royal mandate.—

To appoint Mr. C. Wordsworth, of Trinity, M. Blakeley, of Trinity, Mr. Hildyard, of St. Peter's, and Mr. W. Selwyn of St. John's, Examiners for the Classical Tripos in 1885.—

To appoint Mr. Jones, of Magdalene, Mr. Dalton, of Queen's, Mr. Tucker, of St. Peter's, and Mr. Kuhff, of Catharine hall, Examiners at the previous Examination in Lent Term, 1885.

To allow Mr. Perry, of Jesus college, to resume his Regency.—To appoint the Vice-Chancellor, the Master of Trinity, the Master of Caius, the Master of Christ's, the Lucasian, Plumian, and Lowndian Professors, Professor Miller, of St. John's, Mr. Whewell, of Trinity, Mr. Bowstead, of Corpus Christi, Mr. Evans, of St. John's, and Mr. Gaikin, of Jesus, a Syndicate for visiting the Observatory till November, 1885.—To authorise the payment of 197l. 9s. 11d. to the Plumian Professor, in conformity with the regulations adopted by grace of the Senate, February 27, 1829; the



receipt of the Plinian Professorship, in the last year, having amounted to 302l. 10s. 1d.

On the 30th ult. John De Gex, M. A. of Jesus college in this University, was elected a Fellow of that society.

### DURHAM.

E. Greenhow, Esq., of North Shields, has presented to the Durham University, through the medium of Dr. Cooke, several curious and valuable specimens of reptiles, &c., from Sierra Leone

### LAMPETER.

*First Class in 1834.*—I. Bickerstaff, \* P. S. Despres, W. B. Harris, G. Howell, J. Jones (Plushach), J. P. Jones, E. Pugh, J. M. Wilkins, J. R. Williams.

#### MEMBERS ELECTED TO SCHOLARSHIPS.

I. Bickerstaff,†	Hebrew,	Eldon.
J. P. Jones,	Welsh,	Eldon.
E. Pugh,	Classics,	Barton.
P. S. Despres,		Harford.
G. Howell,		Dery Ormond.
J. R. Williams,		College.

\* First Prizeman in Mathematics in 1833.

† First Eldon Hebrew Scholar.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of the Rev. J. S. Wiggitt, Cheltenham; of Rev. H. Wilder, Purley Hall; of Rev. T. Clark, Preston C., Lancashire; of Rev. C. Forge, Mappleton V.; of Rev. J. W. Peers, Worthing, Sussex; of Rev. R. Storke, Eaton, Little Bredy, Dorset; of Rev. C. A. Stuart, Ewhurst, Surrey; of Rev. H. Withy Hastings; of Rev. E. Timson, Woodlands, Hants; of Rev. G. D. Faithfull, Lower Heyford, Oxfordshire; of Rev. J. Emra, Jun., Downton, near Salisbury; of Rev. W. Simpson, Horsham V.

*Of Daughters*—The lady of the Rev. S. Lyons, Rodmorton R.; Rev. A. Macpherson, Ferrybank, Cupar, Fife; of Rev. T. L. Tovey, Salisbury; of Rev. H. Coddington, Ware, Herts; of Rev. J. E. Lance, Buckland, St. Mary R.; of Rev. E. Bird, Tattenhall R., Cheshire; of Rev. J. Birch, High Hoyland R., Wakefield; of Rev. J. Jordan, Church Handborough; of Rev. H. Monro; of Rev. G. Pickard, Jun., Bloxworth; of Rev. M. Tucker, Jun., Upottery, Devon; of Rev. W. Philpotts, Hallow V., near Worcester; of Rev. W. Shawell, Blencowe R.; of Rev. R. Okes, Eton.

### MARRIAGES.

Rev. R. D. Fearon, of St. John's Coll. Camb., to Frances Jane, youngest d. of the late Rev. C. Andrews, V. of Wickhambrooke, Suffolk; Rev. R. Skinner, to Violetta, eldest d. of T. Williams, Esq., of Cowley Grove, near Uxbridge; Rev. R. Seymour, R. of Kinwarton, Warwickshire, to Frances, d. of the late C. Smith, Esq., of Sutton, Essex; Rev. A. B. Mesham, of Corpus Christi Coll., Oxford, to Monciette, 3rd d. of Col. Patterson, of Connoquie, in Fife, N.B.; Rev. F. G. Lugard, of Trin. Coll. Camb., to Grace Price, eldest d. of the late W. A. Morgan, Esq., of Bombay; Rev. J. T. Austen, V. of Aldworth, Berks, to Charlotte Sophia,

second d. of James Tilson, Esq., of Goring, Oxon; Rev. G. Thomas, of Tarkenton, Lancashire, to Elizabeth, youngest d. of the late T. W. Davison, Esq., of Haddesley, Yorks; Rev. W. W. Mutlow, R. of Rudford, to Betty, d. of Mr. W. Stright, of Twynning; Rev. W. W. Blackwell, to Jane Lindsay, third d. of R. Hepburn, Esq.; Rev. F. Owen, minister of the New Church, Wadsley, to Sarah Pennington, second d. of the late R. Bayley, Esq., of Sheffield; Rev. H. Gibson, R. of Fyfield, Essex, to Sarah, third d. of the late Rev. T. Mills, of Coval Hall, V. of Bumpstead Helion, Essex; Rev. J. Richards, Chaplain to the House of Correction, Guildford, to Caroline, second d. of the Rev. S. Pitman, of Oulton Hall, Norfolk; Rev. C. W. Wilkinson, of Bardsley, Yorkshire, to Louisa Anne, fourth d. of B. Pearce, Esq. of Monkham, Essex; Rev. T. Page, of St. Paul's Church, Cheltenham, to Elizabeth Mary Anne, d. of the late J. W. Hull, Esq.; Rev. G. S. Cruwys, of Cruwys Morchard House, Devon, to Mary Eliza, only child of the late G. J. Raddell, Esq., of Bingwell House, in the same county; Rev. E. M. Kempe, V. of Linkinhorne, Cornwall, to Augusta, second d. of W. P. Dakyn, Esq., of Hartley, Devon; Rev. John Blennerhassett, R. of Rhyme Intrinsec, Dorset, to Elizabeth, d. of the late F. H. de Bonlay, Esq., of Walthamstow, Essex; Rev. J. Brunakill, of Killinan Glebe, to Sophia, d. of Major Boulger, late of the 93rd Highlanders; Rev. G. M. Braune, to Emma, d. of Admiral Sir L. W. Halsted; Rev. H. Gibbs, of Downing Coll. Camb., to Margaretta, d. of the late J. Murray, Esq. of Highbridge, Bucks; Rev. H. J. B. Wither, R. of Worthing, Hants, s. of the late H. B. Wither, Esq. of Manydown Park, to Eliza Harriet, youngest d. of W. Appletree, of Goldings, near Basingstoke; Rev. M. Powell, V. of St. Bride's with Coedkernew, in the county of Monmouth, to Mary, the eldest d. of D. Pritchard, of Dulygar, Esq., in the county of Brecon; Rev. J. Lav-

son, of Hope Baggot, in the county of Salop, to Mary, third d. of the late M. Crowe, Esq., of Stockton-upon-Tees; Rev. W. B. Tate, M.A., V. of Lower Wallop, Hampshire, to Ellen, youngest d. of Mrs. Roddam, of the

Manor, York; Rev. H. Sloane, of Cork, to Catherine, d. of the late Rev. W. Neilson; Rev. B. Brooke, to Letitia, sister to M. Archdall, Esq., M.P.

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## EVENTS OF THE MONTH.

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The "Events" are collected from the public papers, except where private correspondents are so good as to send more authentic accounts, which are always marked "From a Correspondent."

### BERKSHIRE.

A subscription has been opened at both the banks in this town to present to the Rev. H. R. Dukensfield, M.A. of Ch. Ch., on his retiring from the parish of St. Giles, some tribute of the respect and attachment entertained by his parishioners, and of their grateful sense of his efficient and valuable services during his long residence amongst them.—*Reading Mercury*.

Langley church, near Windsor, is one of the most interesting edifices in the environs of London. There are many tombs and monuments in the interior of the church of persons eminent in their day both for rank and talent. An individual of the name of Harvey, once Speaker of the House of Commons, has bequeathed to it a valuable library of scarce books, which are very little known. His monument is most gorgeous. Within this shrine is a whole length reclining figure, chiselled in Carrara marble, by the elder Westmacott, of great beauty and simplicity.—*Globe*.

### BUCKINGHAMSHIRE.

On Tuesday, the 4th of November, an infant school was opened in the town of Olney, a circumstance to which additional interest was attached in consequence of its having been convened in the very house once the residence of the Poet Cowper.—*Record*.

The churchwardens and parishioners of Great Brickhill have presented to the Rev. A. D. Morrice, upon his leaving the curacy of that parish, after a residence of twenty years, a splendid silver goblet, with the following inscription:—"Presented to the Rev. Andrew Morrice, late curate of the parish of Great Brickhill, Bucks, by the churchwardens and inhabitants, as a tribute of affection and esteem for himself and family; in testimony of the union that has long subsisted between them: in acknowledgment of the zeal and undeviating attention which have characterized the performance of his numerous

and arduous duties, and the kindness he has manifested in alleviating the wants of the distressed."—*Oxford Paper*.

### CHESHIRE.

We have much pleasure in recording the presentation of a testimonial of esteem to the Rev. R. B. Robinson, late curate of the parish church of Prestbury, and now Incumbent of the recently erected church at Lytham, Lancashire. Immediately after it became known to the parishioners of the rev. gentleman that they could no longer avail themselves of his services, it was determined to set on foot a subscription, for the purpose of presenting to him a substantial assurance of the sense they entertained of his conduct. One of the strongest possible proofs of the high estimation in which the rev. gentleman was held, particularly amongst the lower class of his parishioners, is, that a great part of it was composed of very small sums, many of the subscriptions being only pence. The sum total was adequate to the purchase of a silver tea service and pocket communion plate. On Thursday last, at the house of Mr. Kinsey, in Prestbury, the Hon. T. A. Erskine, in a brief and feeling speech, conveyed to him the expression of the regret his parishioners had felt at separating from him, and the grateful sense they entertained of his merits as a Christian minister. The plate was then presented to him. On one part of it was inscribed—"Presented to the Rev. Richard Barton Robinson, M.A., as a testimony of respect and esteem on his retiring from the curacy of Prestbury, 1834."—*Macclesfield Courier*.

The fifth anniversary of the subscribers to the Society for Promoting Christian Knowledge in Stockport, was celebrated in the national school, in Stockport, in the presence of about 600 visitors, teachers, and scholars. About 500 visitors, teachers, and scholars sat down to tea in the boys' room. After tea several very interesting

pieces were recited by the children, to the satisfaction of all present. It must be very pleasing to every friend to the society to know that, in the short space from October 24th, 1833, to October 24th, 1834, there have been sold from the depository 6468 volumes, that is, 322 Bibles; 178 Testaments; 441 Prayer Books; 427 other bound books; and 5100 Tracts.—*Chester Courant*.

The Rev. Thomas Byrth, M.A., Incumbent of St. James's church, Latchford, having been collated by the Lord Bishop of this Diocese to the rectory of Wallasey, his congregation have just presented him with a handsome tea service of plate, as a token of their esteem and affection for him, and as a mark of their approbation of the discharge of his ministerial duties.—*Manchester Courier*.

#### CUMBERLAND.

A committee, formed from the congregation of Duke-street chapel, Whitehaven, have presented to the Rev. Archibald Jack, a splendidly bound copy of Scott's Bible, with the Commentary, 6 vols., 4to, value 15*l.*, on the occasion of the rev. gentleman's leaving that place for North Shields.—*Durham Advertiser*.

#### DERBYSHIRE.

The anniversary meetings and sermons of the Derbyshire Auxiliary Society for Promoting Christianity amongst the Jews have been taking place this week. And though we cannot say in detail that the collections in every place have exceeded those of the preceding year, yet, on the whole, there has been a considerable increase, which is gratifying to the friends of the society. The results, in each place, have been as follows:—

DERBY.	£	s.	d.	£	s.	d.
St. Werburgh's church,	14	5	8½			
St. John's - - -	-	21	8 4½			
St. Michael's - -	-	4	10 8			
Annual Meeting -	-	34	9 6			
				74	14	0
Matlock church -	-	9	14 0			
Meeting, - - -	-	10	1 10			
				19	15	10
Allestree church -	-	-	-	18	18	6
Ockbrook church -	-	-	-	26	8	2
				139	16	6

—*Derby Mercury*.

#### DEVONSHIRE.

SCRIPTURAL EDUCATION FOR THE IRISH POOR. — A public meeting of the subscribers and friends to the Exeter Auxiliary Association to the Kildare Place Society for Promoting Scriptural Education in Ireland, was held at the Guildhall, Exeter, on Tuesday, the 4th of November,

when there was a highly respectable attendance. The Right Rev. the Lord Bishop of Exeter, Patron of the Association, took the chair; and we observed on his Lordship's right the Rev. J. Graham, G. S. Fursdon, Esq., Revs. Precentor Lowe, Archdeacon Barnes, H. F. Lyte, Dr. Perkins; G. Lewis, Esq., R. Abbott, Esq.; on his left, the Mayor of Exeter, Sir S. H. Northcote, Bart., Sir T. T. F. E. Drake, Bart., Colonel Fulford, Captain Trevillian, and upwards of forty clergymen. The Bishop addressed the meeting, and afterwards read a most interesting Report, which will be printed and published. Various resolutions in furtherance of the objects of the Association were put and carried, and the meeting, having occupied four hours, and excited considerable interest, broke up.—*Woolmer's Exeter Gazette*.

The dissenters at Tavistock have declined the scrutiny which they had called for, in consequence of the majority of votes against them on the question of church-rates. The two barristers, entire strangers, appointed as assessors *pro* and *con*, were singularly struck with the numbers and respectability of the friends of the church, and probably apprised the dissenters of the hopelessness of their opposition.—*Salisbury Herald*.

EXETER FREE GRAMMAR SCHOOL.—On Wednesday, the 12th of November, the senior students delivered Latin and English speeches, in public, in the school-room, according to annual custom. The Right Worshipful the Mayor and Corporation attended, as also the Right Rev. the Lord Bishop of Exeter, and a very large number of ladies and gentlemen. The young gentlemen acquitted themselves exceedingly well, and were complimented by the Mayor, the Lord Bishop, and others. The whole proceedings were such as must have been highly flattering to the Head Master, the Rev. D. Collins.—*Exeter Luminary*.

We hear that the inhabitants of Honiton have subscribed 2000*l.* for the purpose of building a new church in that town. The parish church is not only insufficient in point of size for the population, but is situate at a considerable elevation, at least half-a-mile from the town.—*Exeter Post*.

#### DORSETSHIRE.

The new church erecting at Weymouth, by the munificence of the Rev. G. Chamberlain, the rector, is now rapidly proceeding. The design is strictly Gothic, and the interior will have a very imposing and solemn effect.—*Salisbury Herald*.

## DURHAM.

A number of the friends of the Rev. James Taylor met on Friday, in St. John's vestry, when James Edgecombe, Esq., in their name, and in a very feeling address, presented that gentleman with an elegant gown and cassock, in testimony of their high regard and sincere esteem for his faithful and unwearied services, during the period he held the appointment of Sunday lecturer of that parish.—*Newcastle Journal*.

The recent appointment of our neighbour, the Rev. H. Douglas, to a prebendal stall in Durham cathedral, has been assailed, with characteristic coarseness and misrepresentation, by the Whig press. Statements such as those to which we have alluded, need no refutation in this district, where the worthy individual's high merits are known and appreciated; but, for the information of our distant readers, it may be proper to add, that the Rev. Prebendary is one of the most pious and exemplary ministers, as well as one of the most accomplished scholars, in the diocese of Durham, and that his elevation has given general satisfaction.—*Ibid*.

On Monday, the 13th Oct., the Rev. Robert Gray, A.M., rector of Sunderland, and a number of gentlemen of that place, met in the vestry, in order to present the Rev. John Hayton, late curate of that parish, with a service of plate and a purse of 100 sovereigns, in token of their respect and esteem for his benevolent and laborious services during the thirty years that he officiated as curate in that parish. The Rev. Robert Gray, the chairman, in presenting the plate, &c., addressed the Rev. gentleman in a very neat and appropriate speech. On the tea-pot was a Latin inscription, of which the following is a translation:—"Presented, with 100 sovereigns, to the Rev. John Hayton, by the Rector, and a numerous body of parishioners and inhabitants of the neighbourhood of Sunderland, including many of his former pupils, in testimony of their estimation of his laborious services as curate of the parish during upwards of 30 years—1834." The service was a tea-service, consisting of tea-pot, coffee-pot, sugar-basin, and tongs, cream-jug, &c., to the value, (including the 100 sovereigns) of nearly 300*l*.—*Newcastle Courant*.

The Bishop of Durham has presented to the library of the University of Durham a large and valuable collection of works on ecclesiastical literature.—*Tyne Mercury*.

## GLOUCESTERSHIRE.

Mr. Bailey, R.A., has made a most liberal offer to the committee for erecting

a monument to the memory of the late Rev. Dr. Bridges, in St. Nicholas Church, and we are happy to hear that his offer has been accepted. We understand that a subscription has been commenced for the purpose of erecting a monument to the memory of our late lamented prelate, Dr. Gray.—*Bristol Journal*.

CHELTEMHAM CHURCH OF ENGLAND ASSOCIATION.—The meeting of this Association, which took place on Thursday, the 30th ult., pursuant to notice, for the purpose of "expressing their sympathy with the protestant church of Ireland under its present critical circumstances, and their resolution to uphold the united church by all constitutional means in their power," was attended by a large number of the most respectable and influential residents and visitors of Cheltenham and its vicinity. Mr. Bransby Cooper was called to the chair, and the meeting was addressed by the Rev. John Browne, Colonel Hawshaw, Rev. W. M. Kinsey, R. Long, Esq., and Rev. J. Graham, who severally pressed upon the meeting the duty of doing all in their power to uphold protestantism in Ireland, at a moment when the government were indifferent to that object; and the Roman catholics were using the most unscrupulous means to uproot the protestant faith. Mr. Kinsey alluded to a statement made by an Irish gentleman at a meeting in Dublin—"Within the last few years one hundred and twenty thousand protestants have fled from the persecutions which awaited them in Ireland." A declaration of sympathy with the Irish protestants was agreed to.—*Bath and Cheltenham Gazette*.

The Rev. F. Close has received one donation of 3*l* 9*s* 6*d*., and another of 100*l*., towards the erection of an infant school-room at the lower end of Cheltenham.—*Oxford Paper*.

## HAMPSHIRE.

On Thursday, the 6th Nov., the Lord Bishop of Winchester consecrated the newly-erected parish church of Holdenhurst, near Christchurch. The Rev. E. Jacob (chaplain), Rev. Dr. Dealtry (chancellor of Winchester), Rev. W. F. Burrows (vicar of the parish), Rev. Dr. Wyndham, J. Newell, &c. &c. attended. This church has been erected in consequence of the inadequate accommodation afforded in the old building, and its dilapidated state. It is a neat Gothic structure, capable of seating about 500, of which 360 are free for the poor. The church was crowded on the occasion.—*Record*.

CHURCH-RATE.—Another triumph of the church has taken place at Portsea, by a

majority of 446! Wm. Grant, Esq., proposed that a rate of 3d. in the pound should be granted to meet the necessary expenses of the church, which was seconded by the Rev. Edward Dewdney. Mr. Sheppard proposed, as an amendment, that this meeting do adjourn until this day twelvemonths, which was seconded by Mr. Law. Upon a shew of hands, the question of adjournment was carried; upon which, the churchwardens demanded a poll, which it was agreed should then commence, and continue open until five o'clock on Saturday evening, when the numbers polled appeared as follow:—For the rate, 1034; against it, 588—Majority, 446.—*Hampshire Telegraph.*

On Tuesday, the 4th Nov., the new chapel, situated at Cadnam, in the parish of Eling, on the borders of the New Forest, was opened, at which the Lord Bishop of Winchester attended. It is capable of containing upwards of five hundred persons, and was much wanted, being five miles from the ancient parish church of Eling.—*Salisbury Herald.*

An extensive piece of land has been purchased adjoining the town of Newport, I. W., for building and endowing a church and parsonage-house. The present church, St. Thomas's, from the great popularity of the worthy ministers, the Rev. Dr. H. Worsley and the Rev. Charles Worsley, is now so crowded that many persons are prevented from attending Divine worship. The building is to be forthwith commenced.—*Ibid.*

The Bishop of Winchester last week confirmed upwards of 6,000 persons in the county of Dorset, which is in the diocese of Bristol. Just as his Lordship was leaving his episcopal residence, Farnham Castle, news arrived of the decease of the late Bishop of Bristol, which put an end to the commission under which Dr. Sumner was about to act; but, on the difficulty being made known to his Grace the Archbishop of Canterbury, he, with great promptitude, immediately issued a special authority under which the Bishop of Winchester acted.—*Ibid.*

At the quarterly meeting of the Christchurch Church Missionary Society, a most gratifying Report was made. The collectors, chiefly ladies, attended the meeting with considerable sums; and although the Society has been in existence but a short time, the collections amounted to nearly 80l.—*Ibid.*

On Sunday, the 12th Oct., a very impressive sermon was preached by the Rev. T. Scard, in the parish church of Bishop's-Waltham, to a very crowded and respectable congregation, on the occasion of the

close of his ministerial labours as curate of that parish. About twelve hundred persons were assembled. The inhabitants of the parish have, in a most warm-hearted manner, testified their earnest and unqualified approbation of Mr. Scard's ministerial labours by presenting him with a very handsome piece of plate, value 70l.—*Ibid.*

#### KENT.

On Monday, the 17th inst., was opened St. John's (proprietary) chapel, at Gravesend. It is a beautiful plain Gothic structure, and was justly admired by a very large congregation, consisting of the mayor and corporation, the principal inhabitants, and many families from the metropolis, patrons of the town.—*Morning Herald.*

CHATHAM CHURCH-RATE.—We have to record another account of a church-rate contest, attended, as nine out of ten have been, with signal victory to the church. On Thursday, the 23d Oct., a meeting for making a church-rate was held at Chatham; and, as usual, the independent and orthodox dissenters were found leagued with the Socinians and radicals to defend it. A poll was demanded, which took place on Monday, Tuesday, and Wednesday of the following week, at the close of which the numbers were—For the rate, 355; against it, 198; majority, 157. Thus, while it is not in one or two parishes out of a hundred that the dissenters have even ventured to give battle, it is not in one of a thousand that they can achieve a victory.—*Keatish Observer.*

The Lord Bishop of Peterborough has presented the munificent donation of 50l. to the funds of the Canterbury King's School.—*Salisbury Herald.*

GREAT CONSERVATIVE MEETING IN KENT.—On Thursday evening, Nov. 20th, a dinner was given at Ashford, to commemorate his Majesty's late declaration "to support the constitution in church and state." The dinner took place at the Assembly-rooms, and was attended by nearly 200 noblemen, gentlemen, and inhabitants of the county. Sir Edward C. Deering presided. During the evening the following Address was signed by all the gentlemen present:—

"To the King's Most Excellent Majesty.—We, the undersigned, your Majesty's loyal and faithful subjects of Ashford and its vicinity, in the county of Kent, assembled to commemorate your Majesty's glorious declaration of inviolable attachment to our constitution in church and state, feel it our duty, at the present important crisis, to lay before your Majesty the expression of our devotion to your Majesty's person, and of our steadfast

determination to rally round your Majesty in defence of those principles on which the illustrious house of Brunswick ascended the British throne. But, prepared as we are to support your Majesty, even with our lives and property, in resisting every enemy of our monarchy and our protestant establishment, we are no less anxious to co-operate with your Majesty in uniting loyal men of all parties, or in promoting any improvement of our valuable constitution in church and state."—*Morn. Herald*.

#### LANCASHIRE.

**PASTWICH CHURCH RATE.**—At the close of the poll respecting the church rate at this place, the numbers were, for the rate, 1,443: against it 1,248; leaving a majority of 195 in favour of the rate asked for by the churchwardens, and against the adjournment proposed by the Radicals.—*Record*.

A vestry meeting of the rate-payers of Liverpool was held on Tuesday, the 4th of November, when a proposition of a highly important nature was brought forward, relative to the payment of the clergy in that town. Heretofore the parochial clergy have been paid by a rate on the parish, which has annually been opposed by the dissenters. In order to avoid the bad feeling which has thus been engendered at the vestry meetings, a proposition was made to transfer the charge of maintaining the clergy, to the corporation, and in lieu thereof the parishioners are to take upon themselves two-thirds of the cost of a day-poll, the other third being paid by the corporation. A resolution to this effect was moved at the vestry meeting, and was met by an amendment that the consideration of the question be postponed until after the next Session of Parliament. A poll was demanded, and the original motion was carried by a large majority. If the corporation assent to the proposition, of which there is very little doubt, it will be necessary to obtain an Act of Parliament before the matter can be finally settled.—*Liverpool Standard*.

**BOSLEY CHURCH.**—On Friday, the 24th, and Sunday, the 26th of October, two sermons were preached in Bosley Church. That on Friday by the Rev. Hugh Stowell, of Manchester, and that on Sunday by the Rev. G. G. Harvey, of Horton; after which the liberal sum of 47*l.* 5*s.* was collected, including the handsome donations from Thomas Daintry, Esq., of North Rode Cottage, and Samuel Pearson, Esq., of Lawton Hall, of 5*l.* each. It is very gratifying that the friends of the established church have come forward so generously

to assist the Incumbent in bestowing for ever so great a boon to the poor as the one now given in the above church. One hundred free sittings have been provided, which will accommodate many who have hitherto sat on sufferance, and afford the poor an opportunity of hearing the gospel preached "without money and without price."—*Manchester Guardian*.

**THE VOLUNTARY SYSTEM.**—The Independent Meeting-room, in the parish of Hesket-with-Beaconsall, has been recently closed, after an ineffectual struggle for eight years to gain a footing in that parish.—*Manchester Courier*.

**THE SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.**—The annual meeting of the Manchester Auxiliary of this society was held in the Manor Court Room, on Monday, the 27th of October. The Rev. W. Thistlethwaite, of Bolton, was in the chair. The Report of the Auxiliary, in which was embodied an abstract of the Parent Society's Report, was read by the Rev. J. Hollist, and from that document we gathered that, during the past year, the receipts of the Parent Society have amounted to 10,188*l.* 8*s.* 11*d.*, being a decrease on the preceding year of 1,156*l.* 6*s.* 5*d.* This decrease was accounted for principally by the falling off of contributions from Ireland, the donations and subscriptions in England being about the same as last year. A balance of 32*l.* 16*s.* 8*d.* remained in the hands of the treasurer. The receipts of the Auxiliary for the year 1833, were 154*l.* 2*s.* 6*d.*, and it was hoped that in the present year they would exceed 200*l.* The meeting was addressed by the Rev. Mr. Alexander, a converted Jew, and the Rev. John Davies, who attended as a deputation from the Parent Society. The Rev. R. Frost, the Rev. A. Lane, the Rev. Wilmot Cave, the Rev. E. Jackson, and other clergymen, also advocated the cause of the society, which appears to have been attended with signal success in diffusing a knowledge of the Gospel among the Jews.—*Ibid*.

**CELEBRATION OF THE RADCLIFFE JUBILEE.**—The parish of Radcliffe, near Bury, was the scene of festivities on the 3rd of October, which will not speedily be forgotten; the Rev. Thomas Foxley, A.M., rector of the parish, having on that day completed the fiftieth year of his incumbency. A grand oratorio took place in the morning, and a public dinner in the evening, and arrangements were also made by which the poorer classes in the parish should be enabled to share in the general rejoicing.

It will be remembered that in March, 1833, we had the pleasure to record a similar celebration in honour of the Rev. James Lyon, M.A., rector of the adjoining parish of Prestwich, who, on the 22nd of that month, completed the fiftieth year of his incumbency. The circumstance that in two adjoining parishes the rectors should have presided over their respective flocks for a period of half a century, is perhaps unparalleled in the history of the church. The day was ushered in by the ringing of the parish church bells, and other demonstrations of rejoicing, and, as the hour fixed for the oratorio approached, the village assumed a lively appearance, from the number of equipages. The church was crowded in every part, and a handsome sum was realized for the benefit of the public charities in the village. At five o'clock, about one hundred and fifty gentlemen sat down to a splendid dinner in the large room at the Town's Office. John Anderton, Esq. was in the chair, supported on the right by the venerable rector of the parish, the Rev. Thomas Foxley, M.A., Mr. Burton, &c. The vice-presidents were the Rev. T. Parkinson, curate of St. Thomas's, and Mr. Denham.

The two vice-presidents, the Rev. T. Parkinson and Mr. Denham, then entered the room, bearing a splendid silver salver, which had been purchased by the parishioners for presentation to the worthy rector, and which bore the following inscription:—

“Presented, on the 3rd of October, 1834, to the Rev. Thomas Foxley, M.A., rector of the parish of Radcliffe, by his parishioners, in commemoration of the completion of the 50th year of his incumbency, and as a sincere though humble token of the high respect and affectionate regard inspired by his unwearied zeal in promoting their welfare and happiness, and the exemplary manner in which, by precepts kindly enforced and unostentatiously observed, he uniformly fulfilled the high and important duties of a Christian minister.”

Space will not allow us to go further into detail. The festivities of the day terminated with a grand display of fireworks in the village, for the gratification of the parishioners, who, in every possible way, manifested their attachment to the worthy rector.—*Ibid.*

**CHURCH RATE.**—The scrutiny of the votes taken upon the Manchester church rate question is now completed in all the townships except Salford—the overseers of which, we understand, still refuse,

under some pretext or other, to allow their books to be examined. Fortunately, it is not in their power to prevent the completion of the scrutiny; and if they do not wish to provoke the adoption of other than conciliatory measures, they will do well to attend to the applications which they have already received on the subject.—*Ibid.*

**ST. GEORGE'S FREE CHURCH, MANCHESTER.**—There has been recently erected in this church, over the communion table, a handsome eastern window. The ascension of our Lord forms the subject of the principal compartment, which has been considered, by competent judges, as no unsuccessful attempt to revive the art of staining glass. Beneath this, is one of smaller dimensions, representing our Saviour in the act of consecrating the elements. The former is the gift of Thomas Andrew, Esq.; the latter, with the chastely coloured glass, has been presented by the congregation, who have also defrayed the expense of the erection. As a sequel to the above, it may be mentioned, that on the 12th of October, the anniversary sermons in support of the Sunday Schools were preached by the Rev. C. J. Wray, Rector of Middleton; and, after two very excellent and appropriate discourses, the collection exceeded 55*l.* That this amount may be justly appreciated, it should be stated that nearly two-thirds of the sittings are free in this church, which is situated in one of those indigent districts of Manchester, where the population chiefly consists of Irish Roman Catholics.—(*From a Correspondent.*)

**TRINITY CHURCH, HORWICH.**—We understand, that, in addition to the munificent gift by Joseph Ridgway, Esq., of Ridgmont, of six bells and a valuable organ, to Trinity Church, Horwich, Thomas Ridgway, Esq. of Wallsuches, has given a handsome donation towards a clock, in addition to a former donation of 100*l.* The clock was placed in the church on Monday last.—*Manchester Courier.*

**ANOTHER GRATIFYING TRIBUTE.**—The Rev. William Burns, late curate of Marton, having removed from the scene of his ministerial labours in that neighbourhood, his grateful congregation have acknowledged their sense of his valuable services in the presentation to him of a very splendid silver tea-pot, of the greatly prevailing fashionable pattern—the national emblems of the rose, thistle, and shamrock, being most tastefully executed. The present bears the following inscription:—“Presented to the Rev. William

Barns, curate of Marton, on his removal from that place, as a memorial of respect and attachment from those amongst whom he laboured, as a faithful and attentive minister. A. D. 1834."—*Preston Pilot*.

#### MIDDLESEX.

On Sunday, 2nd of November, about ten minutes before twelve, while the Rev. Mr. Dupuis was officiating in Kensington Church, the congregation was thrown into a state of complete confusion, by the entrance of two parties named William Erwood and Eliza Bell, who loudly demanded to be married. Archdeacon Pott being present in the church was appealed to, and it was decided that, as the banns had been duly published, the claim could not be rejected, if persisted in. The beadle, however, endeavoured to remonstrate, but although the bridegroom appeared willing to postpone his happiness for a day, the woman was inflexible, and Mr. Dupuis was compelled to perform the marriage ceremony.—*Morning Paper*.

On the 25th of October, the parishes of St. Benet's and St. Peter's, Paul's Wharf, presented a splendid silver tea service to the Rev. J. Hall, A. M., the curate of the parishes, in "testimony of the high regard in which he is held."—*Morning Post*.

At a Meeting of the National Society, held at the Central School, Westminster, on the 5th of November, there were present—the Lord Bishop of London, the Dean of Ripon, the Hon. Sir John Nicholl, Col. Clitheroe, Rev. H. H. Norris, Rev. Dr. Walsley, James Trimmer, Esq., Joshua Watson, Esq., William Cotton, Esq., Rev. J. C. Wigram.

St. ANNE'S, BLACKFRIARS.—A public vestry was held on Thursday evening, 23rd of October, to make a church-rate, when the churchwarden moved that fourpence in the pound be collected to defray the expenses of the church, and to pay off the debt of 40*l*. owing to the Rev. Mr. Harding, the afternoon lecturer. This proposition was met by an amendment from the anti-rate party, who proposed that one of two-pence halfpenny should be substituted for that of fourpence. A discussion arose, which terminated in the adoption of the original motion. The anti-rate party then moved that, to save the expenses of the parish, the afternoon lectureship be abandoned, which was met by a decided negative.—*Morning Herald*.

The parishioners of St. Martin-in-the-Fields, London, have commenced a subscription for the purpose of presenting a handsome testimonial to Dr. Richards, the late vicar, in token of their high

esteem for his public and private conduct, and his general benevolence. The subscription already amounts to 3000*l*. It will be recollected that Dr. Richards has literally been driven to resign his living by the disgraceful feuds which the radicals have caused amongst the parishioners. During the time he has filled the living, Dr. R. has given another instance of clerical *vices and rapacity* by getting the National School in the parish out of debt, purchasing a freehold of a chapel of ease, from the Duke of Bedford, for 2000*l*., out of his own private funds, and expending 3,000*l*. in building the vicarage house. These are his public acts—in private he visited the sick, relieved their wants, and, out of his pocket, befriended the distressed.—*Morning Paper*.

The Venerable Society for Promoting Christian Knowledge, at their monthly meeting on Tuesday, the 4th of November, voted 1000*l*. towards supplying the Negro population of the West India Islands with copies of the liturgy of the church of England.

It has been already stated that government had resolved to withdraw the usual grant to the Society for Propagating the Gospel in Foreign Parts. When the clergy in Nova Scotia, Canada, &c., were informed of the reduction which the Society would, in consequence, be compelled to make in their salaries, they addressed a representation to the Society, stating, that, in reliance upon the salaries, they had incurred various expenses, which they should, with the reduced allowance, be utterly unable to pay, and moreover, that in 1813, the government had undertaken to pay certain pensions to the Missionaries. The Society communicated this representation to his Majesty's government, who admitted its justice, and undertook to apply to Parliament for an annual grant of 1000*l*., to pay the salaries of the missionaries in Nova Scotia, and the pensions, as agreed upon in 1813; they also undertook to apply sums, arising from colonial resources, and amounting, in the whole, to 7080*l*., to the like purposes in Upper Canada, and a part to New Brunswick. This concession will enable the Society to pay to the missionaries three-fourths of their original salaries; he who had received 200*l*. per annum receiving 150*l*., and so all others in the same proportion.—*Morning Paper*.

A sermon was preached on Sunday morning, 9th of November, by the Bishop of London, in St. Margaret's Church, Westminster, in behalf of the funds of the



Sunday and Infant School Building, now under erection in Tufton Street, in the parish of St. John. The collection exceeded 40*l.*, exclusive of a donation from his lordship. The Dean and Chapter of Westminster are liberal contributors to this benevolent object, as they are, indeed, to every charity in that district. Yet, not satisfied with the good already done by them, it is understood that they have lately made a grant of 1600*l.* towards building a new church in Vincent Square, for the accommodation of the poor of that densely populated neighbourhood. As Ordinary for the Peculiar of Westminster, the Dean and Chapter, it is said, have it also in contemplation to establish a Sunday evening lecture in the respective churches of St. Margaret and St. John's and to make annual grants from their own funds towards supporting the same.—*Morning Post.*

#### OXFORDSHIRE.

The Rev. C. Baring, rector of Kingsworthy, Hants, has been visiting his late parishioners, at Adderbury, in this county. His arrival was announced by the ringers, who gave him a gratuitous peal on the fine ring of eight bells. The good feeling which Mr. Baring has universally shewn towards his flock has been duly appreciated by them; and, before he returned from his visit, they testified their attachment to him, by presenting him with a silver inkstand, and a large paper copy of "Skelton's Antiquities of Oxfordshire, superbly bound in purple morocco. On the inkstand, and the cover of the book, the following inscription was inserted:—"To the Rev. Charles Baring, M.A., from one hundred and seventy of the parishioners of Adderbury, Oxfordshire, as a memorial of their esteem for his unlimited benevolence, and for his faithfulness and zeal in the discharge of his ministerial duties, during a residence of four years amongst them." Presented October 29th, 1834."—A meeting, consisting of all the principal inhabitants, together with a great number of the poor, who wished to be present, was held in the Sunday School Room, for the purpose of conferring the gift on Mr. Baring, when the senior churchwarden presented it; and Mr. B., in returning thanks, delivered a most appropriate and affectionate address. The money raised was upwards of 42*l.*; and although it was subscribed in various sums from 3*d.* to 5*l.*, yet not a single contribution was asked for.—*Oxford Paper.*

#### SOMERSETSHIRE.

The *Bath Gazette* gives the following gratifying instances of the beneficial op-

eration of the allotment system, at Hinton Charter-house:—"The tenants assembled on Monday, Oct. 6, at the Dolphin Inn, in this parish; where they paid their rent most punctually, and partook of the refreshments liberally provided for them. Harold Brooke, Esq., of Hinton Abbey; the Rev. T. Spencer, the minister of the parish; and a few friends, were present to witness the interesting scene. Twenty acres of land are now occupied by about 52 tenants. The land is let at 1*l.* 10*s.* per acre; whereas the same persons formerly paid the farmers at the rate of 6*l.* or 8*l.* per acre; and that only for half the year. The allotment ground is not only let for the whole year, but is not even to be taken away during life, except for theft, or working on a Sunday, &c., as specified in the Rules to which each tenant signs his name. Some have a quarter, others half an acre, and some few three quarters of an acre or a whole acre, according as a man's family, or the leisure afforded by the nature of his occupation rendered it desirable. By this simple plan, a labouring man, who cultivates the land himself, without those expensive payments which fall so heavily upon the farmer, provides wheat, potatoes, turnips, cabbages, &c., for the consumption of himself and family for the whole year round. These industrious persons are not merely eating their own vegetables, but their very bread is made of wheat raised by themselves in their own ground. No wonder that they take such deep interest in it, and may be seen at work at two or three o'clock in the summer mornings, and by moonlight in an evening. As many as thirty-five persons,—men, women, and children,—have been counted at one time at work in this spacious field. One of these industrious tenants, an honest man with a large family, has declared his intention never more to ask assistance of his parish; because, as he expresses it, "his prospects are brightening, and, by the blessing of God, he finds himself rising above want." The writer of this had the pleasure of seeing the allotments at Wells about a fortnight since. There, 100 acres have been set out in the same way, in portions of a quarter or half an acre, and the tenants, who were thickly studded over an immense field as far as the eye could reach, expressed their grateful sense of the kindness of the Bishop of Bath and Wells in allotting the land to them.

The parishioners of North Curry have recently expended 1000*l.* in repairing and beautifying their church, and J. S. Gould, Esq. has presented them with a valuable

organ, which was opened on Sunday, the 5th of October, in presence of a congregation amounting to 2000 persons. The Rev. Walter K. Coker preached an appropriate sermon on the occasion.—*Exeter Flying Post*.

On Thursday, Nov. 13th, the Lord Bishop of Bath and Wells held a confirmation at Walcot church, at which 23 males and 113 females received the sacred rite. Yesterday morning, the bishop again officiated, at the Bath Abbey church, where 68 persons were confirmed.—*Salisbury Herald*.

The second annual meeting of the Auxiliary Labourers' Friend Society for the district of Ilminster, Chard, and Crewkerne, was held on Saturday, November 8th, at the George Inn, Crewkerne, and was most respectably and numerously attended. The Lord Bishop of Bath and Wells, Lord Bridport, and many of the gentry, clergy, and yeomanry of the surrounding neighbourhood, were present; together with a good sprinkling of England's boast, her hardy and industrious labourers. The Lord Bishop was unanimously called to the chair. It appeared from the report, which was read by the Rev. W. B. Whitehead, that the members of the society had increased nearly double during the last year. The next year's anniversary will take place at Ilminster. We should not omit to add, that to every unsuccessful candidate for the labourers' prizes was given something more than the value of his day's work, to remunerate him for his attendance and loss of time.—*Salisbury Herald*.

#### STAFFORDSHIRE.

The interior of the infant school at Eccleshall, erected at the expence of the bishop, has been unfortunately consumed by fire, and the building reduced to a mere shell.—*Birmingham Journal*.

On Saturday, Oct. 4th, the Bishop of Lichfield and Coventry confirmed 517 persons at Sedgley, Stafford; and the same day at King's Swinford.

On Tuesday the 14th of October, a numerous and highly respectable body of gentlemen who have been educated at Appleby School, met their highly valued preceptor and friend, the Rev. G. W. Lloyd, D.D., at a public dinner to which they had invited him, and availed themselves of that opportunity of testifying their gratitude and esteem by the presentation of a piece of plate, purchased with their joint contributions. The "Appleby Testimonial" is a magnificent silver salver (value about 100 guineas), surrounded by a

deep and richly chased border, delineating an exquisite group of flowers and foliage, in the centre of the plate is engraved an admirable representation of Appleby School, a fine old building by Sir Christopher Wren, immediately under which is the following inscription:—"To the Rev. G. W. Lloyd, D.D., thirty-three years Head Master of Appleby School, in the county of Leicester, this Piece of Plate, purchased with the joint contributions of many of his scholars, was presented in testimony of their gratitude and esteem, anno 1834."—*Derby Mercury*.

#### SURREY.

The South Eastern Parts of Surrey District Committee of the Society for the Propagation of the Gospel in Foreign Parts held their annual meeting at Epsom, at which the Bishop of Winchester presided. The meeting was numerously and respectably attended, and a collection made of 25*l*. besides some considerable donations and additions to annual subscriptions. The receipts of the committee during the past year have exceeded 326*l*., and it has furnished to the parent society, during the four years of its existence upwards of 820*l*.

#### SUSSEX.

On Thursday, the 6th Nov., the Lord Bishop of Chichester consecrated the new burial ground, attached to the sepulchres of our forefathers, surrounding our ancient and venerable parish church. At eleven o'clock the Vicar and Churchwardens, with the Rev. Dr. Everard, Rev. Messrs. Anderson, G. H. Langdon, T. Trocke, J. R. Roper, C. D. Maitland, and L. De Visme, met the bishop, attended by the Rev. T. Cooke, who officiated as chaplain, and Mr. J. Hoper, his lordship's secretary and registrar of the diocese, at the south entrance leading to the chancel of the church.

After morning service, which, with the appointed psalms and lessons, was read by the reverend the vicar, the procession was again formed, and the sentence of consecration was pronounced, and then signed by the bishop in a tent erected upon the ground.—*Brighton Gazette*.

Amongst the improvements of Brighton, St. Mary's Hall, the building erected near Kemp Town, stands conspicuous. It is under the management of the Rev. H. V. Elliott, and is intended for the education of the daughters of poor clergymen. It is placed on a commanding spot, and is a beautiful specimen of the Elizabethan style of architecture, from designs made

by Mr. Basevi, the architect, of London.—*Ibid.*

We have to record the commencement of the building of another chapel in Sussex; it is erecting in the parish of Hartfield, from the designs and under the superintendence of Mr. Moseley, the county surveyor of Middlesex. The first stone was laid by Lady Elizabeth West, the eldest daughter of Earl De Lawarr, on Friday the 17th October, amidst a large concourse of people.—*Morning Herald.*

#### WARWICKSHIRE.

The bishop of this diocese has recently completed his confirmation in that portion of his extensive charge which he was not able to visit in July. The total number of candidates confirmed by his lordship during the present year, is 23,937 (9,746 males, 14,191 females), viz. in Warwickshire, 4,941; in Staffordshire, 8,743; in Derbyshire, 5,233; and in Salop, 5,020.—*Birmingham Gazette.*

In addition to the Earls of Aylesford and Dartmouth, Earl Howe, Sir E. C. Harlopp, Bart., Sir J. E. Fardley Wilmot, Bart., M. P., W. S. Dugdale, Esq. M. P., E. Bolton King, Esq. M. P., and John Gough, Esq., have intimated their willingness to become members of the Local Committee forming in this town in support of the objects of the contemplated Diocesan Society.—*Birmingham Journal.*

**ASTON CHURCH RATE.**—The churchwardens of Aston are proceeding most pleasantly in the collection of the church-rate for the parish, granted a few months ago; and we are happy to state, to the credit of the parties, that many of those persons, who at the time were most vociferous and determined in their opposition to the rate, have paid it, when called upon, without the least hesitation or expression of reluctance.—*Birmingham Advertiser.*

**LEAMINGTON SPA.**—A second public dinner in honour of the truly amiable and excellent divine of the established church, the Rev. Dr. Warneford, to whom the town of Leamington is indebted for one of her most beautiful architectural structures, as well as one of the most important and useful of her public charities, namely, the Warneford General Bathing Institution, and Leamington Hospital, took place at the Bedford Hotel, on Wednesday evening, 5th Nov.—*Oxford Conservative.*

#### WILTSHIRE.

The noble Lord-Lieutenant of this county, the Marquis of Lansdowne, has given 100*l.* towards a painted window for our cathedral; and the Rev. Canon

Bowles has also presented a similar sum towards the repairs of the cloisters, which are now progressing to a state of perfect restoration to their pristine beauty.—*Salisbury Herald.*

An appeal to the Christian public has been just put forth by the Revs. Francis Lear and William Dansey, Rural Deans of Chalke, in behalf of the neglected parishes of Ansty and Swallowcliffe, which, although containing a population together of 650 souls, have, for a long time past, been most unhappily situated with regard to spiritual matters. Owing to the circumstances of there being no parsonage or other residence for the minister in either parish, or within some miles of them, and the extremely small stipends allotted to the clergyman—that of Ansty amounting only to 22*l.* 5*s.* 4*d.*, and that of Swallowcliffe to 40*l.*—the dilapidated church of the former place has for two years past been closed, and the Protestant inhabitants thus wholly deprived of the comforts and advantages of public worship, being dependent on casual aid for the very baptism of their infants, and the burial of their dead!—while in the latter place, although the services of the Sabbath have indeed been generally performed, yet they have taken place, for the most part, at inconvenient hours, and have been sometimes, though not of late, altogether omitted. With regard to the important part of weekly duties and ministerial superintendence, the parish has long been destitute. It appears that a clergyman is about to undertake the care of the two parishes, at a great personal sacrifice, and under the difficulties and disadvantages of a distant and inconvenient residence; and in order to enable him to live among and minister to the spiritual necessities of his flock, by the erection of a parsonage at Swallowcliffe, a subscription has been opened at Salisbury, and at Messrs. Williams and Co.'s, Birch-lane, London, where contributions for the good work will be gladly received.—*Ibid.*

The visitations of the archdeacons of Sarum and Wilts are appointed to be held at Devizes, on Monday the 1st—Marlborough, Tuesday the 2nd—Swindon, Wednesday the 3rd—Malmesbury, Thursday the 4th—Chippenham, Friday the 5th—Sarum, Tuesday the 9th—Warminster, Wednesday the 10th, and at Hindon, on Thursday the 11th, days of December.

On Sunday, October 12, the Annual Sermon in aid of the funds of the Salisbury Infant School, was preached by the Lord Bishop of Winchester, at the cathedral, to one of the most numerous and respectable

congregations ever assembled within its walls. On this occasion his lordship delivered a most admirable and impressive discourse, taking for his text that most affecting passage in scripture, "It is not the will," &c. (Matt. xviii. 14.) We are happy to learn that the amount collected was 41*l.* 10*s.* 6*d.*, a sum very considerably exceeding any former collection. The plates were held by Miss Salisbury and Miss Pearson, supported by the Hon. and Rev. C. Bouverie, and Mr. Pearson.—*Salisbury Herald*.

Thursday, the 30th Oct., was set apart at Westbury (Wilts), with the general consent of the parishioners, as a day of humiliation, prayer, and thanksgiving, on account of that grievous disease, the Cholera, with which a part of the parish had been recently visited, but which was providentially at that time gradually abating. The proposed solemnity was most devoutly observed. The parish church was quite filled, morning and afternoon; where appropriate and impressive sermons were preached, and collections made at the doors for the relief of the sick poor. The whole amounted to little short of 20*l.*—*Ib.*

Two new school-rooms, for the instruction of 75 boys and as many girls, will shortly be opened in the village of Holt, Wilts, a chapelry belonging to the parish of Bradford, about ten miles from Bath: the expense of the building is estimated at 300*l.*; the greater part of which has been raised by a subscription among the principal inhabitants of the chapelry and adjoining neighbourhood, at the solicitation of the Rev. B. Spurrell, the curate, whose exertions in promoting the subscription were equalled only by the munificence of his parishioners, and of the ladies and gentlemen of the district. The salaries of the master and mistress will be defrayed out of the fund to arise from the weekly contributions of the parents of the children, aided by collections to be made half-yearly, after sermons, to be preached in the church. The establishment of schools in this village, the population of which is principally of the manufacturing class, had become a matter of necessity in the eye of the philanthropist, in consequence of the recent act of parliament, by which the employment of children in factories, under ten years of age, is prohibited, and who therefore, instead of idling at home, or wandering about the fields or lanes during the day, will be engaged in laying a foundation of religion and morals, for the guidance of their future lives.—*Ibid.*

We are concerned to say that the Rev.

F. W. Fowle, perpetual curate of Amesbury, in this county, was thrown out of his four-wheeled carriage between Swindon and Marlborough, on Wednesday evening, the 12th November, in consequence of the horse running away, by which his right shoulder was dislocated, and he was otherwise injured; but we have much pleasure in adding that he is going on as favourably as possible.—*Ibid.*

#### WORCESTERSHIRE.

The annual meeting of the Worcester Diocesan Committee of the Society for Promoting Christian Knowledge took place at the Guildhall, on Tuesday, 18th Nov., and was most respectably attended by the clergy and laity. The Bishop of Rochester took the chair. His Lordship said, the objects of the Society were so universally known, and by long experience so duly appreciated, that it required no language of commendation on his part to recommend it. His Lordship then called upon the Rev. Allen Wheeler, the secretary, to read the Report, by which it appeared that in the year ending at Michaelmas last, the Committee distributed 1775 Bibles, 1545 Testaments, 4255 Prayer Books and Psalters, and 33,383 bound books, tracts, and school-cards. Total, 40,958; exceeding the distribution last year, 11,558. There are 253 members of the Parent Society connected with the diocese, whose annual subscriptions amount to 275*l.* 19*s.* 6*d.* We cannot but view with great satisfaction the increasing exertions made by this Society for diffusing religious knowledge, and the cordial manner in which the members of the church throughout the kingdom second those efforts; and we may indulge in the confident hope, that these exertions will materially assist in counteracting the wicked attempts of those who are so industriously diffusing their blasphemous publications through the land.—Among the resolutions agreed upon at the above meeting was one for a committee to aid the Parent Society's separate fund "for promoting the circulation of the Holy Scriptures in foreign languages, and also of versions of the English Liturgy." This is a most important object, and we hope the committee will be enabled to add largely to the fund laid apart for this purpose.—*Worcester Journal*.

A subscription is in progress at Stourbridge, for the repair and enlargement of St. Thomas's Church, in that town.—*Birmingham Advertiser*.

The Duchess of Kent has ordered 30*l.* to be paid into the Worcester Old Bank,

as her Royal Highness's second subscription towards the exterior repairs of Great Malvern Church. Lady Lyttleton has also made a donation of ten guineas for the same purpose; Col. H. Lygon, 10*l.*, and Henry Hallam, Esq., 5*l.*—*Worcester Journal*.

**EVESHAM.**—We stated in a former paper that the venerable church of St. Lawrence, in this town, one of the oldest churches in the kingdom, was about to undergo a complete renovation, and we have now the gratification of informing our numerous readers there is every prospect that the remains of this exquisite "gem" of Gothic architecture will be restored to its original state. The committee for carrying this object into effect, have appointed Mr. Harvey Eginton, of Worcester, as the architect—a gentleman well qualified in every respect for the task. We understand that upwards of 1,100*l.* has been subscribed in Evesham alone; and as the great increase of dissenting places of worship in this town is in a great measure attributable to the want of accommodation in the mother church, we earnestly call on all true friends of our venerable church establishment to aid and assist the inhabitants of Evesham in this praiseworthy undertaking.—*Gloucester Chronicle*.

#### YORKSHIRE.

The Archbishop of York held an ordination at Bishopthorpe, on the 16th Nov., when the following gentlemen were ordained:—*Priests*—Cattin, Chichester, Forster, Ibbotson, Mossey, Nicholson, Roe, Raines, Smith, Wharton, Wilson, Cheatham, Bruitt, Naylot. *Deacons*—Abney, Gibson, Fothergill, Hobson, Sharples, Skinner, Skurr.

The trustees of Thurstonland Methodist Chapel, near Huddersfield, having transferred the said chapel to the vicar of Kirburton, to be used as a chapel of ease to the parish church of Kirburton, divine service was on Sunday week twice performed, according to the form of the church of England, by the Rev. B. Hutchinson, jun., curate of Kirburton, the Archbishop of York having licensed the place for that purpose. Opposition was at first offered by some dissentients, but the services were gone through in a very peaceable and orderly manner.—*Birmingham Advertiser*.

A very large and handsome silver salver, manufactured by Messrs. Joseph Rodgers and Sons, of Sheffield, was last week presented to the Rev. J. F. Colls, by the inhabitants of Workop, as a testimony of esteem and gratitude for the exemplary and Christian manner in which he has dis-

charged his duties as curate whilst residing amongst them.—*Leeds Intelligencer*.

His Grace the Archbishop of York has been graciously pleased to augment the living of the perpetual curate of Whithy, by voluntarily adding 30*l.* per annum to his former stipend.—*Yorkshire Gazette*.

**CLAIMS OF THE DISSENTERS.**—The "Leeds Mercury" enumerates the following as the claims which the dissenters will urge in the next session of Parliament:—Entire freedom from church-rates; admission to the Universities of Oxford and Cambridge, without being subject to any religious test; the privilege of solemnizing marriages according to their own views, either as a civil compact or a religious rite; a legal and satisfactory registration of their births, marriages, and deaths; and the privilege of interring their dead in the parish burial-grounds by their own minister.

#### WALES.

The Bishop of Bangor, and the Rev. J. M. Treharne, of Coedriglan, have each contributed 100*l.* to the exhibition fund of St. David's College, Lampeter.—*Cambrian*.

Sir C. Morgan, Bart., has subscribed 500*l.* towards building a new church at Tredegar; the Tredegar Iron Company, 200*l.*; the Bishops of Llandaff and Durham, 100*l.* each; and the Duke of Beaufort, 50*l.* The church will be commenced forthwith.—*Glamorgan Guardian*.

**NATIONAL SCHOOLS.**—The annual examination of the Amlwch, Llanerchymedd, Llanyfrydog, Bodwyd, and Llanfarchell schools, took place on Tuesday the 7th of October, in the National School-room, at Amlwch. The Rev. J. H. Cotton, of Bangor, examined the children, with whose prayers and general good answering he expressed himself highly pleased. Previous to the examination, the children attended divine service in the parish church, where a respectable congregation was assembled from the town and neighbourhood. The Rev. Mr. Thomas, of Llanadwrn, preached a suitable and highly impressive sermon, from Gal. vi. 2; after which a collection was made, amounting to upwards of 12*l.* The clean and orderly appearance of the children, their quiet and attentive demeanour during divine service, as well as their good answering at the examination, appeared to afford a high degree of gratification to those present, among whom were several of the neighbouring clergy. The very full attendance which on this (as on former occasions),

crowded the room during the examination, affords a gratifying proof of the degree of interest felt by the respectable inhabitants of this neighbourhood, in the religious improvement and education of the poor.—*North Wales Chronicle*.

**FIRST ATTACK ON THE CHURCH IN WALES.**—At Carnarvon, where, for two or three years past, extraordinary attempts have been made to delude the public mind, the agitators have just sustained a most signal defeat. A vestry meeting, for the purpose of granting a church-rate, was lately held at the parish church, when the Rev. J. W. Trevor, the vicar, was in the chair. The rate was opposed under the pretext that sufficient notice had not been given of the meeting: and it was ultimately determined to refer the question, whether the rate should be allowed or not, to the decision of the rate payers at large. The polling, which was carried on by adjournment in the guildhall, continued, amidst the greatest excitement, for four days. When the proceedings closed, the numbers stood—For the rate, 411; against it, 375; majority for the rate, 36. The result is highly honourable to the good sense of the parish, while it has left the demagogues staring at each other in amazement. The highly-talented vicar's impartiality during the contest was in accordance with his principles and character. In testimony of their attachment, his parishioners invited him to a public dinner, which took place a few days since.—*Carmarthen Journal*.

[Nothing could be more favourable or gratifying to Mr. Trevor than the expressions used towards him by all parties. One dissenter, indeed, at the dinner, spoke in the handsomest terms of him.]

**CONFIRMATION.**—The number of candidates confirmed during the late visitation of the bishop of Llandaff is about 4000.—*Glamorgan Guardian*.

**LIBERALITY WORTHY OF IMITATION.**—Rees Goring Thomas, Esq., of Gellywenner, in this county, lay impropriator of the very extensive and fast improving parish of Llanelly, Carmarthenshire, being duly impressed with the very urgent need of church accommodation existing in the said parish, has, with a liberality peculiar to himself, given *forty* acres of land for the praiseworthy purpose of endowing a derelict chapel, situate about nine miles from the mother church, in a populous district, being part and parcel of the parish of Llanelly. He has also given directions to repair the said chapel forthwith, and has, for that end, and for the purpose of providing free seats in the chapel, placed

fifty pounds in the hands of a Christian friend. He has furthermore expressed a determination to maintain a minister there at his own proper costs and charges, until such time as a sufficient endowment may be obtained for the support of divine service thereat. In addition to the above act of munificence, he has, in the most handsome manner, advanced the stipend of the vicar of the said parish from the sum of *eleven pounds thirteen shillings and fourpence*, to which he was entitled by law, to the sum of *FIFTY POUNDS* per annum, from the 25th of July last. It is also a source of genuine gratification to find that this worthy and liberal supporter of the cause of Christ, and of the establishment for which our forefathers bled and died, has it in contemplation to endow one or more chapels soon again in the said parish, and to effect similar improvements in the other parishes belonging to him in this county. Let all lay impropriators go and do likewise.—*Carmarthen Journal*.

**BISHOP OF LLANDAFF.**—A public meeting was held at Cardiff last week for the purpose of establishing an Infirmary. In announcing a donation of 100*l.* from the Bishop of Llandaff, J. Nicoll, Esq., M.P., stated that his Lordship devoted *more than the whole revenue of his see to deeds of charity*. We wish some one who has the leisure, (there are plenty who have the disposition, and the means are not wanting,) would take the last, or any other year, and tell us what are the contributions of the clergy towards the public charities of the country. This alone, apart from innumerable acts of private benevolence, which never can be known, would show how large a portion of that wealth which they are accused of engrossing for personal gratifications merely, finds its way to the needy, the afflicted, and the suffering, through numberless channels, that would soon run themselves dry were they not thus abundantly fed from this source.—*Kentish Observer*.

#### SCOTLAND.

We have the best authority for stating that, at this moment, there are no less than forty churches, in connexion with the establishment, building, or about to be built, in Scotland, independent altogether of those in Glasgow, more than for the last twenty years.—*Scottish Guardian*.

The *Edinburgh Evening Post* says:—“Last night a very crowded meeting was held in St. Andrew's Church, of those who

are favourable to the church establishment. The Rev. Mr. Cunningham was in the chair. Resolutions in furtherance of the objects of the meeting were enthusiastically carried; and highly eloquent addresses were delivered by the Rev. Mr. Willis, the Rev. Mr. Begg, Mr. Ferguson, of Kilkerran, and other gentlemen. In particular, the speech of Mr. Begg appeared to us a splendid piece of reasoning and eloquence, and it excited the most unbounded applause. The whole assembly appeared to be animated by a spirit of the most enthusiastic zeal in the 'good old cause,' as Mr. Begg expressed it.

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#### IRELAND.

LETTER FROM THE ARCHBISHOPS AND BISHOPS ASSEMBLED IN DUBLIN TO HIS EXCELLENCY THE LORD LIEUTENANT.

(From the *Dublin Evening Mail*.)

October 30, 1834.

The undersigned Archbishops and Bishops request most respectfully to represent to his Excellency the Lord Lieutenant the great anxiety and uneasiness felt by the clergy of Ireland on the subject of the debt due by them on the 1st of November, for the instalment of the loan advanced by parliament, on account of the arrears of tithes and tithe composition for the years 1831 and 1832, and for the tithes and composition of 1833.

The prelates beg further to represent that the loan was accepted by the clergy, in the full persuasion that by the restoration of order and of obedience to the laws, or by some equitable arrangement for the composition of tithes, they would have been able to recover those arrears, and to provide for the payment of the instalments as they became due; but the disposition to resist the collection of tithe composition, still so openly manifested and avowed in several parts of Ireland, must be well known to Government, as well as the depressed state of the markets with respect to matters of agricultural produce, which greatly increases the present difficulty of collection.

Even in peaceable times, the clergy in general did not demand the tithe composition due in November until the months of January, February, and March. The determination, therefore, on the part of Government to enforce from the clergy payment, at the time required by 3 and 4 Wm. IV., c. 100, one-fifth of the sum advanced to each clergyman, was payable on the 1st of November instant, with a stay

of proceedings for three months—viz. until February 1, 1835, must involve the clergy in extreme difficulty and embarrassment.

The clergy feel gratified for the relief afforded to them, which proved most seasonable under the distressing circumstances to which resistance and combination had reduced them, and they feel satisfied that Government will not now increase those difficulties and embarrassments which they had lent their aid to remove.

John G. Armagh,  
Richard Dublin,  
Richard Cashe,  
Power Tuam, &c  
Nathaniel Meath,  
Charles Kildare,  
George Kilmore,  
Robert P. Clogher,

J. Elphin,  
J. Dromore,  
Richard Derry,  
R. Down & Connor,  
T. Leighlin & Ferns,  
S. Cork and Ross,  
Edmond Limerick.

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#### REPLY.

"Phoenix-park, Nov. 4, 1834.

"My Lord Primate,—Your Grace may be assured that I have received the representations of the Archbishops and Bishops transmitted by your Grace, with every sentiment of respect which so high an authority demands from me.

"His Majesty's Government has not been insensible to the difficulties and embarrassments in which the clergy of Ireland must be involved at this period of time, unless some arrangement had previously been made by law for the final settlement of the question of tithe. Accordingly, after having proceeded for the immediate relief of the clergy by a temporary loan of one million sterling, a bill was introduced into parliament, under the direction of Government, for the permanent relief of that body; by which, in the first place, such of the clergy as had availed themselves of the temporary loan of one million sterling were absolved altogether from their debt to the crown, accruing on the 1st of November, 1834.

"The payment of the first instalment was charged on the landowners, but was postponed by that bill until the 1st of November, 1835.

"The unappropriated surplus of the sum of one million, which was calculated to amount to 300,000*l.*, was rendered applicable to the payment of arrears of tithe or composition still due to the clergy for the years 1831, 1832, and 1833, and such of the clergy as might take relief from this source were to be in the same manner absolved from repayment to the crown, and the debt was to be charged on the

owners of the first estates of inheritance in the land.

"The crown was then charged with the collection both of rent charges and instalments, and ample security was given to the clergy throughout Ireland for receiving 77l. 10s. per cent. on the amount of the composition due to each.

"Your Grace will observe that, under this plan, an arrangement was contemplated for the final settlement of the loan of a million advanced to the clergy, without any further pressure for repayment. Thus his Majesty's Government has manifested the most sincere desire, not only to relieve the clergy of Ireland from all immediate distress, but to provide effectually for the interests of that body, by an equitable and permanent arrangement.

"The failure of this arrangement for the present has produced all the difficulties which were foreseen, and which have been most deeply lamented by his Majesty's Government, more especially because those embarrassments are now beyond the reach of any immediate remedy.

"The Act of 3 and 4 Wm. IV., cap. 100, is imperative with respect to the repayment of the instalment due on the 1st of November, 1834, nor is it in the power of the officers of the crown (without the authority of a new law) to relieve the parties affected by the law now in force. The time and mode of requiring this repayment has been the subject of communication between this Government and the Government in England, and I will direct the chief secretary, in a few days, to communicate to your Grace the instructions which have been received from the Treasury on these points.

"Your Grace cannot doubt that I will submit the representation of the Archbishops and Bishops to his Majesty's Government without delay. I am persuaded that the same anxious solicitude for the relief of the clergy of Ireland which I have expressed will prevail in the King's councils in England; but I am grieved to add my apprehensions that no effectual remedy can, at the present moment, be provided for this evil. I earnestly trust, however, that on the meeting of parliament all parties will unite in a calm, dispassionate, and steady endeavour to effect the final settlement of a question, every branch of which is now so clearly traced, that no reasonable obstacle can arise to obstruct a fair and impartial discussion, and a just and equitable decision of all its details. Until such a decision shall be established by law, no peace, nor order, nor prosperity, can be expected in Ireland;

and, above all, no effectual protection can be given to the permanent security, dignity, and happiness of the clergy. It is no less a high obligation of duty towards my sovereign and my country, than a sincere and deeply-rooted sense of affection and grateful attachment, which renders me desirous of promoting the true interests and welfare of the clergy. This principle has been, and ever will be, the fixed rule of my conduct, by which all the measures of my government must be constantly guided; and it is my earnest request to your Grace, that you will be pleased to communicate this declaration to the Archbishops and Bishops who have signed the representation presented to me by your Grace. I have the honour to be, &c.

"WELLSLEY."

To this representation, which his Excellency did forward, the following reply was received from Lord Duncannon:—

"Whitehall, Nov. 3.

"My Lord,—I have had the honour to receive a letter from the chief secretary for Ireland, by your Excellency's directions, conveying to me the resolutions of the prelates of Ireland, and I can only observe, that however anxious his Majesty's Government may be for the best interests of the church, and however deeply they may feel for the distress and embarrassment of a portion of the clergy, they cannot reproach themselves, if the expectations under which the prelates state the loan to have been accepted, have not been realised—his Majesty's Government having, in the last session, unsuccessfully proposed to parliament a bill which, in their opinion, tended to the restoration of order and obedience to the laws, which would have made an equitable arrangement for the composition of tithes, and have relieved the clergy from the repayment of the loan. I can only refer your Excellency to the provisions of the Act of Parliament, (3 and 4 Wm. IV., cap. 100, sec. 19,) which rendered the demand of repayment, on the part of the Treasury, imperative. I am, with great truth and respect, my lord, your excellency's most obedient servant,

(Signed) "DUNCANNON.

"His Excellency the Lord Lieutenant,  
K.G., &c."

The *Durham Advertiser* says, "We have been favoured with a sight of an Irish newspaper, entitled '*The Telegraph, or Connaught Ranger*, of the 22nd instant, eight and a half columns of which are occupied with an account of the entrance into Castlebar of Dr. Machall, the new Roman catholic Archbishop of Tuam. Not



less than 100,000 persons are said to have formed the procession which escorted this Roman catholic prelate into his arch-diocese. A splendid dinner was got up on the occasion. Among the toasts drank, were 'The Repeal of the Legislative Union,'—'The total extinction of Tithes,'—and 'Daniel O'Connell,'—each with nine times nine."

**CONVERSION OF A PRIEST.**—The Rev. P. O'Leary, late a Roman catholic clergyman, but now of the church of England, renounced the errors of popery by receiving the sacrament of the Lord's Supper, in the parish church of St. Anne, in this city, on Sunday last.—*Dublin Warder*.

**IRISH CHURCH COMMISSIONERS.**—The dishonest tricks by which it is endeavoured to swell the numerical advantage of the Romanists are gradually meeting with exposure. The *Warder* assures us that in a parish in Meath, several names were put down of persons not now living, and several others of persons who never resided in the parish. The error—a fraud—was pointed out by the clergyman of the parish.

The Archbishop of Tuam has taken the large and commodious school-house at Edgeworthstown, for the education of the orphan sons of the Irish clergy. The establishment will be under the patronage of the prelates of the church.—*Morning Herald*.

Friday, November the 14th, the ceremony of consecrating the splendid temple of Roman catholic worship in Marlborough-street, took place. The Marchioness Wellesley, and a great number of Roman catholic families in Ireland, were present. *Dublin Post*.

At the Mendicity Society in Dublin, which is almost wholly supported by subscription from the middle classes, 50*l.* is subscribed by protestants to every 1*l.* contributed by catholics; yet, on a late visitation, the catholic inmates were in the proportion of ten to one. What kind of charity is that which can thus leave real poverty to starve, while it can provide thousands, and that in a great measure wrung from these paupers themselves, to maintain in affluence one political beggar only.—*Morning Herald*.

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## NOTICES TO CORRESPONDENTS.

THE press of matter does not allow the printing the account of fees for consecration in the diocese of Lichfield, in this month. Perhaps the gentleman who has been kind enough to send them will, on re-consideration, see that they do not apply to the question referred to. The radical and dissenting papers accuse bishops of refusing to consecrate without enormous fees, and state that 300*l.* or 400*l.* is the ordinary expense. In the present case, the bishop's ancient fee is 6*l.* 18*s.* 4*d.* In some dioceses it is 2*l.* 2*s.*, and always a mere inconsiderable sum where there is any payment at all. Consequently the charge is a mere slander. With respect to the expenses attending the making and registering of conveyances, deeds of endowment, &c., it might be very right (if it would be safe as to property) that an Act should be introduced, doing away with those sources of expense. But while the law requires that, for the safe conveyance of property, certain deeds should be made out, and should be registered, the lawyer who does the work must be paid for that work; and the only fault, unless his charges are higher than those which are regular in the legal profession for such work, is in the law of property, and has no reference to bishops' or to clerical fees. Unquestionably every needless source of expense, in the erection of churches and chapels, should be done away, and the subject should be fairly canvassed. If the gentleman who has sent the papers should wish to pursue it, the pages of the Magazine shall be open to him. But there appears to the Editor considerable awkwardness in copying a lawyer's bill, as it would, if not explained, be in appearance an attack on the professional character of an individual, as guilty of overcharging.

Neophorus is received, and his style and thoughts strongly recommend his letter; but it is not desirable to open a controversy on Baptismal Regeneration.

Mr. Meymott's letter, and those of "M. N.," "R. W. B.," "X.," "A. B.," on Mr. Dymond's pamphlet, "Σ," on St. Matthew, "R. S.," and "B.," on the Rubric, are received.

The Editor sympathizes fully with the complaints of the excellent Welsh Layman, as to the neglect of the liturgy, and of all forms. Where such charges can be brought home, and wilful disobedience to the church proved, this, as well as moral charges, should be laid before the Bishop. He fears that the Bishops have not the power of enforcing what the layman recommends, as to preaching, useful as in many cases it might be.

"X. Y. Z.'s" pamphlet was never received. "T. S.'s" offer is gladly accepted.

Very many thanks for the Bocking Papers.

The several appeals for aid to building churches or parsonage houses, at Colchester, Swallowcliffe, and Portland, in this Number, will, it is hoped, gain attention.

Mr. Oxlee's letter, a most excellent one on the Time and Manner of Noticing Dissent, and the Bishop of Gloucester's speech, are in type.

"A. B. C.," on the Irish church, "Caurus," "Lochiel," were unfortunately too late for this Number.

A Correspondent states that a statue of Keen, the actor, is about to be erected in Westminster Abbey, and expresses the general surprise and anger felt, that, when place for a monument to Lord Byron was justly refused on high moral grounds, place should be given to one who has no claim at all, and who outraged public decency in every way. Surely before anger is felt or expressed, some pains should be taken to ascertain whether such a report can be true.

Two most excellent works, the second part of Mr. Hull's book on "Ecclesiastical Establishments," and the "Autobiography of a Dissenting Minister," ought to have been noticed in this Number. They are warmly recommended to public notice.

The Publishers of the British Magazine beg to state that they shall always feel glad if the cause of the church can be served by other journals adopting, and thus giving circulation to documents which originate with the British Magazine. But it is only a part of justice as well as of courtesy that there should be an acknowledgment of the obligation. Now a laborious statement as to the subscribers to various religious church charities was printed lately in the "Christian Remembrancer," and has since been circulated in the various newspapers. This statement was drawn up for the British Magazine, and appeared in it in March, 1833! There was another reason why the obligation should have been noticed. The statement in question was at the close of a very long and laborious series of calculations, signed R. W. B. As the Durham charities were especially noticed, no one who knew the church could doubt for a moment that the whole credit was due to Mr. Bamford, of Sherborne Hospital, whose laborious diligence cannot be too highly spoken of. An acknowledgment, therefore, was especially due to him as well as to this Magazine.

*Erratum.*—In the last Number, p. 527, line 12, for Council of Foulkes read Council of Trullus.

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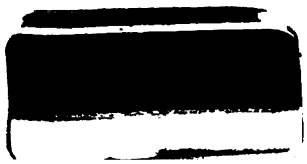




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